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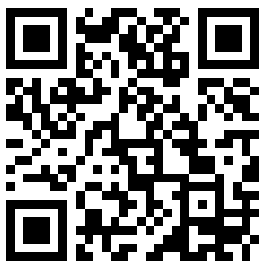

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

On Earth Peace . . . Nation shall not lift up Sword against Nation, neither shall they learn War any more.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, JANUARY, 1871. | NEW SERIES. VOL. III. NO. 25.

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THE ADVOCATE OF PEACE,

Published about the middle of every month by the Am. Peace Society.

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In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

Colporters are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

Local Agents — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some who will?

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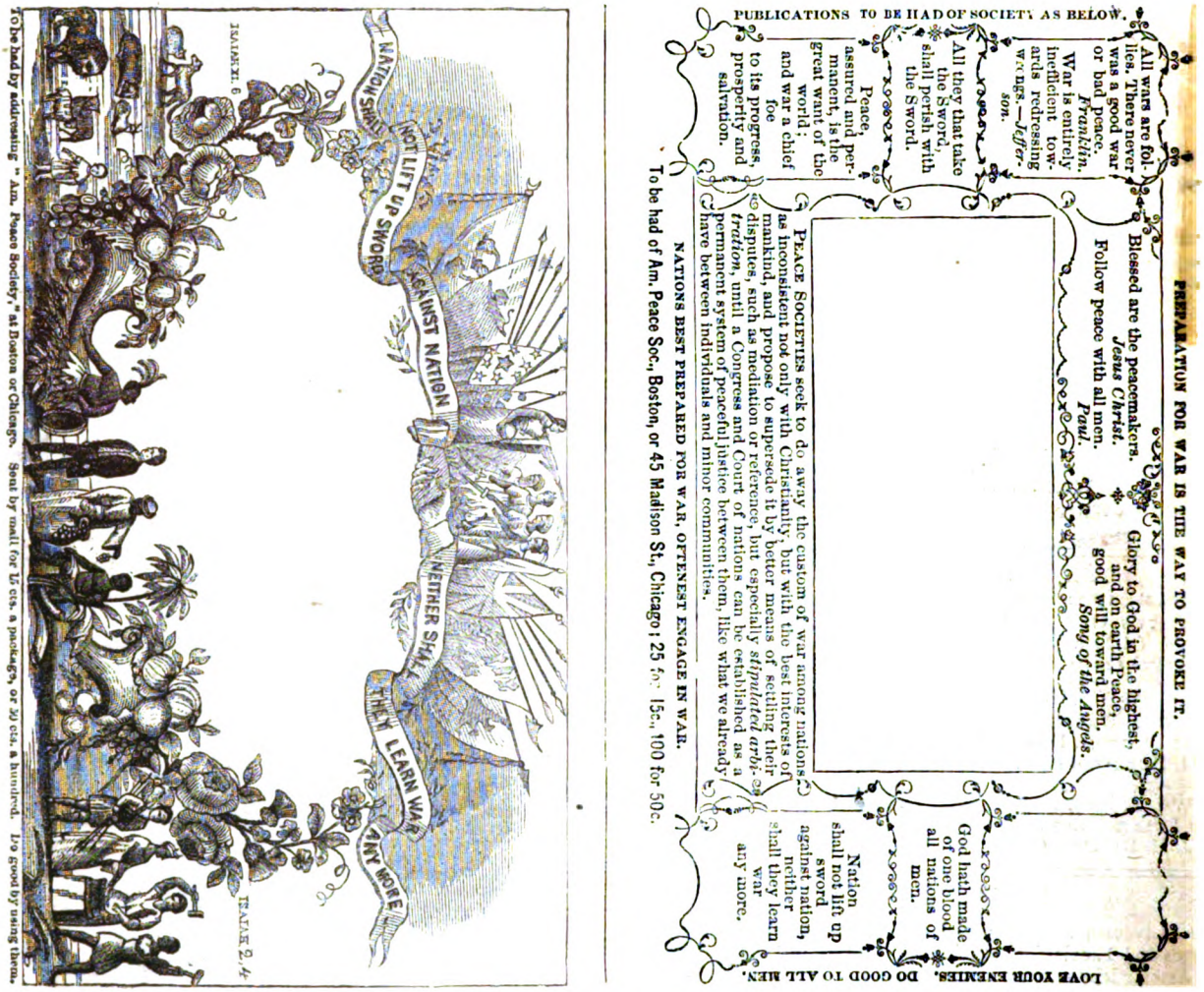
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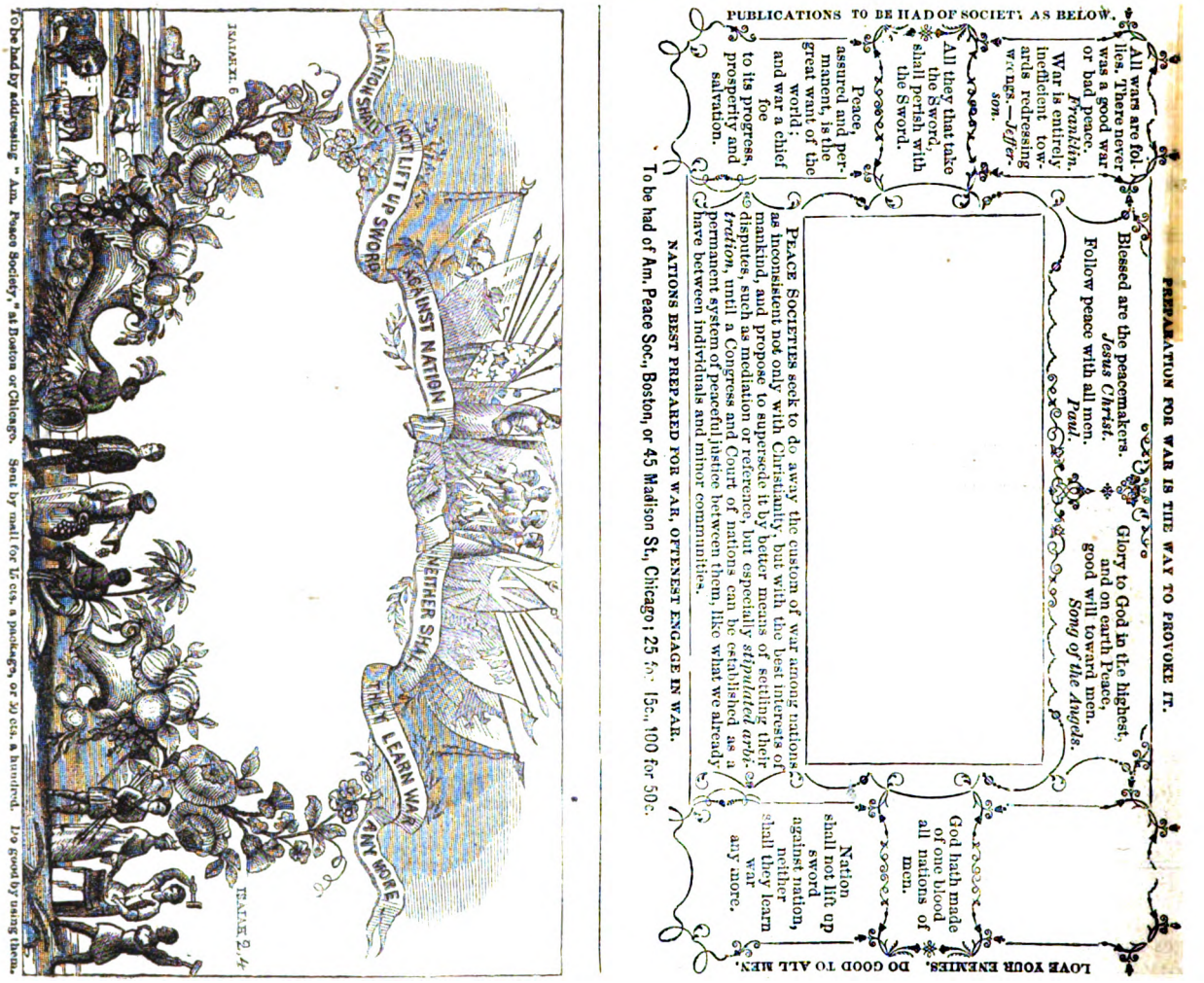
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FROM CHICAGO TO BOSTON,

(VIA LONDON AND PARIS.)

Favored with free passes by the Superintendents of the Michigan Central, Great Western and Boston & Albany Railroads, we left Chicago on the evening of November 18, and the next morning found ourselves in Jackson, Mich. We had arranged to spend a few days on behalf of the Cause of Peace here, and to meet several fellow-laborers in this cause, and were glad not to be disappointed in finding them on hand. The place is larger than we had anticipated, containing about 11,000 inhabitants, with two daily papers, large business blocks, elegant private residences, and wears quite a city aspect. The State Penitentiary is located here, which, of course, has increased the growth and business of the place.

On Sunday, Nov. 20, we had three meetings on behalf of our cause in as many different churches, and spent Monday and Tuesday in canvassing on its behalf. We met here Rev. J. H. Canfield, who has recently entered the service of the Peace Society in this State, and whom we found to be a most excellent man and an efficient laborer. He remarked that he had been preaching the gospel for twenty-two years, but never felt that he was more in the path of duty than since he commenced working for this cause, which is not only a part of the gospel, but the very essence of it. He contemplates devoting several years to the work, and we anticipate much good from his labors. His post-office address is Parma, Jackson County, Michigan, where any one in that State who wishes to promote the Cause of Peace, in any way, can address him.

We also met in Jackson, Mr. Ira B. Allen and Rev. S. W. Sleator, both of whom were about entering the service of the society in Michigan, and who pledged $50 each to it as an earnest of their interest in the cause.

We had an appointment to lecture on Thursday evening, at Woodstock, Canada, on the Great Western Railroad, about midway between Detroit and Suspension Bridge, and started thither on the evening before. But finding that the night Express train, on which we had embarked, did not stop there, we lay over several hours at London, and thus had an opportunity of looking at one of the most beautiful and thriving cities in the Dominion. Like its namesake in England, it is situated on the river *Thames*. It contains a population of about 18,000, and few cities of its size in the States manifest more enterprise or activity.

On arriving at Woodstock, we found that our friend and local agent, James Martin, Esq., had made very satisfactory arrangements for our meeting, and although two or three others were in progress at the time, we had a fair attendance. The practice in Canada is to have a Chairman on such occasions, who precedes the address by a brief introductory speech of his own. This service was performed on this occasion by Rev. R. A. Fyfe, President of the Canadian Literary Institute, a Baptist institution located at this place.

We met here by appointment Rev. John McCauley, of the Mennonite Church, a denomination which makes peace a part of its religion, and an article of its creed. It occupies a similar position with regard to war as that of the Quakers and Moravians—a position such as was occupied by the early Christians before the Church degenerated, and which, if adopted by all denominations of Christians now, would banish the custom of war from Christendom. Mr. McCauley is as yet our only travelling agent in Canada, but we hope he will find many there to aid in disseminating principles which, if embraced on both sides of the line, may prevent a bloody war between the Dominion of Canada and the Republic of the United States.

While in Woodstock we had an opportunity to address the bright and intelligent boys in one of the public schools. We remembered while doing so, that there were similar groups of boys on the other side of the line—that ten years hence these boys on both sides would be young men, old enough to be arrayed against each other on the field of battle, and that this might be the sad and wicked use to which they would be put by ambitious and designing men, unless peace principles are disseminated. Let such men as Gen. Butler on one side, and those like him on the other, have their way, and these young men would be mowed down in swaths to gratify the ambition and the anger of those who howl for war, but who keep in safe places themselves, and appropriate the so-called glory, and the gain.

Sunday, November 27th, was spent with Mr. McCauley, in Paris, for Canada has its Paris as well as its London. It is a place of some 3,000 or 4,000 inhabitants, about twenty miles east of Woodstock. We had an opportunity of addressing one of the Presbyterian congregations in the morning, a Union meeting, in the Wesleyan Church, in the afternoon, and of preaching on peace in the Congregational Church in the evening. Here, as well as at Woodstock much friendship was manifested for our cause, and much interest in its promotion. Indeed, there seems to be at present more friendship for the Peace Society in Canada than in the United States. This arises partly from the fact that the Canadians have not been so recently intoxicated with the excitements of war, and hence look upon efforts for its prevention with more calmness and hope.

Let me say a few words about the Canadians and their country in other respects. An erroneous opinion is entertained of both, by persons who are not acquainted with either. Those who have never seen Canada, except in passing up Detroit river, or whose knowledge of it is derived from individuals who have only had an opportunity of comparing Windsor with Detroit, are apt to consider the country as unattractive, and the people as lacking in enterprise. But a better acquaintance will disclose to them the fact that the cities are large and numerous, the farms well cultivated and productive, and the people intelligent and pious. In the parts of the Dominion which we have visited, there is a large Scotch element in the population, which we all know to be a valuable element. There are many worse places than Canada, and if her people will never allow themselves to be possessed by the demon of war, the population, which is now about 4,000,000, will rapidly increase, and the resources of the country will be developed, until there will be a powerful nation north of the St. Lawrence and the Lakes, with which we should always be at peace. We do not need Canada as an integral part of the United States and ought not to have it. Our country is large enough already, and the more its boundaries are extended, the more danger of rebellion and disruption. But we do need and ought to have a grand federation of nations, with a high Court, or Congress, to decide their differences, as we have a Supreme Court to decide differences between States.

We left Paris at 2, P. M., on Monday, November 28th—caught a glimpse of Niagara Falls at sunset—spent the night on the cars of the New York Central Railroad—found ourselves next morning among the rocks and hills of Massachusetts—spent the next night at North Brookfield, the residence of our Vice-President Walker, who has been for forty years identified with the Peace Cause, and on Wednesday morning, Nov. 30th, after an absence of three months, sat down once more in our Boston office. We find in this office not the living Dr. Beckwith who has welcomed us so often, but only his likeness, and a sense of loneliness, and of crushing responsibilities oppresses us as we write.

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AN APPEAL TO MINISTERS, AND OTHER EDUCATED FRIENDS OF PEACE.

The cause of Peace requires a vast amount of effort, a thousand-fold more than the Peace Society alone can ever make. Our chief agency consists in prompting and helping the friends of humanity and religion to perform the work.

We seek to abolish a most inveterate and deep-rooted evil, the growth of all ages, and of all climes; the result not merely of depravity, but still more of a wrong education all over the earth. Our whole race, not excepting the people of Christendom, have hitherto been trained to wrong habits of thought and feeling on this subject. These habits must be thoroughly and permanently changed, and for the production of such a change, we must set at work the great main springs of influence upon the popular mind. Among the most effective of these is the Periodical Press, whose habitual advocacy we wish everywhere to secure as indispensable to our object.

We cannot do this, however, without the spontaneous, earnest co-operation of cultivated minds, and supposing that you are interested in our cause, we solicit your aid in making the press an efficient advocate of it. Every week, if not every day should it teem with appeals on behalf of this cause; but it never will, without such aid as we now solicit at your hands.

We therefore invite you to become a life member or director of the American Peace Society, by giving it the amount necessary to constitute one or the other in *services*. The services desired are, that you correspond with the Editors in your State, or as many of them as practicable, and secure the insertion in their papers of brief paragraphs, both original and selected, in relation to Peace and war. You will find a list of these papers in almost any printing-office.

This work can be performed during leisure moments not occupied with other duties, and you will thus preach the "Gospel of Peace" to congregations of thousands, or hundreds of thousands.

Many paragraphs suitable for use will be found in your general reading, while we will furnish others in the form of printed slips if you desire, and also send you documents to aid in preparing original ones. On the opposite page you will find one hundred and two "Peace themes," which we hope you will examine and preserve for future reference. They show that there is no lack of subjects on which to write or speak, though many more may occur to you. If you can get some of these subjects discussed by others, either orally or by the use of their pens, you will confer an additional favor.

The amount necessary to constitute a life member of the American Peace Society is $ 20, and a life director $ 50. To either we furnish a beautiful and expressive certificate indicative of the time when swords shall be beaten into ploughshares, and which will make a handsome parlor ornament. We also send the "*Advocate of Peace*" *free* during life, the price of which during the time of its reception may be more than the cost of a life membership. We will leave you to set your own price for your services, believing that we may safely do so, and when you inform us that they have been rendered to the amount of either of the above sums, will send you a certificate made out accordingly.

Below is a blank pledge which we shall be pleased to have you fill up, sign, cut off and return to us at our office in Boston or Chicago, and on its reception we will furnish you with publications to aid you in your work. You can insert "Member" or "Director," and "twenty" or "fifty," as you think best. If you can give neither of these sums, we shall be glad of any other which you may be disposed to contribute, either in money or services, or to receive your subscription to the *Advocate of Peace*, and any others which you can obtain. The terms to Ministers are 75 cts., to others $ 1.00. We shall also be glad to have you preach or lecture on the cause of Peace, and raise funds for it either by public or private efforts. To any public speaker, whether minister or layman who will do so, we will send publications to aid him in his preparations.

The cause of Peace needs another kind of service which can be rendered by those of its friends who are not prepared or inclined to promote it by the use of their pens, viz., such as is usually performed by local agents. We ought to have one of these agents in every neighborhood in the country, and invite *you* to become a life member or director of the Society by performing labor to an amount necessary to constitute one or the other. The duties of a local agent are, to solicit donations to the Society and subscriptions to the *Advocate of Peace*, and to circulate its books, tracts, photographs, envelopes, &c. On the reception of your pledge for a life membership or directorship payable in such services, we will send you the necessary information with things for your use, and a certificate when you inform us that the labor has been performed. You can insert the words "local agent" in one of the blanks, while those who are to use their pens for the cause can insert the word "writer."

We ask the aid of *ladies* in this good work, as well as that of gentlemen. War inflicts terrible evils upon women, and through the press and by personal solicitation, if not in the pulpit and on the platform, they may labor effectively for its abolition. We shall be glad to send many of them certificates of life membership or directorship on account of their services as writers or local agents.

Communications in relation to this and other matters may be addressed to the Secretaries of the American Peace Society, at 36 Bromfield street, Boston, or 45 Madison street, Chicago.

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To aid the American Peace Society in the accomplishment of its objects and to constitute .....

....., *of* ....., ..., *a life* .....

of said Society I promise to contribute to it the sum of ..... *Dollars in services as a*

..... *within one year from date.*

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PEACE THEMES.

To those who wish to write or speak on any of the following or similar themes, the American Peace Society will furnish books and tracts, which will aid them in so doing—the books at retail prices post-paid and the tracts without charge.

1. Evils of War; — a general view.
2. Waste of property by War; — its expenses. its incidental havoc and losses, its prevention of wealth.
3. Cost of Preparations for War.
4. Standing Armies; — their origin, history, numbers, and bad influence.
5. Military Preparations, provocatives rather than preventives of War; proved from their nature and from history.
6. A Military Police; — arguments in its favor answered, and objections against it as being expensive, dangerous to liberty, and less reliable in the long run, and the worst emergencies, than a strictly civil police properly constituted and trained.
7. Comparative Cost of War Preparations, — compared with that of education, of public worship, &c.
8. War-debts; — their origin and rise; — their present amount; — their interest and cost of management.
9. The War-system as a dead-lock of Property; — in the form of arms and ammunition, of fortifications, &c., unproductive.
10. Political Influence of Standing Armies; — in upholding tyranny, and depriving the people of their rights.
11. The Navies of Christendom; — their number and cost; — pleas for them answered; unnecessary and useless.
12. The growing Evils of War; — necessarily increased by the progress of civilization and general improvement.
13. Loss of Life in War; — in camps, in marches, in sieges, in battles, in hospitals; its vast amount.
14. Personal Sufferings in War; — from the same causes.
15. Miseries of War; — to its agents; — the people where it rages.
16. Domestic Woes of War; — to families, to women, to the aged and the young, the rich and the poor.
17. Influence of War on National Prosperity; — on agriculture — on manufactures — on navigation, commerce, and trade.
18. Tendencies of War to Barbarism; — to its indolence and ignorance, its vices, cruelties and crimes.
19. Hostility of War to general improvement; — to popular education, social reforms, progress in all useful arts and sciences.
20. War and Liberty; — a suicidal reliance for freedom and popular rights.
21. Influence of War in debasing Christianity.
22. Its tendency to a deep general demoralization.
23. War and the Sabbath; — its universal desecration of this sacred day.
24. Contrariety of War to the whole Decalogue.
25. War in the light of the Old Testament; — condemned by its general principles, and not justified as a custom by any of the facts there recorded.
26. Gospel Peace; — peculiarities of the gospel on the subject of peace.
27. War incompatible with the Gospel; its precepts, spirit, aims, results.
28. Views and practice of the early Christians on War.
29. War-degeneracy of the Church; — when commenced, and when consummated; its continuance and extent at the present day; its manifold evil effects.
30. The War-system a legacy to Christendom from ancient pagan Barbarism.
31. Responsibility of Christians for War in Christendom.
32. War hostile to the great objects of the Gospel.
33. War and Revivals; — how it stops or prevents them.
34. War a destroyer of immortal Souls.
35. War and Missions; — malign influences on the latter.
36. Influence of War on Reforms; — whether political or social.
37. Its effect on all Enterprises of Christian Benevolence.
38. War a Hotbed of Vices; — idleness, intemperance, licentiousness, profanity, general profligacy.
39. War-delusions; — the multitude of errors prevalent on the subject.
40. Refutation of Arguments for War.
41. War-chaplaincies: — their degradation of the Christian ministry, their contradiction of the gospel, &c.
42. War Prayers; — absurd, malevolent, blasphemous.
43. Ecclesiastical Sanction of War; — how — its effects — why wrong.
44. Philosophy of Christian Forgiveness applied to War.
45. The Power of Christian Love in the Intercourse of Nations, as a Guaranty of Peace.
46. The Example of Christ in the Treatment of Enemies a Guide to Individuals and Nations.
47. Peace Principles safe for individuals and nations, from their nature, God's promise, facts of history.
48. Military Discipline.
49. The Absurdities and utter Failure of the War-system as an Arbiter of International Justice.
50. The War Code, or Laws of War; — what and whence they are; viewed in the light of reason and the Bible.
51. The Contradiction by War of the Principles taught in the Gospel.
52. The Warrior and the Christian in contrast; — the peculiar excellences of the one incompatible with those of the other.
53. Christian Treatment of Enemies applied to Nations; — might be, and ought to be; what would be the effect on war.
54. War Inconsistent with Christianity.
55. War curable; — possibility and means of its entire abolition.
56. Inefficacy of common Reliances for the Prevention of War; — balance of power, preparations for war, improvements in the art of war, resorts to numbers, motives of interest, distinction between offensive and defensive wars, popular government.
57. Substitutes for war; — possibility of such as will secure all its legitimate objects without the sword.
58. Non-Intercourse as a Substitute for War; — Jefferson's proposal; how far feasible and effective.
59. Arbitration as a temporary Substitute for War.
60. Stipulated Arbitration as a permanent Substitute for War; — its peculiarity being, that nations stipulate in their treaties for the settlement in this way of all future disputes they cannot adjust between themselves.
61. A Congress of Nations; — designed for the permanent regulation of intercourse between nations by peaceful, legal means; history of similar expedients; analogous in principle to our own confederacy, so far as respects the settlement of disputes.
62. The Progress already made in the Cause of Peace.
63. The success of Peace compared with kindred Enterprises; — great amount of good achieved in proportion to the means used.
64. All good necessity of War; — no real necessity for it, only such as there is for intemperance, duelling, or the slave trade, resulting solely from the wrong habits of men.
65. Comparison of War with Duelling, Knight-errantry, Trial by Battle.
66. The World's War-education; — how; its baleful results.
67. Peace Practicable.
68. The Educational Process requisite for the full Triumph of Peace.
69. The Hopefulness of Peace; — from the excellence of its objects, the truth and power of its principles, the promises of God, and the working of his providence in its behalf.
70. Tendencies of the Age to Peace, or Influences now at work for Peace; — commerce, travel, literature, science, arts, popular education, all enterprises of benevolence and reform.
71. Peace indispensable to the World's steady and permanent Progress; — in arts and sciences, in general education, in agriculture, manufactures, and commerce, in social and governmental reforms, in refinements, &c.
72. Peace coextensive with Christianity, Prerequisite to the Millennium.
73. On what the Cause of Peace chiefly relies for its complete success.
74. The Gospel applied to the Intercourse of Nations a sure Guaranty of Peace.
75. The Power of the Pulpit — of the Press — of the School — of Government — to promote the Triumph of Peace.
76. Claims of Peace on the Church, Christian Ministers, Conductors of the Press, Legislators and Statesmen, Parents, Teachers and Authors.
77. Special Claims of Peace upon Women.
78. Commerce as affected by War — by Peace.
79. Claims of Peace on all Christians.
80. Peace a Pioneer and pledge of all Improvements needed for the welfare of mankind.
81. The essential Despotism of War.
82. Permanent Peace the great Want of the Nations.
83. The Battle-field.
84. The Propriety and Necessity of special Efforts in the Cause of Peace.
85. Mistakes on Peace; — by the public at large, even by Christians and Christian ministers.
86. Peace a necessary part of the Christian system.
87. Peace an Element of Christian Character essential to its perfection.
88. Peace a proper Theme of the Pulpit on the Sabbath; — ought to be made such; in what ways.
89. Peace an appropriate and promised Result of the Gospel.
90. The Cause of Peace a strictly evangelical enterprise, deserving as such the support of the Christian community.
91. Peace essential to the Prosperity of Religion at home.
92. Peace a pioneer and Auxiliary to Foreign Missions.
93. The Spirit of Peace identical with the Missionary Spirit.
94. The peculiar Necessity of Peace to the full and permanent Success of our own Republic, and of free popular Government in other countries.
95. A Glimpse of what Peace would do to bless the World.
96. Reliance of Peace upon the Gospel for its Success; — how dependent on the gospel; necessity of having its pacific principles rightly applied for this purpose; the means and methods of such application.
97. Why the Gospel has hitherto failed to abolish the Custom of War in any land; — not properly applied to the case.
98. The process by which the Gospel may be expected to insure permanent Peace wherever Christianity prevails.
99. Why the more spread of the Gospel as hitherto understood and practised on this subject, and the real conversion of men to God, without any distinct or special recognition of its pacific principles, do not and cannot put an end to War.
100. The agencies and influences that chiefly uphold the Custom of War in Christendom; — war literature, war education, war establishments; the special favor shown to the military profession, the rewards of office and emolument bestowed upon successful warriors in their lifetime, and eulogies lavished upon them after their death; the wrong habits of thought and feeling on the subject prevalent among the mass even of real Christians.
101. War-morality.
102. International Immoralities.

No man has fully estimated the power of the press as the means of accomplishing a great purpose. Ministers of the Gospel have more leisure for writing for the press than any other class of professional men. They have also more direct and certain access to the people on moral and religious subjects, and are regarded as not departing from their appropriate business when they address their fellow men in this way. There is probably scarcely a country newspaper in the land, in conducting which the editor would not gladly avail himself of the aid of a Christian minister, and it is not perhaps too much to say that the educated pastor of a church could have, if he chose, one or two columns a week of such a paper for purposes which, if not decidedly religious, are in the line of the great business of his life.

REV. ALBERT BARNES.

If three men were to have their legs and arms broken, and were to remain all night exposed to the inclemency of the weather, the whole country would be in a state of the most dreadful agitation. Look at the wholesale deaths on the field of battle, ten acres covered with dead, and half dead, and dying; and the shrieks and agonies of many thousand human beings. There is more of misery inflicted on mankind by one year of war than by all the civil peculations and aggressions of a century. Yet it is a state into which the mass of mankind rush with the greatest avidity; hailing official murderers in scarlet and gold, and cock's feathers, as the greatest and most glorious of human creatures. It is the business of every wise and good man to set himself against this passion for military glory, which really seems the most fruitful source of human misery.

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WAITING FOR THE MILLENNIUM TO ATTACK THE DEVIL'S CHIEF WORK.

BY ELIHU BURRITT.

The earnest and patient workers, who have labored so long to expel War from the civilized world, did expect, and had every reason to expect, from the beginning of their efforts, that they would encounter great opposition and obloquy from many quarters. They had to run in the face of a great many vested interests and vested ambitions. They set themselves avowedly to nullify the education of all ages and countries, in regard to systems most strongly founded in the sentiment and practice of mankind. They undertook to break and destroy the fascination of the most classical romance of human history; to decry and oppose the literature and legends of martial feats and glory; to withstand and weaken the influence of their captivating heroics, as celebrated in the grandest epics of poetry, painting, sculpture and music. Let Christians laugh at their faith if they will—they essayed, and they aim and intend still, to silence the drums and fifes, and all the screeching instruments of "the big plumed wars," with the still small voice of religion, reason and humanity. They propose to rescue from the service of war the wonderful and infinite art, science, inventive genius, and skilled labor now given to the elaborating of the machinery of human slaughter on land and sea. They propose to rescue the bread earned by the hard-worked, poorly-paid millions of the world, which is stolen from the tables of their hungry children and thrown to the dogs of war. They propose to disband the standing armies of reapers which these sweating, toiling millions are now compelled to fill, feed and weapon with the sharpest sickles of death for the bloody harvests of the field of battle. More than this, and what makes the head and front of their offending in the most influential quarters,— they aim at a more sweeping social revolution than the programme of any democracy, or even of the visionary radicals of France, ever contemplated. They propose to level to the status and occupations of common, civil life, not the titled nobility of one country, but that more numerous, popular, exacting and costly aristocracy which all nations have established, as an hereditary order, in the officers of their armies and navies. And herein is "the rub" and point of severest resistance. For, to abolish or supersede this great, universal military aristocracy, is to sweep away from tens of thousands of aspiring men the foothold of towering ambitions, honors, emoluments and social positions, which they could not win from the common levels of civil life.

All this is embraced in the programme of the friends of Peace. They have never concealed any of these aims. These were all inscribed on the flag which they lifted up before the nations at first. They knew then that they would have to face fierce opposition, satire and obloquy, especially from parties most directly and deeply interested in the war system. All they anticipated they have realized, and have borne it with patience, faith and hope: assured that the end at which they aimed would one day be reached by the action of those principles and means which they enunciated and employed. But, of all the opposition and obstacles which they have had to face, perhaps nothing has been more discouraging, or more embarrassing to meet, than the apathy, indifference, and frequently ridicule manifested by ministers of the religion from which we draw our foremost arguments against war. The apologies for the system which they elaborate or admit; the military figures or references which they employ in their prayers and sermons, and their seemingly grateful recognition of the will and work of God in such a tremendous and bloody struggle as that now desolating Germany and France, exert an influence which we must deplore, and find it difficult to overcome. But there is a feature of their attitude or sentiment on this subject which may well excite wonder as well as regret. It seems to be a favorite opinion of a majority of them, and consequently of the Christian community at large, that whatever great evils may be attacked with hope and success by the present or succeeding generations, the abolition of war must be postponed and reserved for the work of the Millennium. Not only the religious but secular papers, and even political speakers, frequently give utterance or sanction to this opinion. If these lines should reach any minds that hold such a belief, I would earnestly invite them to review with me the grounds on which it rests.

I would ask the most confident and literal interpreter of the allegories in St. John's vision to turn to his Revelations, and read again, thoughtfully and reverentially, the chapter in which this Millennium is described. In the vision, an angel comes down from Heaven and chains and locks up Satan for a thousand years; so "that he should deceive the nations no more," during this great space of time. But this period is called the first Resurrection, during which "the souls of them that were beheaded for the witness of Jesus and for the word of God," and the souls of other saints, "lived and reigned with Christ," throughout the thousand years. "But the rest of the dead lived not again until the thousand years were finished." This is the whole story of the Millennium revealed to St. John in his vision; and no other apostle, so far as we know, ever dreamed or conceived of such a period in the history of human souls. Our Saviour never on earth intimated the existence of such a state of being. Then, taking St. John's account as our only authority, as we must, the Millennium he describes is a period in which the living generations of humanity, of flesh and blood, have no part nor existence. It is a space of time or eternity in which only the *souls* of martyrs and other dead saints "live and reign with Christ a thousand years," while the rest of the dead remain in their graves. The very term given to this period, as well as the plain description of it, or the first Resurrection, indicates that living nations, communities, or families of men are to have no part nor lot in it; but that it is to be a paradise of disembodied spirits, which Satan shall not be allowed to enter or disturb.

Now, then, if this is the only Millennium which the words of St. John can fairly be made to describe—if it is only the state or condition of *souls* that have done with flesh and blood, and with earthly time itself, how can any Christian minister, or Christian man or woman, say, believe, or expect that war—acknowledged everywhere and by everybody to be the direst work of the devil, should not be abolished until the angel of God at the end of the world, shall lock out that deceiver and destroyer of nations from the paradise of sainted and disembodied spirits? Think of it honestly and fairly. Think how few and feeble were the Christian churches on the earth when John had this vision; think how many thousands upon thousands of churches, and millions upon millions of professed Christians, are now not *scattered*, but posted coherently over all the spaces and ramparts of the civilized world. Has Christianity no power to bind this devil of war; to chain and lock him up, not only for a thousand years, but for all the remaining years of living flesh and blood on earth? If the Christian church had "lifted the everlasting canon" of Christ's religion as early and as energetically against war as against idolatry, would not Christianity have bound that deceiving and destroying devil a thousand years ago with as strong a chain as any angel from heaven could put upon him? Did Christ, when giving his last commission on earth to his followers, to go out into the world, and preach the gospel to every creature, promise to send angels before them to bind or silence the greater devils, leaving his disciples to grapple with the young and feeble cubs of Satan?

Just push this popular theory about millennial work to its logical sequence. If war, with all its intermediate inventions and accessories for slaughter on land, sea, and in the upper air itself, is to march on with its murdering *mitrailleuses* to the very gates of the paradise of spirits living and reigning with Christ, why not let slavery, and intemperance, oppression, ignorance, and other great moral evils, march on, too, in the bloody pathway of the destroyer! Why not allow all these also to go down to the Millennium to be abolished there and then? Why not let the millennial angel from heaven, while he is about the work, bind these malicious imps of the great devil with the same chain? Surely it must be long and strong enough; and it would save Christian men and women of this, and of all the intervening ages, from a great deal of effort and trouble, and allow them a long, good time of snoozy idleness and comfort on the earth, while travelling heavenward to the reward of their labors and trials of faith and patience in working to remove earth's evils. What do you say; what would the Christian pulpit say, to this corollary of your millennial proposition? Who cannot easily and correctly predict your reply?

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"O, we cannot wait for the angel from heaven to do this work for us at the end of the world. Slavery, intemperance, and the rest of the brood, are present evils. They bring misery and unutterable suffering to millions of our living fellow-beings of to-day; and we cannot have the heart to let them lie down in all this misery and degradation without feeling deeply for them; without putting forth a helping hand to lift them out of their bondage and woe. O, we cannot wait for the millennial angel who is to chain the great devil and father of these evils at the end of the world. That will be too late to save these millions suffering and perishing in our sight. We cannot wait for the angel's chain. The Christ of our love, faith, and power has given us a chain stronger, though softer, wherewith to bind these evils. We cannot and will not wait. We should be cowards and renegades in our Master's eyes to wait for the Millennium."

Then why wait for the Millennium to abolish War? Is not War a *present* and pressing evil? Go and look at its work in France. See if human language has power to express its horrors. Ask the wild-eyed maniacs of misery it has made in peasant hamlets, what they think of the tender mercies of the sword, while they are feeling with their blistered fingers in the hot ashes of their homes for the bones of fathers, mothers, brothers, sisters or children. In the graphic language of an eye-witness, "fancy masses of colored rags glued together with blood and brains, and pinned into strange shapes by fragments of bones; conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, and disembowelled corpses in uniform, bodies lying about in all attitudes with skulls shattered, faces blown off, hips smashed, bones, flesh and gay clothing all pounded together, as if brayed in a mortar, extending for miles." These are the sheaves of only one battle field. Follow the destroyer to other fields, and hear "what loud lament and dismal miserere will rise" when he puts in his sharp sickle. Is the stench of thousands of unburied or half-buried bodies of men and horses, arising from those fields, unbearable to human nostrils? What think you of that stench of the hell of malignant emotion and feeling that arises to God from several hundred thousand human hearts during the work of mutual slaughter? Is not war a present evil to the eye and heart of God? The rains and dews of a single year will wash out the red stains from the battle fields of France, and the vines on her sunny slopes may yield increased fruitage for the bloody irrigation; but the suns of a whole generation long will not suffice to dry the tears, or brighten the gloom, that this war will bring to a million homes in the two nations. This is the last and best war that our latest and best civilization can produce. Can we wait for the angel of the Millennium to bind this Devil?

OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

In commencing my monthly communications, allow me a few preliminary observations on some points that may serve as guides to my future course.

First. I am deeply convinced of the vast importance of a closer union between the United States and our own dear old England, than has hitherto existed. Our common origin, our language, the general similarity of our institutions, our mutual dependence, and above all, the mighty influence which these two great nations are destined to exert upon the future condition of the whole world, all point to the necessity of perfect unity of action, and purpose, in order to discharge aright the momentous duties we owe to the human family. Our union will be the world's richest blessing,—but our disunion its direst curse.

Second. The two great Peace Societies of England and America should, as far as possible, unite their efforts in the noble work of delivering the world from degrading and cruel dominion of brute force. How long is the sword to be the type of government, and the soldier the highest and most honored official upon earth? or, in other words, how long is the policy of killing to be more admired and far better rewarded than the policy that saves? But who are the people that shall accomplish the change? Certainly not the men who live by war, nor those who advocate and encourage it, whether in Church or State. These will not make things better on any large scale. But we must look for other agents and agencies, and these are such as believe and honestly avow their belief *that all war is a sin.* None others are reliable, and those who hold this belief, in both England and America, should unite heart and soul, hand and purse, to make it *the faith of the world.*

Third. Hence the importance of similarity of action, as well as of identity in purpose and design. As nearly as can be, we should form one body, and as we travel on together, we might gather into one company, the Peace agencies of Europe and America, with the one sole understanding that our common object is to remove War and Standing armies from the intercourse of mankind. Thus, united in steady, but determined effort, not many years would pass over our heads, without witnessing a growing power for peace, such as the world has never yet beheld. We have only to be "wise as serpents, and harmless as doves," to ensure, in less than another generation the end of war in all Christian States.

And occasionally to vary my theme, and to add interest to my monthly lucubrations, I intend to deal with the following four great bodies of action, or, if you please so to call them, the four mighty streams that water the whole earth. In my own chosen terms I prefer to designate them thus: 1st. *The Peace World.* 2d. *The Political World.* 3d. *The Literary World.* 4th. *The Commercial World.*

As a rule—my observations must necessarily be brief, but my aim will be to supply your columns with "the cream of things."

At present Europe speaks in but one tone and one language, and that is *War, War, War!* It fills our papers morning, noon and night. It nauseates and offends the taste by details of cruelty and suffering that make one ashamed of the name of man. Take the following as one specimen. It refers to the siege of Strasbourg.

"On the 20th of August middlemen were prohibited from buying up meal and raising its price, and all sales were ordered to be made in open market. Nevertheless, beef rose to four francs (3*s.* 6*d.*) a pound, and finally could not be had. Horse flesh was good and plentiful at half the price. Potatoes seventy francs (2*l.* 7*s.*) a sack. The price of bread was fixed by authority on the 9th of September—white bread at fourpence-half-penny, and black bread at threepence-half-penny the 2lb. loaf, rice, beer and wine were plentiful. On the last day of the siege the *Courrier* appeared on a smaller sheet, and was unusually full of horrors. As usual, the day's list of the victims of bombardment includes the names of several women and children. 'The bombardment has been terrific. It seemed as if the danger could be no longer increased, and most terrible engines of war had already been used; but last night they hurled incendiary bombs of a weight previously unknown to incredible distances; they burst through even into the cellars; in one house six people were killed, and twelve wounded almost simultaneously.'"

There were equal sufferings at Metz.

"All the accounts that reach us from the inside of the town respecting the condition of its inhabitants, are in the highest degree distressing. Provisions have reached fabulous prices. Meat, for instance, is eagerly bought up at 10f. a pound, eggs at 5d. each, bread at 3f. the loaf, &c., whilst vegetables, milk, butter, and fruit are no longer purchasable actualities, but things either to be remembered, or to be looked forward to. The hospitals and some of the public buildings are crowded with wounded soldiers and civilians, all huddled pell-mell together."

But even these are faint and few compared with the scenes upon the dreadful battle-fields. It is no exaggeration to say that they are perfectly fiendish, and that in their fights the combatants more closely resemble demons than men. I can thoroughly join in the words of the *Times*, which the other day exclaimed, "We begin to grow heartily sick of the war." It is more than sickening, for it is horrible in the extreme. Napoleon is a captive, and the French Empire is now no more, yet the Prussian King and Count Bismarck continue the fight. In their insane rage they have doomed the beautiful city of Paris, with no show of pity towards men, women and children there. And this is European civilization in the nineteenth century! This the Christianity of Germany and France after a thousand years or more of instruction from the book of Heavenly love! Humanity blushes for the vile hypocrisy, and retires disgusted from deeds so vile.

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, JANUARY, 1871.

TO YOU.

We are happy to announce to our friends that the prospects of the Peace Cause are encouraging. The terrible conflicts in Europe exhibit to all who observe them the danger of maintaining immense standing armies, and the folly and wickedness of war. All over Christendom men and women are enquiring if something cannot be done to put an end to the brutal arbitrament of the sword, and there was perhaps never a more favorable time to labor for peace than now.

The prospects of the American Peace Society are also encouraging. It is found to be a needed and potent instrumentality for giving the right direction to public sentiment, and its publications, and other agencies, are called for as never before. The circulation of its periodical has been greatly increased, and applications for its tracts and books, and from lecturers and colporteurs are coming in frequently from almost all parts of the country. We are sending out peace matter, equal to about 500,000 12mo. pages per month. We are furnishing our paper free for two or three months at a time to several thousand ministers, of various denominations, with the hope of enlisting them in our work. We are availing ourselves of the unlimited power and ubiquitous influence of the periodical press, by furnishing editors with paragraphs in relation to peace and war for their columns. We are securing petitions to Congress from all parts of the country for the settlement of our difficulties with England by peaceful methods — for the reduction of standing armies — for arbitration and for a Congress of Nations. We are employing agents, both travelling and local, at the North and at the South, at the East, and at the West, for the promotion of this cause, and in various other ways are sowing seed which will produce abundant fruit.

But our opportunities of usefulness exceed the means at our command, and we find the Society owing a large sum for paper and printing, besides other indebtedness. We have been compelled to consider the question of curtailing our operations, but orphans' tears and widows' sighs, and all the demoralization and ruin caused by war, cry out against it. Hence we have chosen rather to put our hands down deep into our private pockets, and to ask others to do likewise, believing they will respond when they understand the exigencies of the Cause. The writer of this, who is in a position to know how very much funds are needed, and how much good can be done with them, has decided to give to the Society $50 per month from his limited income, that its operations may be increased rather than diminished, and he asks others of larger, and those of less means, to do what they can. He also asks them to remember that while other benevolent causes have millions of supporters, and are brought before the churches annually, the Peace Society must depend mainly upon the few who are in advance of their times, but not in advance of the teachings of the Saviour, and hence their donations should be larger than otherwise. If there was ever a time to make sacrifices for the Cause of Peace, that time is now, and the frequent deaths of officers and friends of the Society, remind us that opportunities of doing good in this way will soon be gone.

We cannot reach many by personal visits or public collections. *Every one*, therefore, who reads this statement, is invited to sit down at once and send his or her donation, or pledge, to the Secretary of the Society, at 36 Bromfield street, Boston, or 45 Madison street, Chicago. Any sum between $2 and $20, constitutes a member of the American Peace Society for one year; $20 a life member; $50 a life director, and $100 an honorary member. The *Advocate of Peace* is sent free to all members for one year, and to life members and directors during life.

Those who read this are also requested to solicit donations to the Cause, and subscriptions to the *Advocate of Peace* from others, and to remember our Society in their wills. *Please let us hear from you soon.*

OUR NEW CERTIFICATE.

Several years ago a beautiful certificate representing the time when swords shall be beaten into ploughshares, was designed by Hammet Billings, of Boston, for the life members and directors of the American Peace Society. The design was said to be worth $500, but was given to the Society for $50. We have recently had it lithographed by Mr. A. Meisel, of this city, and it is now ready for delivery. It is larger and we think more beautiful than the certificates of most benevolent societies, and when handsomely framed will make an ornament fit to adorn any parlor. It will be sent, not only to our new life members and directors, but to those who have become such heretofore if they apply for it. We have on our books the names of about 400 of these; but many of them are not now living, and others have removed from their former residences, so that we shall await information from themselves or their friends before sending them certificates.

We hope to be permitted to send these certificates to many *new* life members by the payment of $20, or life directors by the payment of $50, or honorary members by the payment of $100. What more appropriate present to a friend than one of them, and what better can be done with money than to spend it for the abolition of a custom which inflicts more misery on men and women than any other, and interferes with almost all efforts to promote their welfare?

WAR NO MORE.—Some one has sent us a newspaper containing an abstract of an excellent sermon with the above title preached by Rev. L. Holmes, of Little Falls, N. Y. We are glad that ministers are beginning again to preach peace sermons, for they are the ambassadors of the "Prince of Peace," and can do more to prevent war than almost any other class. We will cheerfully send them publications to aid them in so doing.

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TO MINISTERS.

We send our paper this month to several thousand ministers who have not before received it, with the hope that many of them will wish to have its visits continued during the year. They can become entitled to it in either of several ways, as follows:—

1st. By sending us the subscription price, which to clergymen is only 75 cents. We let them have it for less than our regular rate, because it is of great importance that they should become interested in our work, and then interest their hearers in it.

2d. By preaching on the Cause of Peace, and taking a collection for the American Peace Society. Every one who does this is entitled to the Advocate for one year.

3d. By obtaining three subscribers for the Advocate, thus being entitled to a fourth copy gratis.

4th. By becoming members of the Society for one year, by the payment of any sum between $2 and $20.

5th. By becoming life-members, or directors of the Society, by the payment of $20 or $50, either in money or in services. Your attention is respectfully requested to the "*Appeal to Ministers*" on another page, from which you will see that you can procure a beautiful Certificate of life-membership, or directorship, and our paper during life, with very little trouble, and at the same time do a great deal of good.

After reading that appeal, will you have the kindness to inform us at 36 Bromfield Street, Boston, or 45 Madison Street, Chicago, whether you want our paper continued, and if so, on which of the foregoing propositions. If on the last, please fill up the blanks in the pledge and return to us, and we will send you matter to use in the way proposed.

HOW WAR INTERFERES WITH MISSIONS.

A correspondent of the London Times at the Prussian headquarters writes as follows:—

"Last mail I received a letter from Egypt, in which there was a remark which struck me greatly—'How can you Christians,' asked the writer, expect us to pay the least attention to your missionaries when we read of two of your greatest nations making war and committing all sorts of cruelties on each other, although you declare it is against your book to do so, and other great Christian nations not at war are making preparations for it and are in fear of being attacked? We, afar off, read and hear of your doings and beg you will keep your missionaries at home."

REV. ALBERT BARNES, who says some good things to ministers on our fourth page, and who was a life long friend of the Cause of Peace, died in Philadelphia on the 24th of last month aged 72. Thus pass our friends away.

Attention is directed to the petitions to Congress on a succeeding page, which it is hoped our friends will sign and circulate. John Quincy Adams once testified that similar petitions sent out by the Peace Society, had prevented a War which at the time was imminent between our nation and a neighboring one.

[For the Advocate of Peace.]

CAN NOTHING BE DONE? No. 3.

BY REV. L. R. EASTMAN.

The question we ask. The question we answer. We say something can be done. Where there is a will there is a way. We can try. It is so in other things. Why not in this? The idea of impossibility is ridiculous. It is a burning shame to even cherish it.

We ask women, beautiful and loving, can nothing be done? We appeal, we plead. Look. Think. Take time. Be not deceived. Let not the glare of regimentals, the panegyrics of orators, the flowers over the graves of the fallen bedizen. Be calm, considerate. Be earnest.

Woman has won laurels in visiting hospitals, and battle fields. Would it not have been better to have prevented such a necessity? You have shown patriotism. Would it not have been better if the hundreds of thousands slain in our last war were now heads of families? Set that sixty thousand, each in new States. But no, they are not. Homes are desolate. Widows are desolate. Maidens by hundreds of thousands are doomed to be solitary. For them is no marriage. This for the past.

Women, what better have you to hope for in the future? The boys and girls in our schools, for what are they being raised?

Girls, are you to see those playmates, now blithe as the morn, shot down in war? When children, we hoped to see no more war, you may be deceived as well as we. Will you do nothing?

Maidens, just blushing into womanhood, sweet sixteen, is there nothing which you can do? Have you no hearts to do it? You, especially, are interested. We have seen many like you, lovely and loving. They gave all their young affections to deserving ones. But where are their young husbands? Alas, theirs was a soldier's doom — they are dead. Are you certain of anything better?

And you, once affianced, but now solitary, are you indifferent? If you do not feel for yourselves have mercy for others? You cannot but feel. Will you repress your generous emotions and do nothing? Are you not specially called upon to come to the work? Who, if not you, should diffuse information, circulate petitions, raise funds, talk up peace, talk down war? Try. Persist. You will see results. If it is not your mission to be wives and mothers, may it not be to protect future wives, future children from the ravages of war? The cruelty of human butchers. You may, perhaps, thus help fill heaven with children born and reared in peace. Do disseminate peace principles.

Widows, will you not come to the work, yours is a woeful experience. We will not open wounds, we only ask will you not plead with the powers to stop wars, and settle difficulties among nations without any more war?

Mothers, for what are you rearing your sons? Tell us for what? Are you raising them as you do your chickens, pigs and lambs, to be butchered? Not to be eaten, but to be cast aside and rot. Is that babe, that boy, that young man fed only to be the sport of kings and gentry, like cocks for the cock fight or bulls in the bull fight. Humanity shudders. It is time for mothers to awake.

On women we call. To one and all we appeal. Awake to the past. Awake to the present. Awake to the future. The Prince of Peace must reign. Despise not governments; but ask them to settle their disputes without the horrors of war. They can try. Insist that they do. Persist until the experiment is fully made.

GILBERT CONGDON.

Above is a name, which will be recognized by many of our readers as a consistent, steadfast friend of the cause of Peace and every other good cause. He has just passed away, but his memory will be precious not only in the city of Providence, where he lived and in the Society of Friends, of which he was a beloved and honored member, but among all the good and Christ like, who delight in "the ornament of a meek and quiet spirit," which is of great price.

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DEATH OF WILLIAM C. BROWN.

"Sorrows seldom come singly" is an old adage, and it has been especially true, of late, as applied to the American Peace Society. Within little more than a year it has lost four of its executive officers, besides numerous other prominent friends of peace.

The decease of Rev. Joseph A. Copp, Chairman of the Society's Executive Committee, occurred on the 7th of November, 1869. Rev. Baron Stow was appointed in his place, but died on the 27th of December, 1869. Soon after this the health of Rev. Dr. Beckwith, the veteran Corresponding Secretary, began to fail, and on the 12th of May, 1870, his connection of thirty-five years with the Society was terminated by death.

We are now again called to mourn a loss which is irreparable. William Cowper Brown, the Recording Secretary and Treasurer of the American Peace Society, died of heart disease, at his residence, in Chelsea, Mass., on the 9th of December, 1870, aged 69. He was born in Newburyport, Mass., in 1801, and spent the years of his early manhood in teaching. At two different periods, previous to 1840, he was the editor of "Zion's Herald," and continued to be one of the directors of the Association which published it until the close of his life. He was also for some time the editor and publisher of the "Mothers' Magazine." For the last fifteen years he has been the Register of the Probate Court for the county of Suffolk, embracing the city of Boston, and the fact that he retained this important office so long indicates his ability for the performance of its duties and the estimation in which he was held by his fellow citizens.

His first official connection with the Peace Society was in 1846. At this time he was elected one of its Executive Committee; in 1847 a Director and its Recording Secretary, and in the spring of 1870 its Treasurer. He held all of these offices from the time of his first election to them until his death, and discharged the duties pertaining thereto with fidelity and acceptance. During some years he was also the office agent of the Society. He was an excellent penman, and the Secretary's book, so long kept by him, is a model of its kind.

Mr. Brown was a *Christian* with hardly a blemish in his character, and in the various relations which he sustained exemplified and honored the religion which he professed. He labored to promote peace, not only between nations, but in communities, in churches and in families, and not without success. The quotation of his pastor at his funeral was as appropriate as it was consoling — "Mark the perfect man and behold the upright for the end of that man is peace."

The following resolutions in relation to him were adopted by the Executive Committee of the American Peace Society at a meeting held on the 15th of December:

Whereas, it has pleased God to remove by death, on the 9th instant, our friend and fellow-laborer, William C. Brown, who has been for twenty-three years one of the acting Directors and Recording Secretary of the American Peace Society, and who at the time of his decease was also its Treasurer, therefore Resolved,

1st. That, in the demise of Mr. Brown, the cause of peace has lost a steadfast friend, the Peace Society a wise counsellor, and valued officer, and the community an esteemed citizen.

2d. That the numerous and sudden deaths of prominent officers of our Society — Mr. Brown being the fourth within little more than a year, should remind those who survive that the opportunities to promote this cause are passing swiftly, and incite us to make diligent efforts for its advancement while we may.

3d. That we tender to the family of our deceased brother our heartfelt sympathy in their affliction, and assure them that we sincerely mourn with them the great loss which they, and all who were connected with him in the various relations of life, have sustained.

4th. That a copy of these resolutions be presented to the widow of the deceased and offered for publication to the daily newspapers of Boston, and to "Zion's Herald," of which he was for several years the editor.

THE UNITED BRETHREN AND THE CAUSE OF PEACE.

We have received the United Brethren Almanac for 1871, which reports 118,055 members, 3,924 organized societies, 1,473 church edifices, 881 itinerant, and 755 local preachers, and 2,420 sunday schools, with 16,417 teachers, and 112,425 scholars. The total collections for benevolent and church purposes during the past year have been $580,289, an average of about $5.00 to each member of which a little less than one-half has gone to the preachers, making an average salary of $382.

So far as we have had an opportunity of learning, we have found the ministers of this denomination almost universally in favor of the Cause of Peace, and we anticipate much valuable assistance from them in its promotion. The following resolutions, adopted by the Rock River Annual Conference of the United Brethren Church, at their recent session at Eleroy, Ill., we believe express the sentiments of the denomination generally.

Resolved, 1. That we most positively record our disapproval of engaging in voluntary national aggressive warfare; yet we recognize the rightful authority of civil government and hold it responsible for the preservation and defence of our national compact against treason or invasion by any belligerent force; and we believe that these ends may be accomplished by means consistent with the spirit of Christ.

2. That we hail with delight the existence of the American Peace Society, and, recognizing in it a valuable auxiliary to peace, we most cheerfully pledge our hearty co-operation.

3. We fully approve the timely action of our chief-executive in declaring our nation neutral in the present European struggle.

PENNSYLVANIA PEACE SOCIETY.—We have received from our friend Alfred H. Love, the proceedings at the fourth Anniversary of the Pennsylvania Peace Society recently held in Philadelphia for part of which we may be able to find room hereafter. Among the promiment persons present and participating were Lucretia Mott, Mrs. Julia Ward Howe, Rev. Howard Malcom and Elihu Burritt, Esq.

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THE APOSTLES OF PEACE AND WAR.

During the past few weeks the friends of war and the friends of peace have been busy.

In November, Gen Butler succeeded in obtaining an invitation to lecture before a Boston audience, and improved, or rather abused his opportunity to repeat his stale arguments in favor of a war with England. He coolly told his audience that such a war would be waged mainly upon the ocean, that we should reap pecuniary benefits from it, sufficient to pay all its cost to us, and that it would perpetuate and strengthen the Republican party. But he did not allude to the orphans' tears and widows' cries, the suffering, and death, and demoralization, which would be the result of such folly and crime. We do not hesitate to say that a man who will leave these things out of the account, and urge a war with Great Britain for the reasons which he gives, deserves the opprobrium which clings to him, not only at the South, but in foreign lands.

We are glad that Mr. Butler finds but few to approve of his criminal project. His speech has been noticed with disfavor all over the country. And yet a few such reckless politicians as he can inflame the thoughtless, and inspire them with visions of glory, or madden them with a passion for revenge, until a fire is kindled which only rivers of blood will quench.

As public opinion decides the questions of peace and war, it is an omen of good that, while men like Butler have been endeavoring to inflame this public opinion, and plunge our nation into a wicked strife, Senator Sumner, (who is one of the Vice-Presidents of the American Peace Society, and the author of several of its publications,) has been speaking in the interests of Peace. His lecture on the Duel between France and Germany is a masterpiece of argument and eloquence, in which he shows conclusively that there is no safety from war between European nations hereafter but in *disarmament*, that not until the cause is removed will the effect cease.

Mr. Sumner has repeated this lecture in several of the larger cities, and it has been extensively reported by the daily papers, so that he has thus been doing a work for peace, which no other man in the country could have done.

Simultaneously with this effort of Mr. Sumner, prominent ladies have inaugurated efforts for peace, which bid fair to be extended over the country, and over the civilized world.

Heretofore women have too often worshipped war and warriors, and their adorations have been rewarded by sufferings such as no pen can describe. Their emancipation from such evils is in their own power, and if they will use it as they may, they can banish the custom of war from Christendom. It is cause for gratitude that they are beginning to realize this power and responsibility, and to act accordingly. Mrs. Julia Ward Howe of Boston, so well known as a lady of culture and ability, is one of the leaders in this movement. Meetings have already been held in Boston and New York, full of enthusiasm and of promise, encouraged by the presence and co-operation of such men as Senator Wilson, William Cullen Bryant, and Dr. Frothingham.

At the last meeting in New York City, on the 23d of December, a permanent organization was effected, and steps taken toward a World's Convention of women, aiming at nothing less than securing an agreement among nations, that they will submit all their difficulties to some other mode of settlement, rather than the sword. David Dudley Field, Esq., a leading lawyer of New York City, has recently advocated this view in a labored argument, for which the friends of Peace should thank him. This, in time, will be the universal accepted view. Public sentiment is fast changing for the better.

LETTERS FROM ABROAD.—Just as we were going to press we received a very interesting letter from Edmond Potonie, of Paris, France, Secretary of the "League of Public Good." It is written in French, on very thin note paper, weighing perhaps one-eighth of an ounce, but when translated covers several pages. We suppose it must have been sent over the Prussian lines in a balloon. By the same mail we also received a letter from A. B. Hayward, Hon. Sec. of the Liverpool Eng. Peace Society, thanking us for a copy of Mr. Sumner's address on the Franco-Prussian duel which had been sent him from our office. We hope to publish extracts from both these letters in our next issue as also a valuable communication from Wm. Stokes, our regular English correspondent.

SPECIAL NOTICE.—Rev. Howard C. Dunham, who has been in the service of the American Peace Society since last spring, is now its office agent, though he will continue to spend some time outside of the office. Communications requesting the publications of the Society should be directed to him at No. 36 Bromfield St., Boston. All others to the Corresponding Secretary.

THE DUEL BETWEEN FRANCE AND GERMANY. The address of the Hon. Charles Sumner, with the above title, a large octavo pamphlet of 46 pages, may be had of the American Peace Society for 15 cents a copy. Thousands have paid 50 cents each for the privilege of listening to this address and considered it a good investment. Those who did not enjoy this privilege can have the gratification of its perusal at their homes by addressing Rev. Howard C. Dunham, at 36 Bromfield Street, Boston.

☞We have received from Rufus Blanchard, Esq., Map publisher, 146 Lake St., Chicago, a valuable set of maps of the north-western States which contain recent corrections and additions, and exhibit the surprising progress of that part of our country. Mr. Blanchard has long been engaged in his present business and has furnished a large portion of maps now in use in the North-West.

PEACE ENVELOPES AT REDUCED PRICES. Our readers will see from the advertisement on the second page (to which attention is directed) that we have reduced the price of our envelopes to 15 cents a package and 50 cents a hundred. We hope all friends of peace will send for and use them, for they are not only envelopes, but peace tracts in miniature, and their circulation will do great good.

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THE CHILD'S ADVOCATE OF PEACE

'And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2. 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

No. 8.—ILLUSTRATED SERIES.

LOOK ON THIS PICTURE AND ON THIS.

OFTEN we find recruiting sergeants going about the country tempting young lads to enlist in the army, by placing before them beautiful descriptions of military life. In one of the papers issued by these persons, there is the following glowing picture drawn of the prospects which await those who become soldiers:—

"Fine, young, unmarried men, have now a splendid opportunity from the age of 17 to 25 years. They will all receive the liberal bounty of £5 18s. 6d. On their arrival at Woolwich, they will be taught the arts of riding, driving, drawing, fencing, gunnery, and mechanics, whereby guns are moved with the same facility as a penny whistle—the making and use of gunpowder, sky-rockets, and other beautiful fire-works. They are also lodged in the finest barracks in the world, have light work and good pay, and the best beef and mutton that Kent can afford, and a comfortable place in the barracks called the Canteen set apart for them, to see their friends and take a cheerful glass. Also an excellent library and reading room, with a park and pleasure-grounds, a large number of horses, kept for health, instruction and amusement. After their education is complete, an opportunity will be afforded equally, and without favor, to travel in foreign countries, where they may drink their own wine at twopence a bottle."

Unfortunately this picture is as false as it is fair. It is not right that young men should be misled into a step which will in all probability influence their whole life by gross delusions like these. It is only proper, at any rate, that they should see the other side of the picture. Some time ago a little volume was published, entitled *Four years' service in India, by a Private Soldier*, which enables us to see what is the *real* character of a soldier's life. He gives, in this work, the story of his life, especially that portion of it spent in the army. It seems that almost from childhood he had a restless desire for the army, and, notwithstanding the earnest dissuasions of his father, himself an old Waterloo soldier, he enlisted, in the beginning of 1844. It was not long, however, before the illusion began to be dispelled.

Let us accompany him to India, whither he was ordered in May, 1845. His regiment disembarked at Calcutta, and was taken up the river in a steamer to Chincurran, and placed in barracks there. While at that place the cholera broke out, and he began to experience some of the pleasures of foreign travel, which had been promised. The mortality was awful:—

"We buried our dead at night, and such a graveyard I never witnessed. The earth being so full of water it filled the graves immediately; so that we had to pile the earth and stones upon the coffin to sink it. This was sufficient to give one the horrors. It is a large graveyard, and very full now. At last I was obliged to go to the hospital with the bowel complaint. This is brought on by the dampness of the ground, and eating too much fruit. Great numbers began to die very suddenly from cholera. The regiment not being used to the like of this, the whole began to look melancholy, and fear was seen on every face, as much as to say, 'It will be my turn next.' Some gave themselves up to utter despair and died. I was very low in spirits myself once, and the more so because I had never been confined to a sick bed in my life. It was dreadful to see fine, stout, healthy young fellows, well and dead in a few hours! ah, even before they had time to call on their God! The good minister was very attentive to the sick, and the Baptist missionary too; they would bring good books and distribute among the sufferers. Not a day passed but we had some one to put in his last resting-place. Oh, how often did I wish myself in my native country again, or that I had died when young! I accused myself of being an ungrateful wretch, who deserved no better than what he now suffered, for not obeying his old parents. I now felt completely lost, and did not care what became of me."

We subjoin a few further illustrations of the nature of "the splendid opportunities" offered to young men by such placards as the one we have cited.

"When the day approached the heat would be so excessive that no one dare venture out for fear of being struck by the sun. We had several killed by it, and in the barracks we were so hot that it was complete torture to be there. The sweat would come through everything we had upon us; in fact we could have nothing on but a thin pair of drawers, with no shirt; and the millions of flies that would be continually tormenting us would be sufficient to drive men mad. When getting our victuals our plates were black over with the flies. We were obliged to eat with one hand and buffet them away with the other. I have often heard our men curse their God; and they would get as much money as they could, and then go and get so drunk they could not speak. They would often say that was the only way they could have any peace; but I could not see any pleasure in such a way. I have seen men die in this state and others

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drown themselves, or shoot themselves, whilst a number lose their senses and die raving mad — in fact, half the deaths in this country are caused by drink. I hated the country; it grew worse and worse every day.

"At about one o'clock the words 'quick march' were given and the band struck up 'The girl I left behind me.' The morning was very fine and the moon shone bright; but the air was very sultry, and the sand rose in a cloud as we marched: so much so that we could scarcely get one breath. The band stopped playing, for the sand rose in such clouds that we could not see the next man to us, at times. About three o'clock the men began to fall out by sections from want of water, the heat being nearly unbearable, and their tongues hanging out to a frightful size, and their mouths being parched up. All the cry was for water. At length we came to a well, and all order in the ranks was at an end. What few water-carriers we had were soon surrounded, and nearly worried; the men were like madmen, pushing one over another. The strongest got the most, the weakly men praying in a most pitiful manner, and offering all the money they possessed for a drink.

"We lay at this station till the middle of July, and had buried a great many of our comrades; scarcely a day passed but we put some poor man into the grave; and we looked more like moving ghosts than men about to face a foe. Men were fairly driven to distraction through torture. We were the most troubled with the 'prickly heat.'

"This is owing to the warmth of the weather and the blood. The body breaks out all over with small red pimples, with water in them; and they itch unbearably— or rather, they are more like pins and needles pricking us all over. Some have their bodies covered all over, so that it would be impossible to lay a sixpence on a place free from the pimples. Then the flies and mosquitoes are in many millions, and insects by night in many thousands; altogether, we never had any comfort. Many men betook themselves to the canteen, and there drank till they could not stand. Some of them would take as much as a quart of grog in a night, and would be carried insensible either to the guard-room or to their barracks, and be found dead on their beds the next morning, suffocated in liquor, or removed in a fit of apoplexy, brought on by drink and the heat of the weather. Some lay upon their cots, cursing and swearing, wishing that the ship had sunk that brought them to India; or that they were dead; when, at last, they would be driven to despair, and either blow out their brains, or jump into a well, thus putting an end to their existence.

"We had got only a very short distance, when men began to fall out through weakness. Several were so bad that they were taken back to the station, and before we had got four miles on the way, I was obliged to fall to the rear from that cause. All the carriages were already full, as upwards of one hundred had already fallen out, and as I came gently along, I passed numbers more lying upon the ground. One poor fellow I observed was in a dreadful state. He called out, 'Who's there? Why do you not blow out my brains and put me out of my trouble?' and then in a short time he began to pray for water. I still kept getting on the road, and passed numbers more lying upon the ground."

SOMETHING FOR CHILDREN.

We have purchased from Lee & Shepard, the publishers, and have for sale at our office, at 60 cents, a very interesting volume of 167 pages entitled "*A Kiss for a Blow.*" Its object is to prevent war in the family, in the neighborhood, and between nations by inculcating love, kindness and peace. It ought to be in every family in the nation, and we hope our young friends and older ones, all over the country, will procure it, read it, and place it in their S. S. Libraries. It will be sent by mail postage paid on reception of the price, or for two subscribers to the "Advocate of Peace."

The following story is from this book, and it contains 51 more, similar to it. Read this story and then order the book and read the others.

A KISS FOR A BLOW.

When I lived in Boston, I was one of the school committee, I used to visit some of the public schools in the city almost every day, and spend a few minutes in each school, talking to the children on peace and temperance. The children understood that when I came to the schools, they were at liberty to ask me my opinions on these subjects. They generally had some questions to ask.

One day I visited one of the infant schools. There were about fifty children in it, between four and eight years of age.

"Children," said I, "has any of you a question to ask to-day?"

"Please to tell us," said a little boy, "what is meant by '*overcoming evil with good?*'"

"I am glad," said I, "you have asked that question; for I love to talk to you about peace, and to show you how to settle all difficulties without fighting."

I then tried to show them what the precept meant, and how to apply it, and carry it out. While I tried to think of something to make it plain to the children, the following incident occurred.

A boy about seven years of age, and his sister about five years of age sat near me. As I was talking, George doubled up his fist and struck his sister on her head, as unkind and cruel brothers often do. She was angry in a moment, and raised her hand at once to strike him in return. The teacher saw her, and said, "*Stop Mary, you had better kiss your brother.*" Mary dropped her hand, and looked up at the teacher, as if she did not fully understand her. She had never been taught when at home to return good for evil. She thought that if her brother struck her, she of course had a right to strike in return. She had always been taught to act on this cruel maxim. Her teacher looked kindly at her and at George, and said again, "My dear Mary, you had better kiss your brother. See how angry and unhappy he looks!" Mary looked at her brother. He looked sullen and wretched. Her resentment was soon gone, and love for her brother returned to her heart. She threw both her arms about his neck, and kissed him! The poor boy was wholly unprepared for such a kind return for his blow. He could not endure the generous affection of his sister. His feelings were touched, and he burst out crying. His gentle sister took the corner of her apron, and wiped away his tears, and sought to comfort him by saying with endearing sweetness and generous affection, "*Don't cry, George; you did not hurt me much.*" But he only wept the more. No wonder. It was enough to make any body weep.

But why did George weep? Poor little fellow! Little did he dream that his sister would give him such a sweet return for his wicked blow. Would he have wept if his sister had struck him as he had struck her? Not he. By kissing him as she did, she made him feel more acutely than if she had beaten him black and blue. By striking him again she would not have made him feel sorry at all. It was that sweet, sisterly kiss — that gentle act of wiping away his tears with her apron — that generous and anger-killing affection, that led her to excuse him, and to seek to comfort him by saying, "*Don't cry George, you did not hurt me much,*" these things made him weep. It would make any body weep, to receive such kind and generous treatment from one whom he had injured. No man could withstand it.

A KISS FOR A BLOW! All the school saw at once, what was meant by overcoming evil with good; and they needed no further instruction on the subject. If Mary had struck her brother in return, there would have been a fight. It was prevented by her kiss.

When others strike you, or do anything to you which you think an injury, do as sweet little Mary did. Give a kiss for a blow, and there will be no trouble. They will take care how they wrong you in any way, when they are once sure that the injuries they do you will not be returned. Though George was the older and the larger, and could strike the harder, yet Mary conquered him. George's strong body, his muscular arm, and hard blows, were not a match for the strong love and sweet kiss of Mary. If George had had the body of a giant, or the strength of a million of men in his arm, Mary's sweet love and kiss, and those gentle but heart-piercing words "Don't cry George; you did not hurt me much." would have conquered them all. What could poor George do? If he had had all the arms and soldiers in the world to help him in his attack upon Mary, conduct such as hers would have conquered them all.

Dear children, arm yourselves with Mary's weapons; throw away your anger, your sullen looks, your provoking nicknames, your clenched fists, and furious blows, and take the sweet love and soft words of little Mary; then go forth to meet your enemies, and you may be sure of an easy and peaceful victory.

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SOMETHING TO BE DONE.

All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to sever this paragaph from them, procure their insertion in the newspapers of their vicinities, with the necessary explanations, attach half a sheet or more of common-sized paper, date it, rule it for names, Post-Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 36 Bromfield street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

We hope for the sake of suffering humanity, that *you* will aid the Cause of Peace by *canvassing* for signatures to the petitions. This method will secure many more than the other, and will also afford an opportunity to ask those who are friendly to the American Peace Society for donations to sustain it, and for subscriptions to the *Advocate of Peace.*

PETITION.

To the Senate and House of Representatives of the United States in Congress assembled: —

The undersigned, Citizens of the United States, respectfully petition your Honorable Bodies.

1st. To discourage all measures tending to involve our nation in a war with England on account of questions pending.

2d. To encourage by every suitable method, and especially by example, the reduction of standing armies, which so greatly increase the burden of taxation and the danger of war.

3d. To favor a provision in all treaties for ARBITRATION, in case of any question which the contracting parties can not amicably adjust.

4th. To take measures for securing an early proposition from our Government to others, to unite in the establishment of some general system, such as a *Congress or Court of Nations*, for the settlement of international disputes without a resort to the sword.

1871.

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WANTED

A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society. The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

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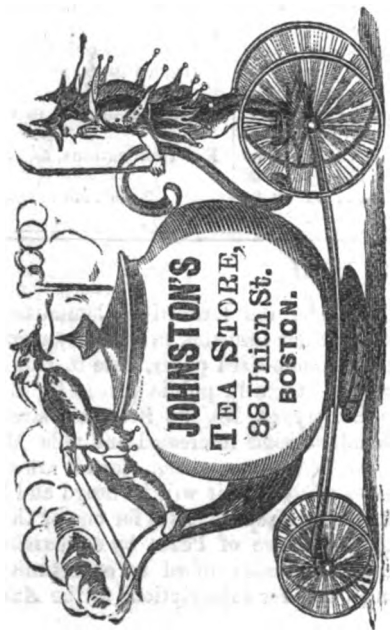

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

On Earth Peace . . . Nation shall not lift up Sword against Nation, neither shall they learn War any more.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, FEBRUARY, 1871. | NEW SERIES. VOL. III. NO. 2.

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The Advocate is sent gratuitously to the reading rooms of Colleges and Theological Seminaries — to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it, and to every donor of not less than $2. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

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In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

Colporters are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

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THE CAUSE OF PEACE, which is as old as the Christian religion and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms. The American Peace Society, with head quarters at No. 36 Bromfield St., Boston, and 45 Madison St., Chicago, has been unusually active of late, and has extended its operations much more widely than ever before. It wishes to do so still farther and to this end, desires to employ Agents and Colporters, both travelling and local. The Society is entirely loyal to the government, but believes that it is much better to *prevent* rebellions and wars than to suffer their terrible consequences.

BETTER THAN A SAVINGS BANK.

The consecration of the Christian to the service of his Master will, if complete, include his property as well as his time, his talents and his influence. He will feel that he is only a steward of God's bounty, and that he is under obligation to use that bounty for the benefit of his fellow men. Thousands realize this obligation, and contribute liberally to promote the benevolent enterprises of the age. Many would regard it a privilege to give not only the whole of their income above their present necessities, but the accumulations of past years, and *would* do so but from fear that the vicissitudes of fortune, or the infirmities of declining years, may render these accumulations necessary for their future support. Hence, as they do not like to place their property entirely beyond their reach, they retain it in their hands, with the trouble and expense of its management; and finally, being called suddenly away, with no time to make their wills, it is left to those who may have no need of it, and thus their benevolent wishes are defeated.

But we have a plan to suggest which will enable such persons to do good with their money at once, and at the same time provide equally well, if not better, for their future needs. The plan is to *deposit such sums as they can spare from time to time with the* AMERICAN PEACE SOCIETY, *and receive its obligation to pay the interest on the same annually in the publications of the Society, and the principal in money, at such times as it may be called for during the lifetime of the depositors, or, if not called for then, to be a donation to the Society at their decease.* Thus these sums will all be within their reach at any time, if needed, and if never needed by them, would be made sure to a cause of vast importance to the world.

This plan was not of our own seeking, but was first urged upon us by our friends. It began with one in Pennsylvania, who sent us *One Thousand Dollars*, on the condition that we should allow him five per cent. interest during his life. We gave the obligation desired; but to the day of his death, he sent us every six months his receipt for the interest as a donation to the cause. Another friend, much younger, has at different times already deposited *Seven Hundred Dollars* on the condition stated in the preceding paragraph, expecting never to call for anything except the interest, but having the right to require the principal at any time, if he wishes.

Now, are there not thousands more who will loan to the Society such sums as they can spare, on these terms, instead of making additional investments, which may result in their own disadvantage, and that of those who would inherit them? Such help will be very opportune *now* when the Society is making special efforts to extend its operations, and the publications to be furnished as interest, and which can be sold or given away, will exert a powerful influence for good hereafter. We think such deposits will be quite safe, as the Society, with a liberal charter from the State of Massachusetts, already has permanent funds more than sufficient to cover all deposits that it will ever consent to receive on the conditions proposed.

In some cases we shall be willing to pay the annual interest in money instead of publications.

Those who wish to lay up their money where they can have it whenever they want it, and where it will do good if they do not want it, can address the Secretaries of the Society at either of its offices.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, FEBRUARY 15, 1871. No. 26

OUR LOCATION AND OFFICE.

The office of the American Peace Society was for some years with the Congregational Library on Winter St., Boston. But as those who had charge of the library needed the room which we occupied, and we needed better accommodations, it was removed in July last to the new building owned by the Wesleyan Association on Bromfield Street.

We present herewith a very good wood cut of the exterior of this building, though too small to do it justice. It was completed last summer at an expense including the ground on which it stands, of $ 300,000 about one-half of which was for the building. It has a front of 74 feet extending back 120 feet, with brick and granite walls and is five stories high. The first story embraces three spacious stores which rent for about $ 4,500 apiece. The eastern and western ones are occupied by Nichols & Hall, and by J. P. Magee, for books, &c., and the one between them by Bryant & Co., for Photographic goods and picture frames.

The second and third stories are used for offices, &c. The offices of Zion's Herald, The Western World and the Nursery, as well as that of the Advocate of Peace are here. The two upper stories are occupied for the present by the Boston Theological Seminary, and when once reached answer their purposes very well.

Our own office is in the third story and costs us for rent $ 250 per annum. It is warmed by steam and although not large, affords room for several busy workers when circumstances require their employment. The Advocate though printed elsewhere is mailed here and with an amount of labor, not easily appreciated by one not acquainted with the business.

On one side of the room a row of shelves contain our bound volumes, while our tracts, pamphlets, papers and other unbound publications are on the opposite side. In this office are not only books for *sale* but valuable ones for reference, including the periodicals of the Society and its predecessors from 1816 to the present time; also, those of the London Peace Society.

Our walls are adorned with the likenesses of several prominent friends of peace, both dead and living. Among them are those of Noah Worcester the pioneer, Wm. Ladd the founder, and Geo. C. Beckwith, the preserver of the American Peace Society. Here also, we have the likeness of Hon. Wm. Jay, a former President of the Society, of Rev. Howard Malcom, D.D. the present one, and of Hon. Charles Sumner, one of the Vice Presidents. We are indebted for several of these and the frames in which they are placed, to Mrs. M. W. Beckwith, the widow of the late Corresponding Secretary, whose interest in the Cause of Peace, arises not only from her husband's long connection with it, but from an intelligent appreciation of its importance. Our office is becoming quite a resort for the friends of peace; and we invite all interested in it to give us a call when they visit the city.

The French and German sections in New York of the International Workingmen's Associations, have issued an address to their brethren in Europe from which we extract the following closing sentences:

"The workingmen of France belong to the Association of workingmen of all countries. Their ideas and aspirations are ours. Our sympathies are with them. Since the capitulation of Sedan, the war is waged against those ideas, and King William takes the place of Louis Napoleon in opposition to them, and in the oppression of workingmen. His costly and bloody efforts to transform France into a catacomb, her cities into heaps of ashes, demonstrate how strictly he performs the duties of his new office. And, ye workingmen of all countries, raise your voices in thundering tones against this wickedest of all wars, commanding halt to this slaughter of men. Halt, we say, and repeat saying if the heads of all chief commanders and princes should tumble down. The workingmen of all countries and continents have but one motto, one battle-cry: Death to Slavery, Death to Militarism!"

The Duel between France and Germany. A new edition of the address of the Hon. Charles Sumner, with the above title, a large octavo pamphlet of 74 pages, may be had of the American Peace Society for 25 cents a copy. Thousands have paid 50 cents each for the privilege of listening to this address and considered it a good investment. Those who did not enjoy this privilege can have the gratification of its perusal at their homes by addressing Rev. Howard C. Dunham, at 36 Bromfield Street, Boston.

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THE PLAN FOR PERMANENT PEACE—DISARMAMENT.

BY WM. G. HUBBARD.

The present war in Europe is only a natural and logical result of the vast military preparations which the great powers have been maintaining for the past few years. Six or seven hundred thousand troops in France, or five millions in all, on the continent, can not long be maintained in idleness; they will fight. Lying in camp is a dull business. If they can not engage in war abroad, they will fight at home. Cultivate the war spirit, and it will have vent. As well think of building a strong fire under a boiler when the escapes are closed, without danger, as to think of maintaining five millions of men in Europe's armies without war. Our own Sumner wisely said, in one of his great speeches: "Standing armies only draw the lightning of battle to our homes."

The history of the world shows that those nations best prepared for war oftenest engage in it. Standing armies are really *not* the guarantee of liberty and national perpetuity that people suppose. "How often have the streets of Rome flowed with blood since the day when Romulus laid its foundation in the blood of his brother Remus." Great Britain has been at war nearly half the time since the beginning of her history, and has drunk the bitter cup of subjugation four times; has slaughtered millions, and has lost millions of her subjects.

France and England have been at war with each other two hundred and sixty-six years since the eleventh century. The nations that have passed away have perished by the sword, "They that take the sword, perish with the sword." If this was a Divine utterance when spoken, it is a historic fact now; for war has been the destroyer of governments, as well as the destroyer of men. "*Standing armies*," says an able writer, "*have created ten wars where they have prevented one.*" But it must always be thus, so long as we have standing armies. Even Louis Napoleon has been aware of this truth. For it will be remembered that in 1863, when he had about seven hundred thousand men in his army, he made a proposition to the great powers of Europe for mutual disarmament.

King William, of Prussia, said: "With all my heart." The Pope said the thing pleased him, and the Czar of Russia indorsed the plan; but England, be it said to her shame, rejected it. Thus, by England, the plan was defeated. So the French soldiers were not sent home to seven hundred thousand families, to make glad the hearts of fair ones and loved ones, who waited anxiously their return. They were not put to building railroads and bridges, and public improvements generally. They were not returned to business and agriculture, which would have soon made France the wealthiest, happiest, and most prosperous country in Europe. Louis Napoleon was denied this plan of establishing himself in the hearts of his people forever. So the army was maintained, the navy was increased, the fortifications were strengthened, and, of course, the military spirit increased. Finally, the throne of Napoleon was not safe unless the attention of the vast army was diverted, and the wretched man, finding no reasonable excuse for war, manufactured a pretext, and once more the blood of Europe flows like water.

This, we assert again, is only the natural result of the system of tremendous armies which Europe has maintained.

The remedy is to be found in *mutual disarmament*.

And now it will be found that disarmament suggests the necessity of some other guardian of the interests of nations. This may be easily found. Let the nations agree upon a High Court, or Congress, or International Tribunal, where all will be represented by their best and purest minds. Let this assembly of the nations agree upon a definite system of laws, and submit the same to their several nations respectively for their adoption. And when adopted by the several nations, it will be binding upon all the nations who thus enter the compact.

But what will enforce the decisions of such a tribunal? Public opinion. That same public opinion which creates the court, will enforce its decisions. Public opinion is mistress of the world. At its behests thrones are overturned, monarchs are decapitated, armies are sent out to the work of destruction, the land is drenched with blood, revolutions are wrought, and new empires formed. But at its behests, also, law is enforced, order is maintained, and governments perpetuated. What law can be enforced which public opinion rejects? How many statutes remain a dead letter, because public opinion does not execute them? What army or General can long withstand a strong tide of public opinion? Cæsar is murdered, Napoleon is banished, Queen Mary beheaded, by an adverse tide of public sentiment. "Public opinion is mightier than monarchs or warriors." Who will doubt, then, that such an enlightened sentiment as will create this tribunal, will also enforce its decisions?

Let this Court of Judicature be formed with a view of mutual proportionate disarmament. With this substitute of mind instead of muscles, as the arbiter of justice, nations might safely reduce their military systems one-half or three-fourths. And if only this was gained, it would save in money to the United States, annually, one hundred millions; and to Great Britain a hundred and fifty millions; to France two hundred millions; to Prussia two hundred millions; and to Russia three hundred millions. It will save to Europe alone more than a thousand millions annually. How greatly would this reduce the heavy burdens of taxation, and open rich channels of national improvement! If this plan was agreed to by a few of the leading powers, could others withstand the tide of public opinion that it would create? Would the subjects of one nation consent to be heavily taxed and corrupted by armies, if all their neighbors were without armies, giving their young men to marriage and the influences of home, and the productive pursuits of peace? No ruler in this age of reading and travel, could long keep peace with his subjects, without joining the brotherhood of nations.

But could the interests of kingdoms and republics be harmonized in such an assembly? No question of national character should be brought before it. It should deliberate only on questions of an international nature. This might be done without interfering with the forms of government of the various nations connected. There are no other objections to the plan, that are of sufficient importance to mention in this connection.

Here, in a nutshell, is the germ, at least, of a permanent remedy for that evil which is said to have "occasioned half man's woes, and cost half his energies."

Oh! in the name of humanity, if not in the name of religion and truth, let us put forth a hand to stay the fell destroyer. As the smoke of battle again grows thin and clears away, let the press publish, and the telegraph carry, this thought to the millions of christendom, and let there be a great universal cry, such as has never been heard before, for general *disarmament*.

The evils of war are ubiquitous. Then, from the soldier on the Rhine, who has lain all night upon the field, with broken bones undressed, to the weeping widow and unfed children at home; from the rulers of other lands, which have lost millions in the depreciation of bonds and stocks, to the toiling poor, who have been robbed of half their rations by the war prices; let every sufferer—and who has not suffered?—with a loud, long, united, emphatic cry, say, *Disarm! Disarm!! Disarm!!!*

A NEW PEACE MOVEMENT. — Mrs. Julia Ward Howe has engaged in war in the interest of peace. She began the battle in New York, and renewed it in Tremont Temple, Boston. Her address was full of force and discrimination. She conceded the possibility of war under certain circumstances, but declared, and justly, that most wars were flagrant violations of all right. She claimed that women should vote because they would not fight, a rightful turning of the tables on those who object to their voting because they cannot fight. She demanded that the bleeding hearts should vote, as the bloody hands had long voted. She put the need of an international court strongly. There is no other cure for war. Were there not courts, there would be ceaseless duels, feuds, private wars. The United States would be constantly fighting each other, but for its Supreme Court. So should there be a supreme court of the nations, in which the United States should be a member, and every other nation in the world, and in which individuals, as well as nations, might sue and be sued. A Woman's Peace Congress is to be held to promote this movement. The American Peace Society is at last bringing forth much fruit. — *Zion's Herald.*

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[Abridged from the Christian Advocate.]

A GREAT QUESTION.

BY REV. ABEL STEVENS, D. D.

"There is a revival of the old 'Peace Society's project for the abolition of war. Both in England and this country recent movements show that the experiment is far from being abandoned.

"The 'peace' men of England have lately held meetings and made declarations about the present war.

"In this country some of our best pens have treated of the war from the 'peace doctrine' stand-point, notably that of Mrs. L. M. Child. The Boston poetess, Julia Ward Howe, has been energetic in organizing a movement of American and English women for a reform of international law in favor of peace, assuming that the recent horrors of war, both in this country and Continental Europe, have prepared the mind of the world for an advance which has heretofore seemed impracticable. Mr. Bryant and other good authorities lend their names to her programme, and it unquestionably presents some plausible and imposing features. It is a legitimate undertaking for the wives and mothers of Christendom, who are the chief sufferers by its disastrous quarrels. The scheme proposes to create a public sentiment on the subject, and surely woman's power ought to be the most effectual means for such a change.

"Perhaps, the present moment is more auspicious than any antecedent one since that immediately following the fall of the great Napoleon for the success of an energetic movement of the kind. Austria, Prussia and France, have, within a very few years past, had sad experiences of war. The households of nearly half the continent of Europe, and more than half the continent of North America, mourn to-day in deepest desolation.

"It is gratifying to the friends of peace to find that just at this moment so high an authority as David Dudley Field, of New York, has dared to speak emphatically in favor of such a reform. The daily press reports his elaborate address before the 'New York Association for the Advancement of Art and Science.' His theme was the 'Probable changes of international law consequent upon the Franco-Prussian war.' His speech is a remarkably able argument, and relates throughout, directly or indirectly, to what may be called the 'Peace Question.'

"He advocated a confederative judiciary for the maintenance of peace, and proposed that our own country should seek the honor of the initiation of a measure which would thus constitute an epoch in the history of civilization. Mr. Field showed that his plan was exemplified on this continent by the old Articles of Confederation which provided for the settlement of interstate disputes — a function which ten years afterward was vested in the Supreme Court, where it has ever since been beneficently exercised, in some instances determining even questions of boundary between States. Our confederation of States has, he contends, enabled us to exemplify a policy which satisfactorily solves the problem of an international court or congress for all Christendom, and could be applied in a modified form, to questions usually leading to war. Theoretically the proposition seems exceedingly simple and practicable; in one form or another it has long been advocated by the friends of peace. Senator Sumner once discussed it fully and eloquently before the American Peace Society. It is one of those ideas which the higher sentiments, if not instincts, of humanity suggest in long but persistent anticipation of their realization. The passions of nations are, however, so inappeasable, the 'point of honor,' is yet so fastidious and unchristian in national matters, that few thinkers have dared to hope for any such great reform in international policy, and peace theories and peace societies are heedlessly rejected as sentimental impossibilities by men who acknowledge that, theoretically, they seem to be among the most feasible of international experiments. It may, however, be well, at this juncture in the military history of Christendom, to challenge emphatically this skeptical temper, and to ask if our skepticism is not itself the chief obstruction to the proposed, the sublime reform.

"And this would seem to be precisely the opportune time for such an inquiry. The whole civilized world is stunned by the immeasurable disasters of late wars. The Crimean, the Austro-Italian, the Russo-Austrian, the Franco-Prussian, and the American civil wars, not to speak of the never ending contests of Central and South America, have drenched Christendom in blood within the present generation.

"Our own terrible struggle in the rebellion has taught us this lesson in a manner never to be forgotten. Commissioner Wells's estimates of the financial waste of that war give the aggregate figures at very nearly *nine thousand two hundred and eight million dollars*, besides the loss of about six hundred thousand lives of our most vigorous and capable young men!

"The losses by the wars of Europe, from the Crimean to the present Prusso-French contest, would be equally appalling.

"Now these are facts — stern facts, put again and again into precise mathematical form, and put beyond dispute. Is it possible that Christendom can deliberately confront them without being astounded at its military folly and guilt? without seeing that its most urgent, most immediate problem is a better method for the adjudication of its international questions? Can publicists, divines, philosophers, statesmen, philanthropists, shake their heads and pass them by, leaving the stupendous interests involved to the chance inquiries or expedients of the uncertain future? Is there a more imperative duty now before the enlightened world than the discussions and determination of some remedy for this immeasurable folly? Is not the hopelessness with which the subject is usually dismissed, unfounded, and is not that hopelessness the chief obstacle in its way?"

RESULTS TO BE ANTICIPATED FROM THE WAR IN EUROPE.

BY HON. AMASA WALKER.

It is quite safe to predict that the war now raging between France and Prussia will have a most powerful influence in bringing about universal disarmament. There are many reasons for this. The conflict was so entirely unprovoked by Prussia, was commenced by Bonaparte upon so miserable a pretext, was so clearly dynastic, waged wholly upon the balance-of-power principle, and so palpably the result of the present war-system of constant military preparation, that the people of both the countries involved in the struggle cannot fail to see that the only remedy for such enormous evils, the only security for the peace of nations must be a general, simultaneous abandonment of that terrible system by which such wars are made, not only possible, but certain.

A recent letter in "The Nation," from a French correspondent gives most encouraging assurance that the right sentiments upon this subject are beginning to find expression in France, where of all other countries they are most to be desired. The letter referred to says, "There is a moral conviction of the horror and unrighteousness of all war. This latter feeling seems to me to be spreading into a universal creed, and to arise from the very steam of the battle-fields and out of the very excesses of war itself. Every day the war endures I mark this feeling growing stronger, and (let me say it to the honor of Frenchmen) the more successful are the several actions on the part of the citizen soldiers, the more openly it appears to me that they express their disgust and loathing for the fact of war. It is a thing of hourly occurrence now to hear young Frenchmen, lavish of their lives in their country's cause, say: 'This must be the last war. It is not only monstrous, but absurd, that reasonable beings, educated, civilized men, should agree to destroy each other, and to devote the best efforts of their intelligence to discovering the best means of mangling the human frame.' You may depend upon it, that whatever circumstance brings this war to a conclusion, there will be a clamor throughout France when it is concluded for a universal disarmament, and for an alteration in the public law of the world which shall substitute arbitration for the antiquated and savage appeal to arms." This is the right language, precisely what we desire to hear from the French people, and we have no doubt but it will be heard with equal emphasis from Germany, England and other nationalities as soon as peace has been restored.

JESUS CHRIST. — My kingdom is *not* of this world; if my kingdom *were* of this world, then would my servants *fight*.

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A WOMAN'S QUESTION AND WORK.

BY ELIHU BURRITT.

If Peace has her victories as well as war, she has her armies too. While we hail the hosts of the world's working-men marching into the field against war, bearing our white banner in their toil-hardened hands, we see another host of softer hands and gentler voice, rallying to our holy cause. The daughters of those who were last at the cross and first at the sepulchre of the Prince of Peace; the daughters by spirit-birth of those women who washed the thorn-prints from his lacerated brow, are coming to the rescue of His great inheritance and kingdom on earth, from the power and domination of this malignant tyrant of a Christian age which has so long won woman's admiration, and worn the laurels she wove, and listened to the songs she sung to the glory of his great slaughters of mankind. Among all the seductive influences that war has led captive, none in times past have thrown around its bloody history such a charm and halo of chivalry and romance as these songs and laurels of woman's lips and hands. But mark a characteristic of a new and better mind, and how war is making capital of it. Now woman's sympathy with the sufferings is becoming deeper and stronger than her former admiration for the glories of military achievements. Now war is followed to its bloodiest fields by little armies of tender-handed and tender-hearted Florence Nightingales, who bind up the fearful wounds it makes, who watch over the mangled and dying soldiers with a sister's voice and look, and touch and care, pouring into their wounded souls the Samaritan's oil of health and consolation. Let me not offend by too harsh a simile; because the great army of temporary devils is followed by this little army of angels with their alabaster boxes full of heavenly sympathy, big-plumed war claims a new feather to its cap of glory. The sentiment circulates in different forms of expression, that it is a redeeming feature of modern war that it calls out such a flood of sympathy and such heroic activities of benevolence for the alleviation of suffering. Thus war is now making this "redeeming feature," as it is called, a new claim to the world's admiration;—to wash out the red foot-prints of its desolations with the tears of Christian philanthropy they cause to flow, and then to claim that the world owes to its bloody work the outflow of all these tender and generous sympathies and benevolent efforts.

But these standing armies of Florence Nightingales are coming up to a new mission. They will not content themselves much longer with giving this "redeeming feature" to modern war. They will not satisfy their sympathies by walking behind its armed hosts to assuage the miseries of their horrible work. The world has blessed them for binding up the wounds made on the field of battle. How much more will it bless them for staying the hands raised to inflict such wounds! They can and will earn this greater blessing. They can and will yet put a hand on the sword arm of every nation lifted for war that will stay the stroke. Let them believe and feel this, and prove to the world that they claim a higher mission than to serve in war camps and war hospitals; that they can and will stand across the path of the destroyer and bar the path to the field of battle.

It is all very well, and like her mother's nature, for the eldest daughter of Queen Victoria to sit up nights in her palace at Potsdam picking lint and making comforts and cordials for wounded Prussian soldiers. It is a pleasant sight to see her walking to their hospitals with a basketful of these things on her arm. Her smile looks cheery and her voice sounds tenderly to the maimed, sick and dying, as she bends over their pillows with her heart, hands and eyes full of the sweetest charities of a woman's sympathy. This is all very well, and the blessings of bruised and broken men ready to perish, go up to her bending ear from their pale, half-speechless lips. But the broader blessings of the wide world would fall on her and the like of her, if they would unite their powerful influence to put an end forever to this terrible havoc on mankind. Such women could bring into the field against war millions of their sex in all Christian lands. What a holy crusade they might organize against the destroyer! The very angels that sang their song of "Peace on earth, good will to men," might well sing the same song over again at the advent of woman's influence to this great consummation. Does any one question the practical force of that influence? It is said that the bombardment of Paris was held from week to week in abeyance by the personal and earnest entreaty of Queen Victoria. Just think of it. A single letter dictated by her woman's heart and penned by her woman's hand to the King of Prussia, has shut the mouths of a thousand huge mortars ready to pour a murderous tempest of fire and brimstone and red hot iron upon the beleagured city.

And is not this a woman's question? Why, we were recently told that in one sortie from Metz four hundred widows and more than a thousand half-orphans were made in a single Prussian regiment. If any one doubts this is a woman's question, let him go and take the census of the widows and fatherless children which bloody war has made in France and Germany. Let him go and ask the hundred thousand widowed mothers in those desolated lands what they think of this being a woman's question. Let him sit down in the shadow of that great sorrow that rests upon half a million of darkened and wasted homes, and ask the fatherless children that crouch wan and hungry in the gloom, what they think of this being a woman's question, a mother's question, a daughter's and a sister's question. Blessed, thrice blessed forever be the women of this broad land, who have tested some of these sad experiences, if they shall give an answer to this question that shall put them in the lead of their sex throughout the world, in a victorious crusade against this terrible foe of our race.

OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

If ever I felt inclined to be ashamed of European Christianity, it is at this gloomy, appalling moment. In no other part of the known world, whether civilized or uncivilized,— whether educated or barbaric,— can scenes be witnessed so utterly ferocious, so savage, so absolutely fiendish, as those presented by this detestable Franco-German war. Nor is it too much to say that the history of mankind in all ages, never recorded a war in which a haughty ambition, combined with fell hate, and the blackest possible revenge so completely united to present the most perfect picture of hell that the earth has ever seen. Take the following statements in proof of this, A recent letter from Paris reports: "There is but one cry,—'War to extinction,'— and the politicians of all shades unite in declaring that they will burn Paris to the ground, and even perish in the ruins, but they will not give one stone of it to Prussia." This is French exasperation! And now turn to the Germans. Is there any more of mercy among them? M. Cailliatte, a French Protestant pastor in the south-west of Paris, thus describes the cruelties inflicted on the small village of Cherisy; and it is but one instance out of hundreds, or even of thousands, of German cruelty. "Cannon were fired to frighten the people away, and soldiers went from house to house smearing the furniture with inflammable matter. The village was then burnt to the ground. One poor woman, who was just about to give birth to a child, narrowly escaped perishing in the flames. A farmer in the neighborhood entreated, for the sake of his children, that his substance, might not be destroyed, but his barns full of corn were given to the flames. Some French prisoners were taken and most cruelly maltreated. The pastor appeals to the military men of Europe whether such inhumanity is consistent with civilized warfare. The peasantry," he adds, "are driven in their despair to commit suicide, sometimes in whole families." — And these diabolical deeds are perpetrated by *Christian* men,— at the instance of *Christian* governments,— and, remembering that "*silence gives consent*," — by the connivance of a *Christian* priesthood who pretend to be the servants of the Prince of Peace!!! I repeat it with all solemnity, that of such a Christianity I am utterly ashamed. It is doing immense harm, by strengthening the hands of European infidels in all directions; while the jeering secularists of the whole continent look on and laugh!

In England, the war party are sorely grieved that, at this juncture, we have men in power who are not to be moved by their vain taunts, from the wise and dignified policy of a rigid non-intervention in the quarrel of the two nations who are now shedding each other's blood. Such men as William Ewart

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Gladstone, Lord Granville, John Bright, &c., &c., appear to have been specially provided for this dangerous crisis; and we are proud of those men. They have hitherto done us honor; and all thoughtful persons among us, freely admit that England never appeared to so much advantage before. Her influence among the cabinets of Europe is greater than ever, and this is entirely owing to her dignified attitude as a "Peacemaker," and the suffering thousands on the continent acknowledge in no measured terms that they have in her a friend to whom they can turn for both sympathy and relief.

"The Eastern question" is in a fair way for a quiet solution by means of a Conference. In my next I shall have something more to say upon this subject, as well as upon the rapidly increasing pacific agencies throughout the continent. But, for the present, consider them deferred.

I add no more now than just to say that the London Peace Society is unusually active, and greatly encouraged. Its meetings, on the whole, are larger than ever, and there is a growing disposition among the British public generally (excepting, of course, the soldier class), to adopt as their motto, "PEACE AT ANY PRICE,— but WAR AT NO PRICE."

LETTERS FROM ABROAD.

In our last we referred to a letter received just before going to press, from Edmond Patonié, of Paris, France, Secretary of the League of Public Good. We give below some extracts from this letter, and should be glad to print more if our crowded columns would permit.

"We Parisians are, at the present moment, surrounded by Prussian hordes, who seem determined to renew the exploits of the Huns of Attila. Barbarism, under the name of that frightful scourge, *war*, threatens to remain implanted upon our old European soil.

"Oh! ye apostles, convinced of the cause of Peace, the fraternity of nations,— prove that it was not in vain, that Jesus Christ said, eighteen centuries ago: 'All men are brothers,' by coming to our aid according to the extent of your power, — by receiving in your papers the cry which the horrible spectacle we are daily witnessing, extorts from us.

"Already the people of Europe are weary of war. Kings and emperors, alone, use its spell to blind men to their true interests. Kings, themselves, know that they cannot preserve their thrones, but by the price of human blood; but by leaving their subjects in the condition of past ages.

"Now, this is the purpose of the *Society of Peace*, in London, of the *League of Peace*, in Paris, and of our society, the *League of Public Good*; — to open the eyes of the European people.

"Eleven years ago, we said that we wished to oppose, not men, but their errors. Well, dear friends in America, it is in this great work of propagandism, that you can help us; it is through your means of action, that we can be fraternized.

"It is not sufficient, that you should preach peace to the United States, only, it is necessary that you should preach it to the whole world. We should go, Europeans and Americans, side by side, hand in hand, to the conquest of human reason, poor deluded reason, that calls men to the field of carnage!"

We also referred in our last to a letter from A. B. Hayward, Hon. Secretary of the Liverpool Peace Society, from which we extract the following:

"Accept my thanks for the noble Lecture (just to hand) by Hon. Charles Sumner.

"'The duel between France and Germany,' sparkles throughout with literary gems, and *more*, with truths which are destined to grow, to a maturity of blessed result for the world at large. The day is dawning at length, I hope, when Europe will no longer fight for dynasties.

"The war spirit, I am sorry to say, in this country is very rampant, and in this town especially so, and we have here, to work away, not only minus sympathy, but in the teeth of scorn and opposition.

"We are getting up public meetings, striving to influence the press, debating with the literary societies the principles we advocate; and now and again, the sun shines out upon us hopefully, and so we are encouraged to persevere."

We print the closing sentence of a private letter recently received from London, to show how our pugnacious countryman is viewed across the water. It is as follows:

"We are amused at the sensible way in which your precious General Butler has been snubbed by the United States press lately. Is he any relation to George Francis Train?"

LETTER FROM DR. HENRY RUSSEL,

LAPORTE, IND.

This place is situated about fifty-nine miles from Chicago, on the Michigan South Railroad, containing some nine or ten thousand inhabitants. A Friends' Meeting is established here, with a commodious meeting-house, built about one year ago. Friends in this place are in good circumstances, and manifest an interest in the Peace Cause. The Quaker element all through this part of the State is fully appreciated, and the principles of Friends much respected. I lectured in the M. E. Church, and canvassed the town, being received with cordiality, and treated with courtesy. I met Judge Niles, Judge Hannah, and Gen. Packard, member elect of Congress, each of whom gave me a donation for our cause.

CURE FOR OPIUM EATING.

Dr. Samuel B. Collins, of this place, has made a preparation ("Theriaki") by which all Opium Eaters may be cured, and is doing much good.

SOUTH BEND, THE HOME OF VICE-PRESIDENT COLFAX.

I called at his residence and was kindly received. He said, "I am very much of a Quaker in regard to War. I don't believe one half the money expended in wars is necessary. Spending money for revenge, or retaliation, does not become Christians, but is the work of devils. I should be glad to aid you all in my power."

LETTER FROM OUR AGENT IN KANSAS.

Manhattan, Kan., Jan. 12, 1871.

REV. A. LORD —

DEAR SIR: One Sabbath evening of last month I addressed the people of Manhattan from the pulpit of the M. E. Church. The pastors of the Methodist, Baptist and Presbyterian Churches were present and took part in the conduct of the meeting. The house was *filled* with an intelligent and attentive audience, and it is thought that other meetings may soon be held for the purpose of securing united action upon this important subject. I design to make a thorough canvass of the town soon in the hope of securing many members to our Society.

On Sunday evening, Jan. 1st, I addressed a small audience in the Cong. Church at Wabaunsee; Rev. R. M. Tunnel — the active and efficient pastor, conducting the preliminary services. Since then I have visited the greater number of the houses in the village (a small hamlet) and have met a most cordial reception from the community — a most intelligent and Christian people. No less than eight of the most prominent citizens became *Life Members* of the Peace Society, and many others purchased its publications. Were it not that in a country comparatively new — *money* is so much needed to make improvements and obtain the comforts of life,— I could secure more than one-half the inhabitants as life members of the Society. But money is so scarce that I am often induced to furnish books to men who want them and have no money, waiting their own convenience to pay me. Many of these persons are men of good property and will some day become liberal supporters of the Peace Cause. Would that some man of wealth who could spare the amount (and there are many such) would loan to the Cause $500 or $1000 to be thus expended. I am satisfied that the loan would be in nearly every case repaid, and with it five dollars for every one would be paid to the society for memberships and publications. I think the tracts are our most effective agencies in the sparsely settled districts of the West.

Enclosed, please find list of life members, subscriptions to Advocate, and money order for more books.

Yours in Faith and Hope,

L. H. PILLSBURY.

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, FEBRUARY, 1871.

MEETINGS OF OFFICERS OF THE AMERICAN PEACE SOCIETY.

Important meetings of the Directors and Executive Committee of the American Peace Society, were held in Boston, on the 17th ult. Rev. Abel Stevens, D. D., of Brooklyn, N. Y., was elected a Director of the Society, in place of S. W. Boardman, deceased, N. Broughton, Jr., of Boston, Recording Secretary and Treasurer, in place of Wm. C. Brown, deceased, and Augustine Jones, Esq, of Lynn, Mass., a member of the Executive Committee. The Catholicity of the Society will be seen from the fact that the first named gentleman is a Methodist, the second a Congregationalist, and the third a Quaker.

Mr. Stevens is well known in the United States and Europe as an eloquent preacher, an accomplished editor, first of *Zion's Herald*, and afterwards of the *Christian Advocate and Journal*, and more recently as the historian of the M. E. Church. He has lately published two able articles in the N. Y. *Christian Advocate* in favor of a Congress of Nations for the settlement of international difficulties, and in other ways has manifested an interest in the cause of Peace.

Mr. Broughton was for twenty years connected with the American Tract Society in Boston,— for ten years as its Depositary, in which capacity he became extensively and favorably known. We hope that many who have transacted business with him in his former position will renew their acquaintance with him in his present one. His offices are unsalaried, and the Assistant Treasurer will continue to perform the principal duties of the financial department.

Mr. Jones is a lawyer doing business in Boston, and hence his legal knowledge will be valuable to the Society. Having said that he is a Quaker we need not add that he is a thorough and devoted peace man.

At the meeting of the Committee referred to, a Sub-Committee was appointed to furnish ministers with publications to aid them in preaching and writing on the subject of Peace. If any of our clerical readers fail to receive these documents they may be had by addressing Rev. H. C. Dunham, at 36 Bromfield St., Boston.

SPECIAL NOTICE.—From the 15th of Feb. to the 15th of April, correspondents will please address the undersigned at the Western office of the American Peace Society, 45 Madison St. Chicago. Afterwards, for a while, at 36 Bromfield St., Boston. Letters are forwarded from either place when necessary. Communications in relation to the *Advocate* or other publications of the Society may be sent to Rev. H. C. Dunham, at the Boston office.

AMASA LORD.

QUEEN VICTORIA FOR PEACE.

While we write, Great Britain is agitated on the subject of a war with Russia, and we are told that the Queen's Cabinet are divided in their views,—some are for Peace, and others for War. We are glad to learn the Queen is for Peace, and "will not allow war under any circumstances." This shows her good sense and Christian principle. The Earls and the Dukes of the Realm are charged with discussing the question on no higher principle than that of preparation, or want of preparation to engage in war, and carry it on successfully. Let us hope the Queen and some of her ministers are planted on higher ground, and are slow to commit the most enlightened country in Christendom, our own always excepted, to the most barbarous and shameful work of nations—the most stupendous wrong which can be perpetrated in the sight of Heaven.

England can afford to keep still, when challenged to fight—since any nation would be ashamed to charge her with weakness or cowardice, and it is especially her privilege to teach the world the lesson so much needed in these times, that self-control and patience under provocation, are as dignified and honorable in a Nation and a People, as in a single person.

PRUSSIA'S APOLOGY TO ENGLAND.

This was noble—precisely what every nation, when clearly in the wrong, ought to do, and *will* do if governed by right principle. We will not stop to enquire, whether the Prussian Government would have done this thing, if a war with France had not been on her hands; but whether done willingly or unwillingly, it was nobly done in the sight of the world. One of her officers had unlawfully seized some of England's ships to sink and stop up the channel of the Seine. The officer is promptly dismissed the service and damages paid. This spirit would prevent all wars. This spirit would have spared the world the fearful spectacle of carnage and crime on the continent of Europe this hour!

WORDS OF ENCOURAGEMENT.

We have some such from friends, who have written of late and they are cheering. They speak well of our cause and the paper. They are trying to help both. A strange contrast to all this and from a minister. We are sorry for him. Returning a paper, he writes: "Don't want it. Too much of old Adam in me for that." A sad confession! May such ministers be few!

SOMETHING TO BE DONE.—We reprint in another part of our paper the petitions to Congress which appeared in our last issue. Will our friends please read the paragraph preceding them again and do as requested? All signatures which can be obtained to these petitions should be sent to our office before the end of this month, so that no time is to be lost.

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REPORT

OF THE COMMITTEE OF THE ROCK RIVER CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ON THE AMERICAN PEACE SOCIETY.

The American Peace Society proposes to do away the custom of international war. It aims solely at such an application of the gospel to the intercourse of nations as shall put an end to the practice of settling their disputes by the sword. The gospel has accomplished this already, with reference to personal disputes, so that the ordeal of single combat is held as cruel, unwise and unchristian.

It is the custom of the world after the war is over to arrange the terms of Peace by negotiation. This society proposes to resort to negotiation or the arbitration of friendly powers *before* an appeal to arms. A war without men to *will* it and carry it on would be an impossibility. And since war depends upon human choice the Peace Society believes that a general diffusion of the principles of the gospel will lead men everywhere to avoid its evils. It is cheering to know that already when war is declared for trivial causes, the conscience of the world condemns it. This is a great advance in favor both of justice and humanity. It is also encouraging to know that aversion to war shows itself in the melioration of its cruelties. War has already lost half of its horrors. Slavery, torture, indiscriminate carnage, atrocities common among the most polished nations of antiquity, are now unknown.

It is not our duty to propose the modes by which war is to be averted. Negotiation, arbitration, mediation, non-intercourse, judicial appeal are among the modes of the adjustment of personal disputes. A Congress of nations would place within the reach of nations all these means of the rectification of wrong.

The present war in Europe absorbs the time and the labor of 5,000,000 of men, filling Europe with alarm and causing incalculable loss of treasure and life. It furnishes an occasion for all good men to unite in praying for the time when nations shall learn war no more, and for all ministers to preach with increasing zeal the Gospel, which, when received by all, will make war unnecessary and impossible.

In view of these considerations, we offer the following Resolutions for adoption:

Resolved, That war is an evil to be deplored, and to be tolerated only when other legitimate means for national defence have failed.

Resolved, That armed peace is a contradiction of terms, that the system of maintaining extensive armaments and vast armies, is not only demoralizing but furnishes the most dangerous incentive to war.

Resolved, That we rejoice in the timely action of our Chief Executive, who by his proclamation of neutrality refused to be drawn into the fearful conflict now waged in Europe.

Resolved, That recognizing the aims of the Gospel to be the promotion of righteousness and peace throughout the earth, we will endeavor so to apply its principles as to produce public sentiment in favor of adjusting national differences by other and better methods than the brutal arbitration of the sword.

Resolved, That we have in the American Peace Society a valuable auxiliary towards securing this important object, and that we will co-operate with its representatives when ever practicable.

S. A. W. JEWETT, Chairman.

RESOLUTIONS ADOPTED AT THE ANNUAL MEETING OF THE PENNSYLVANIA PEACE SOCIETY.

Resolved, That the European war, in all its horrors, is but the active condition of that corruption which makes war imminent and perpetual, the passive and preparatory condition of which is found in arbitrary governments, standing armies, State militia, deadly weapons and military trainings of children; and our answer to the mourning nations of to-day is, redeem the nineteenth century of the blight of war in two continents by an immediate and unconditional disarmament.

Resolved, That the present is *the* time for the United States to take the lead in proposing a general principle of arbitration and a renunciation of all appeals to deadly force under any circumstances whatever; and we are not satisfied with that neutrality which will stand still and see nations tear each other, in agony, without proposing, promptly and kindly, the mediation of all the moral forces of the government.

Resolved, That the workingmen should be the advocates of peace; they fill the armies, suffer the torture, are compelled to commit the murderous work, and, if not sacrificed, are then taxed to pay the fearful debt.

Resolved, That the school books for children, instead of elaborating battle scenes and the most wicked incidents of history, should be so modified as to give prominence to the beneficent deeds of the past.

PUTTING DOWN MURDER.

AN APPEAL TO WOMANHOOD THROUGHOUT THE WORLD.

Again, in the sight of the Christian world, have the skill and power of two great nations, exhausted themselves in mutual murder. Again have the sacred questions of international justice been committed to the fatal mediation of military weapons. In this day of progress, in this century of light, the emulation of rulers has been allowed to barter the dear interests of domestic life for the bloody exchanges of the battle-field. Thus men have done, thus men will do.

But woman need no longer be made a party to proceedings which fill the globe with grief.

Despite the assumptions of physical force the mother has a grave and commanding word to say to the sons who owe their life to her suffering. That word should now be spoken and answered to as never before.

Arise, then, Christian women throughout the land! Arise, all women who have hearts, whether baptized in water or in tears. Say firmly, 'We will not have great questions decided by irrelevant agencies. Our husbands shall not come to us, reeking with carnage, for caresses and applause. Our sons shall not be taken from us to unlearn all that we can teach them of charity, mercy and patience. We, women of one country, will be too tender to those of another country to allow our sons to be trained to injure theirs.' From the bosom of the devastated earth a voice goes up with ours! It says: 'Disarm, disarm! The sword of murder is not the scale of justice. Blood does not wipe out dishonor, nor violence vindicate possession.' As men have often forsaken the field and the anvil at the summons of war, let women now leave all that may be left at home for a great and earnest day of council. Let them first meet as women, to bewail and commemorate the dead. Let them there solemnly take counsel with each other as to the means and measures whereby the great human family may live in peace, man as the brother of man, each bearing after his own kind the image and superscription, not of Cæsar, but of God. In the name of womanhood and humanity, I earnestly ask that a general Congress of women without limitation of country, may be called and held at some point deemed proper and convenient, to promote the general alliance of nations, the amicable arbitrament of difficulties, the great and enduring interests of peace.

JULIA WARD HOWE.

A GOOD BOOK TO BE GIVEN AWAY.

The American Peace Society will send "Dymond on War," a book of 124 octavo pages, price 50 cents, *free* to every minister who will send six cents with which to pay the postage on it. The same offer is made to the librarian of every public library in the country. To others it will be forwarded postpaid on reception of the price.

They will also send packages of Peace Tracts free to any one who will agree to distribute them judiciously after reading them. Address Rev. H. C. Dunham, at 36 Bromfield Street, Boston.

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RESPONSIBILITY OF WOMEN FOR WAR.

There is no end to motives which should constrain women to use their influence against war. It has inflicted on them a world of evils. Its enormous taxes keep millions of them on the brink of starvation. Their fathers, brothers, and husbands are compelled to go to the field of carnage, and leave not a few of them to want. Not a battle can be fought without sending grief through hundreds or thousands of domestic circles.

Look at the siege of Magdeburg—at the occupation of Moscow by the French—at their career in Spain and Portugal—at the barbarities of the Prussian troops in France—at the treatment of women in every country where war rages—babes stabbed at their mothers' breasts—little infants not a year old lying in the mud disfigured by wounds—women beheaded or bayoneted—daughters dishonored at the feet of their parents.

Women can prevent war, if they will. They are the mothers of men, and leave on their children an indelible impress of themselves. The hand that rocks the cradle will be found in the end to rule the world, and the voice which whispers in the infant and youthful ear lessons of truth or error, of goodness, or of guilt, will yet give tone to morals, law to society, and character to the whole human race. We *must* win the young to peace, and their character is moulded almost entirely by female hands. As mothers and teachers they are the chief educators of mankind.

But alas! look at the usual training of the young, even under pious mothers. What are the first toys of children? Toys of war. What pictures do they most frequently see and admire? Pictures of war and warriors. What songs do they often hear, especially when a people are mad with excitement and blind with rage? Songs of war. Whom are they still taught to hold in the highest admiration? Heroes, men of blood. What books are often most eagerly read by the young? Tales, real or fictitious, of war and warriors. The glowing canvas, and the breathing marble, and the glittering sword, and the gilded epaulette, and the waving plume, and the prancing steed, and all the witchery of fife and drum and bugle-horn, are suffered to beguile the young into a blind, wild admiration of what, if seen in its true light, they would regard with almost instinctive disgust and abhorrence.

Even pious mothers will purchase feathered caps, and tin swords and wooden guns for their sons, and encourage them in forming little companies of juvenile volunteers to prepare in beardless boyhood for the trade of human butchery. Thus have Christians been scattering broadcast the seeds of war, and then started back aghast to see the harvest of death which they have produced waving in blood and fire all over Christendom. How came Alexander and Napoleon to be such bloody butchers as they were? Were they *born* monsters? No more than ourselves. They were *educated* to do as they did.

On the plat of green before his father's house in Corsica, Napoleon in his boyhood was permitted to go forth with the mock accoutrements of war, and there sport day after day with its mock manœuvres, until his boyish bosom began to swell and kindle and glow with the passions in embryo which afterwards sent him like a comet of wrath over a scathed and desolated continent. He was subsequently sent to the military school in Paris and there completed his preparation for a life of bloodshed and infamy. It was in the power of Napoleon's mother to have saved her son from becoming the scourge of Europe. It may be in the power of mothers who read this to save their sons from becoming similar scourges of the human race.

CRIME IN NEW YORK.—Judge Barnard; in charging the Grand Jury of the Oyer and Terminer Court, said: "I presume that from this time onward this Court will have to be in an almost continuous session until such time as a generation shall have passed away, so that the vast majority of men now engaged in the commission of crime shall either be incarcerated, run away, or be dead. I use the word generation, because history tells us that after every great war it requires a generation to clear out the bad men that have grown bad as camp followers, swindlers and robbers."

DISARMAMENT.

BY JOHN G. WHITTIER.

"Put up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O, men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O, son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,

With pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Brooding above him sweetly sang the bird:
"Hate hath no harm for love," so ran the song;
"And peace unweaponed conquers every wrong!"

WOMAN'S INFLUENCE IN FAVOR OF PEACE.

From the Address of Wm. Cullen Bryant, at the Women's Peace Meeting in New York.

It is said that the founders of Rome gathered from all parts of the neighboring country, and composed entirely of men, went to a festive assemblage among the Sabine hills, carried off the maidens and made them wives. Afterwards, when war broke out between the people of the Sabine territory and the men of Rome, and the two warring hosts encountered each other in battle, the daughters of the Sabines, now Roman matrons, rushed in between their Roman husbands and their Sabine kinsmen, forbade the war and obliged the hostile tribes to make peace and dwell together thereafter in amity. If the women of this age can do for the civilized world what these women did for the Sabine territory, they will lay mankind under a debt which the fervent gratitude of all succeeding generations will but partly repay.

When a battle is fought, women come and bind up the wounds of those whose bodies are torn by cannon balls and grape shot; they tend them in hospitals; they watch night and day by the bedside of those who are delirious with pain; they smooth the pillows of the dying. Shall they be limited to this? Are they to make no effort to *prevent* the evil which they so tenderly seek to mitigate? Must they always wait till the mischief is done and then seek to repair it, which they can only do in small part? Is there no hope that by standing on the threshold they may resist this great evil and forbid its entrance? This is a question which the present age may solve, and let us hope that it may be in the interest of peace.

We call the attention of Pastors—Church Officials—Officers of Young Men's Christian Associations, and indeed of all Christians to an advertisement on our last page entitled "Hymns for daily use." We have examined these hymns and have no hesitation in recommending them. The books are kept at our office and may be had by addressing our office agent.

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THE PROVENDER OF WAR.

The *N. Y Independent*, after quoting the reply of Falstaff to Prince Henry, that the one hundred and fifty tattered prodigals lately come from swine keeping, were just as good for food for powder, or to fill a pit with, as the same number of good householders who had money enough to buy themselves off from impressment, and after referring to the fact that the exactions of war are not confined to such, and mentioning a number of eminent German scholars and authors who have fallen during the Franco-Prussian duel, goes on to say:

"Surely these are not Falstaff's men. And what is the meaning of this ghastly spectacle wherein Sanscrit scholars and lyric poets are mangled and stamped to death by the same war-hoof that crushes tinkers and hod-carriers? It means that if the war system is to go on, society must support it by its extremest agony and by its most irreparable loss. In the wars of the future the total energies of civilization are to be taxed to wage them. No exempted classes. No shirks. No substitutes. War is the prime minister of death, and before that potentate is no caste. All must taste the utmost bitterness of war, that all may be ready to decree the destruction of war. People who would fight at the cost of the lives of peasants, may be inclined to stop fighting, if it is to be at the cost of their own. Moreover, not even in jest let us give way to these cruel distinctions, according to which the slaughter of certain classes of mankind is to be reckoned as of no account. MEN, and men even in tatters are worthy of something better than to be food for powder or to choke a pit."

We have received a copy of the *Daily Republican*, of Charleston, S. C., containing an article in relation to Senator Sumner, and his lecture on the Franco-Prussian Duel, from which we extract the following:

"The other day Senator Sumner delivered in New York his lecture on the duel between France and Germany; and the New York Herald gives a long review, praising the speaker for some things, and condemning him most heartily for others. It thinks Senator Sumner is a dreamer, because he dares to look for, among other things, a time when there will be disarmament of the nations of Europe.

"Senator Sumner a dreamer! Yes, he is a dreamer. He belongs to a grand band of dreamers, some of whose dreams come to pass. Some of Sumner's dreams the Nation has already seen come to a reality, such for instance as that dream of his on the death of Slavery. We hope he will dream on, and dream dreams which shall show the nations lifted into a still higher place.

"Sumner a dreamer? There never was a man whose brain gave birth to great thoughts for the blessing of his fellow-men, but has been called a dreamer. There never lived a man who had the rare gift of piercing the curtained future and of telling of events whose oncoming he forsaw, whose tread he heard, but has been called a dreamer."

THE GERMAN CONSCRIPTION.—The demands of the war on the German population are thus stated by a correspondent: 'One requires to be in Germany to have brought home to him the full practical working of a system that so sharply, without distinction of persons, gathers in all alike to compulsory service. The result is that at present in Prussia all men between 20 and 39, not disabled or for special reasons otherwise employed, are in the field. It is painfully impressive to see the deserted aspect of German cities. Who does not remember the busy crowds in the narrow streets of Cologne? Now they are dead and noiseless, with none but boys and old men to share their space with women. What I saw in Cologne I also saw in other towns.

Everywhere the thews and sinews of the male population are gone to the war, and everywhere I found they did so with admirable readiness. Of course such a wholesale summoning to arms, strikes heavily, not merely individual existences, but also the country, through the incalculable disturbance it creates in industrial establishments. I have one instance in mind which is well calculated to exemplify this public loss. It is known to every one what an enormous foundry is that of Mr. Krupp, at Essen, in Rhenish Prussia. Nearly 8000 workmen are employed in it, and I am informed, on unexceptionable authority, that of these no fewer than 1488 have had to join their colors, to the indescribable loss of the foundry, as these men comprised the skilled and absolutely indispensable artisans.'

MASSACHUSETTS RADICAL PEACE SOCIETY.

This Society held its Annual Convention in Mercantile Hall, Boston, during the afternoon and evening of the 26th, ult. It occupies as its name imports, ground somewhat more radical than that of the American Peace Society, and admits a latitude of subjects, views and discussion not common in our meetings. But, so far as its members confine their efforts to the abolition of war, we bid them God speed.

The convention referred to was addressed, among others, by Alfred H. Love, Esq., of Philadelphia, President of the Universal Peace Union. He showed in beautiful and forcible language that the views commonly entertained of soldiers were false, and that when their work is properly understood they will be regarded as the tools and slaves of the rich and powerful, who compel these poor soldiers to do their fighting for them and to kill innocent men, women and children, to gratify the anger or ambition of their masters.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

PROF. THOMAS C. UPHAM, D. D., Brunswick, Me.
A. P. PEABODY, D. D., LL. D., Cambridge, Mass.
HON. CHARLES SUMNER, LL. D., Boston, Mass.
A. A. MINER, D. D., Pres't Tuft's College, do.
HON. WM. A. BUCKINGHAM, Ex-Gov. of Conn.
LUKE HITCHCOCK, D. D., Cincinnati, Ohio.
LEONARD BACON, D. D., New Haven, Conn.
GARDINER SPRING, D. D., New York.
STEPHEN H. TYNG, D. D., " "
HOWARD MALCOM, D. D., LL. D., Philadelphia.
BISHOP THOMAS A. MORRIS, Springfield, Ohio.
E. O. HAVEN, D. D., Evanston, Ill.
HON. DAVID TURNER, Crown Point, Ind.
J. M. GREGORY, LL. D., Champaign, Ill.
R. M. HATFIELD, D. D., Chicago, Ill.
JOHN V. FARWELL, Chicago, Ill.
HON. WM. R. MARSHALL, Ex-Gov. of Minn.
Hon. JAMES HARLAN, U. S. Senator, Iowa.

THE N. Y. OBSERVER YEAR BOOK.—We have received from Sidney E. Morse, Jr., & Co., 37 Park Row, N. Y., a valuable annual with the above title. It contains a great variety of useful information—especially lists of ministers of several of the leading denominations of the country. The price is $ 1.00, but it will be sent gratuitously to all subscribers to the N. Y. Observer who pay in advance.

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A CHANCE TO SAVE MONEY.

Our friends may order any of the following periodicals through us without the trouble of sending to different publishers and at a material saving of cost as will be seen from the figures below. Prices in the first column are the publishers' rates — the second, the prices we charge. Persons sending us the *full* price of one of these periodicals shall receive it and the *Advocate of Peace* one year *free* or our paper will be sent to any friend whom they may designate.

Arthur's Home Magazine, Philadelphia,	$2.00	$1.75
New York Observer, New York,	3.00	2.50
Christian Union, New York,	3.00	2.50
Harper's Magazine, New York,	4.00	3.50
The Galaxy, New York,	4.00	3.50
Atlantic Monthly, Boston,	4.00	3.33
Youth's Companion, Boston,	1.50	1.20
The Nursery, Boston,	1.50	1.25
The Interior, Chicago,	2.50	2.00
The Advance, Chicago,	2.50	2.00
Prairie Farmer, Chicago,	2.00	1.75

We do not furnish specimens of other papers. Our responsibility terminates when the first number is received as every thing is sent direct from its own office. Address Rev. Amasa Lord, 36 Bromfield St., Boston, or 45 Madison St., Chicago.

A WORTHY TRIBUTE FROM OUR BEST ART PUBLISHERS TO THE CAUSE OF PEACE.

L. Prang & Co., in sending us some beautiful specimens of their art, the other day, say: "We have not much which directly illustrates Peace. However, *Art itself is the best illustration of Peace, being almost impossible without it.*" How true this is! What a waster and spoiler of all that is beautiful whether in Nature or Art, is such barbarous warfare as at present rages in Europe. Here we desire to add — Prang & Co., of Boston, deserve well the patronage of the public. We are glad, also, that their rapid sales prove they are appreciated. We hope they will add to their charming collection what will "*directly* illustrate Peace." Such pictures on the walls of our dwellings have a refining influence and are very suggestive. The "Certificate of Life-Membership," which the American Peace Society are distributing among their members—framed, would be an ornament to any parlor. It has a magnificent design from Billings, and itself alone should multiply our life members a hundred fold.

THE ADVANCE has entered on the fourth year of its existence under most favorable auspices. It is able, candid, and independent in its editorials, full and fresh in its Church News, and very attractive in its Children's Department. Among its premiums it is now offering the Advance Chromo of Henry Ward Beecher for every three new subscriptions. The Advance Company of Chicago are publishers.

ADDITIONAL BOOKS, MAGAZINES AND PAPERS RECEIVED.

From Lee & Shepard, Publishers, Washington Street, Boston. We have received the three following:

Why and How. By Russell H. Conwell, with illustrations by Hammatt Billings.

This volume sheds much light on the Chinese question, their manners and habits and motives for emigrating to the United States. It is an interesting narrative by an eye witness who has travelled in China and had abundant opportunity to inform himself on the subject about which he writes.

Who will Win? and *Going on a Mission.* By Paul Cobden. The Beckoning Series, to be completed in six volumes.

This series opens well with these pleasant volumes, tastefully prepared and answering two most important questions in every person's life. "Who will win in the 'great race course of life' where too many, alas! fail?" and "Who will go on a mission," without crossing deep seas or broad oceans, when there are so many neglected opportunities for doing good at every man's door?

The Home Journal. New York City: Morris, Phillips & Co., Publishers.

The Valley Monitor. Helena, Arkansas: Published by the Monitor Brothers.

The Lower Californian. Magdalena, Lower California: Published by the Exploring and Colonizing Expedition of the Lower California Company, at the (projected) City of Cortes, Magdalena Bay.

Christian Secretary. Hartford, Conn.: E. Cushman, Editor and Proprietor.

The Youth's Companion. Boston: Perry, Mason & Co., Publishers. Vol. 43.

If there be an older paper for juveniles in the country we know not where it is.

The Marietta Journal, Marietta, Ga.: Published by R. M. Goodman & Co., Proprietors.

Thank you for copying an excellent article from the *Advocate of Peace* on the Fascination of War, by Mr. Mann. We hope to have many other articles which will be worthy of insertion in your sheet, and in our other exchanges.

The Boston Recorder. Boston: Published by W. L. Greene & Co.

We are glad to see the "good old *Recorder*" revived. "Volume 55, Number 44."

The Advance. Chicago, Ill.: Published by the Advance Company. Edited by Wm. W. Patton.

The Targum. New Brunswick, N.J.: (Rutger's College,) Babcock & Co., Publishers.

The Ætna. Boston: under the direction of Dwight Chester.

The Christian Union. New York City: Published by J. B. Ford & Co. Edited by Henry Ward Beecher.

The Congregationalist. Boston: Published by W. L. Greene & Co. Edited by Henry M. Dexter.

The Christian at Work. Weekly Edition. H. W. Adams, Publisher. Stephen H. Tyng, Jr., Editor; also, Publishing and Editing a Monthly Edition, and two smaller papers called *Good Words*, and *Good Cheer.*

Shoe and Leather Record. Boston: Devoted to the interests of Boot and Shoe and Leather Manufacturers and Dealers.

All such dealers may well take an interest in the cause we advocate.

From H. E. Simmons, Treasurer of the New England Branch of the American Tract Society, 104 Washington St., Boston.

Secrets Revealed. By J. H. Langille.

A very nice story for boys, showing how taking one wrong step leads to another, and how naturally one who begins to go down finds return difficult and almost impossible. It is a very good temperance story, and such as would benefit any one who would read and follow its counsel. The binding, type, paper and illustrations are all excellent.

Woman: Her Dignity and Sphere. By a Lady.

The subjects treated of are of interest to all women: — Home Duties — What shall we read? — What shall we sing? — The friends that we make, — Self Denial — School Life — Habit — Conversation — Hospitality — Dress — Amusements — Domestic Relations — Woman's Work in the Church.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2. 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

No. 5.—ILLUSTRATED SERIES.

THE BATTLE OF BLENHEIM.

THE Battle of Blenheim was fought in 1704, during the reign of Queen Anne of England. Her great general, the Duke of Marlborough, was on one side and Marshal Tallard, who represented France was on the other side. Prince Eugene assisted Marlborough with a force of twenty thousand, composed of Prussians, Austrians, Danes and troops of the Empire and Marlborough had thirty-six thousand, English, Dutch, Hessians, Hanoverians and Danes, the whole army of fifty-six thousand, being called the army of the allies. Tallard and his fellow general Marsin commanded forty-eight thousand Frenchmen, and the Bavarians numbered twelve thousand; the Gallo-Bavarian army being therefore larger by a few thousand than that of the allies.

Blenheim was in Bavaria. The Elector of Bavaria had been besought and expected to join the allies, but he preferred the French and so Marlborough wrote home, "we are now going to burn and destroy the Elector's country, to oblige him to hearken to terms." This is war! Sweet revenge! And they *did* "burn and destroy" whole towns! "The Elector can expect nothing less than the ruin of Bavaria for his obstinacy," the Duke writes again. Obstinate indeed was the Elector in refusing to join the English in fighting the French! As if he had not a right to do it. And then what about the Elector's people — thousands and tens of thousands of innocent defenceless families — parents and children whose homes are made desolate — losing their property and their lives. The Duke knows all this. He is very sentimental when he writes home to the Duchess concerning it. To burn and destroy "is so contrary to my nature, that nothing but absolute necessity would have obliged me to consent to it, for these poor people suffer for their master's ambition. There having been no war in this country for above sixty years, these towns and villages are so clean that you would be pleased with them."

"His nature suffers," he says "to see so many fine places burnt. I shall never be easy and happy, till I am quiet with you." No wonder! Bad, bloody, cruel business! No man ought to have any peace, who is engaged in it. The Duke had a wife and children for whom he yearned. He has been giving up thousands of wives and children to all the barbarities and horrors of plunder, rapine and death — and this, because the Elector of Bavaria preferred the French to the English and the German!

And so they met in fearful battle array before Blenheim! Fifty-six thousand went into battle on the one side, sixty thousand on the other side. It lasted from early morning till night, twenty-five thousand killed and wounded on both sides — the loss not far from equal. The post-road from Ulm to Ratisbon "rests partly on a foundation of bones of men and horses, part of which were disinterred in constructing it a few years back," writes Murray in his "Hand-book of Southern Germany." This is more wholesale evidence of the mighty battle than when little Peterkin found "something large and round" beside the rivulet, and old Kasper shook his head at the sight of the "poor fellow's skull." But let Robert Southey tell his own story in his own way about the Duke of Marlborough's "famous victory!"

THE BATTLE OF BLENHEIM.

I.

It was a summer evening,
Old Kasper's work was done;
And he before his cottage door
Was sitting in the sun,
And by him sported on the green
His little grandchild, Wilhelmine.

II.

She saw her brother Peterkin
Roll something large and round,
That he beside the rivulet,
In playing there had found,
He came to ask what he had found;
That was so large, and smooth, and round.

III.

Old Kasper took it from the boy,
Who stood expectant by;
And then the old man shook his head,
And with a natural sigh,
'Tis some poor fellow's skull, said he,
Who fell in the great victory.

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IV.

I find them in the garden, for
There's many here about,
And often when I go to plough,
The ploughshare turns them out:
For many thousand men, said he,
Were slain in the great victory.

V.

Now tell us what 'twas all about,
Young Peterkin he cries,
And little Wilhelmine looks up
With wonder-waiting eyes;
Now tell us all about the war,
And what they killed each other for.

VI.

It was the English, Kasper cried,
That put the French to rout;
But what they killed each other for,
I could not well make out.
But everybody said, quoth he,
That 'twas a famous victory.

VII.

My father lived at Blenheim then,
Yon little stream hard by;
They burnt his dwelling to the ground,
And he was forced to fly:
So with his wife and child he fled,
Nor had he where to lay his head.

VIII.

With fire and sword the country round
Was wasted far and wide,
And many a childing mother then,
And new-born infant died.
But things like that you know, must be
At every famous victory.

IX.

Great praise the Duke of Marlbro' won,
And our good Prince Eugene.
Why, 'twas a very wicked thing,
Said little Wilhelmine.
Nay,—nay, my little girl, quoth he,
It was a famous victory.

X.

And everybody praised the Duke
Who such a fight did win.
But what good came of it at last?
Quoth little Peterkin.
Why, that I cannot tell, said he,
But 'twas a famous victory.

CRUELTY TO ANIMALS.

BY DR. J. H. HANAFORD.

The brutes were placed on the earth for some wise purpose, and were made by the same Being who created us, the "lords of creation." They have the same general right to live and enjoy life that we have, and should be treated kindly. It is true that "dominion over the beasts of the field and fowls of the air," was given to man, but it does not follow that we have any right to be cruel to these lower orders of creation on that account,—to be cruel for the sake of cruelty. It may be needful to kill some of them for food — that is, as we now live, though in some parts of the world they do not eat the flesh of animals, thinking that it is wicked to do so; but whatever we do to these animals, it is our duty to be as kind as possible. That is a cruel boy or girl who loves to catch a fly and pull off its legs, etc., as too many do. They should remember that such flies have *feeling*, and that they have the same right to live, so long as they do not trouble others, as we have. And if the fly must be killed, it may be done in a more merciful manner than by such torture. How would a boy like to have his legs or arms pulled off? Remember that the fly is hurt just as certainly as you would be, if treated in the same manner. Such cruel acts will certainly make a boy or a girl become more and more cruel the longer they practise them. If they continue such cruelty to the flies or any of the lower orders of creation, the love of cruelty will grow in them as certainly as the body grows, and often very much faster, for that love is often fed by such cruelty much more than the body is by food. The boy who loves to kill snakes and to kill them in a cruel manner, just for the sake of cruelty, if he continues such a course will certainly become a bad boy, and a worse man, delighting in wanton acts of cruelty. Such a boy will easily learn to be cruel to other animals, to whip the horse — a noble animal — unnecessarily, to drive him too hard, and if he has the care of him, will naturally fail to feed him properly. He will easily learn to be harsh and cruel to all other animals, throwing stones at the dog that he may chance to meet, the cat that passes him, the gentle cow, that peaceably feeds by the wayside — any and everything that comes within his reach. And he will almost as naturally break the windows of unoccupied houses, churches, etc., cut and mar almost anything within his reach, having a special love to destroy.

Learning to be cruel, by being so to the animals around him, he will not be content with this, but will practise his cruelty toward his mates, if they are smaller than himself, for such boys are after all cowards, generally kicking, striking, beating and maiming all within his reach, at least whenever he dares to do so, especially when they have no older brother or others to defend them. Such boys will be the proper stock to make warriors from, and will be among the first to "enlist" and "go to the war," especially if there is any chance for robbery, thefts, and abuses in general. Such will love acts of wanton cruelty, under any and all circumstances, and will be ready for war, having taken the first lessons at home in torturing and abusing the animals, etc.

The following sweet little poem is too good to be lost, and we copy it:

KINDNESS.

"O, turn that little foot aside,
Nor crush beneath its tread,
The humblest creature of the earth
That looks to God for bread.

Thou should'st not dare in wanton sport,
Such wondrous skill to mar;
To stop the tide of joyous life,
Which God has nourished there.

If he who made the universe,
Stoops down in kindest love,
To make an insect of the earth,
From his high throne above!

O, who would dare that insect's life,
In wantonness destroy,
Or give a pang to anything,
That he has made for joy?

My child begin in little things,
To act a gentle part;
For God will turn his love away,
From the cold and cruel heart."

DR. CHANNING says, "The chief evil of war is *moral* evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew man, it would do little. It turns man into a beast of prey."

IRENÆUS, A.D. 180.—Christians have changed their swords nto instruments of peace; *and they know not how to fight.*

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SOMETHING TO BE DONE.

All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to procure their insertion in the newspapers of their vicinities, with this paragraph preceding and then, attach half a sheet or more of common-sized paper, date it, rule it for names, Post-Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 36 Bromfield street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

PETITION.

To the Senate and House of Representatives of the United States in Congress assembled: —

The undersigned, Citizens of the United States, respectfully petition your Honorable Bodies.

1st. To discourage all measures tending to involve our nation in a war with England on account of questions pending.

2d. To encourage by every suitable method, and especially by example, the reduction of standing armies, which so greatly increase the burden of taxation and the danger of war.

3d. To favor a provision in all treaties for ARBITRATION, in case of any question which the contracting parties can not amicably adjust.

4th. To take measures for securing an early proposition from our Government to others, to unite in the establishment of some general system, such as a *Congress or Court of Nations*, for the settlement of international disputes without a resort to the sword.

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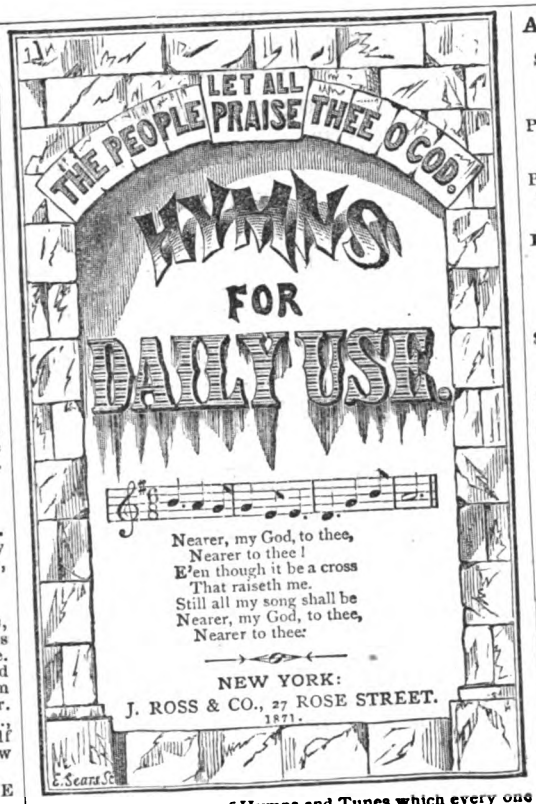
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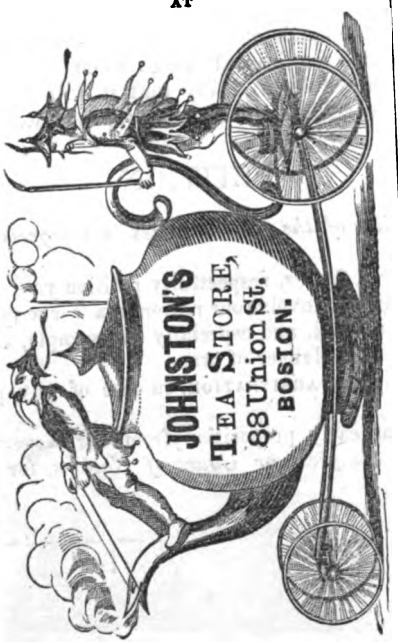

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

On Earth Peace . . . Nation shall not lift up Sword against Nation, neither shall they learn War any more.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, MARCH, 1871. | NEW SERIES. VOL. III. NO. 27.

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THE CAUSE OF PEACE, which is as old as the Christian religion and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms. The American Peace Society, with head quarters at No. 36 Bromfield St., Boston, and 45 Madison St., Chicago, has been unusually active of late, and has extended its operations much more widely than ever before. It wishes to do so still farther and to this end, desires to employ Agents and Colporters, both travelling and local. The Society is entirely loyal to the government, but believes that it is much better to *prevent* rebellions and wars than to suffer their terrible consequences.

BETTER THAN A SAVINGS BANK.

The consecration of the Christian to the service of his Master will, if complete, include his property as well as his time, his talents and his influence. He will feel that he is only a steward of God's bounty, and that he is under obligation to use that bounty for the benefit of his fellow men. Thousands realize this obligation, and contribute liberally to promote the benevolent enterprises of the age. Many would regard it a privilege to give not only the whole of their income above their present necessities, but the accumulations of past years, and *would* do so but from fear that the vicissitudes of fortune, or the infirmities of declining years, may render these accumulations necessary for their future support. Hence, as they do not like to place their property entirely beyond their reach, they retain it in their hands, with the trouble and expense of its management; and finally, being called suddenly away, with no time to make their wills, it is left to those who may have no need of it, and thus their benevolent wishes are defeated.

But we have a plan to suggest which will enable such persons to do good with their money at once, and at the same time provide equally well, if not better, for their future needs. The plan is to *deposit such sums as they can spare from time to time with the* AMERICAN PEACE SOCIETY, *and receive its obligation to pay the interest on the same annually in the publications of the Society, and the principal in money, at such times as it may be called for during the lifetime of the depositors, or, if not called for then, to be a donation to the Society at their decease.* Thus these sums will all be within their reach at any time, if needed, and if never needed by them, would be made sure to a cause of vast importance to the world.

This plan was not of our own seeking, but was first urged upon us by our friends. It began with one in Pennsylvania, who sent us *One Thousand Dollars*, on the condition that we should allow him five per cent. interest during his life. We gave the obligation desired; but to the day of his death, he sent us every six months his receipt for the interest as a donation to the cause. Another friend, much younger, has at different times already deposited *Seven Hundred Dollars* on the condition stated in the preceding paragraph, expecting never to call for anything except the interest, but having the right to require the principal at any time, if he wishes.

Now, are there not thousands more who will loan to the Society such sums as they can spare, on these terms, instead of making additional investments, which may result in their own disadvantage, and that of those who would inherit them? Such help will be very opportune *now* when the Society is making special efforts to extend its operations, and the publications to be furnished as interest, and which can be sold or given away, will exert a powerful influence for good hereafter. We think such deposits will be quite safe, as the Society, with a liberal charter from the State of Massachusetts, already has permanent funds more than sufficient to cover all deposits that it will ever consent to receive on the conditions proposed.

In some cases we shall be willing to pay the annual interest in money instead of publications.

Those who wish to lay up their money where they can have it whenever they want it, and where it will do good if they do not want it, can address the Secretaries of the Society at either of its offices.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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THE ADVOCATE OF PEACE.

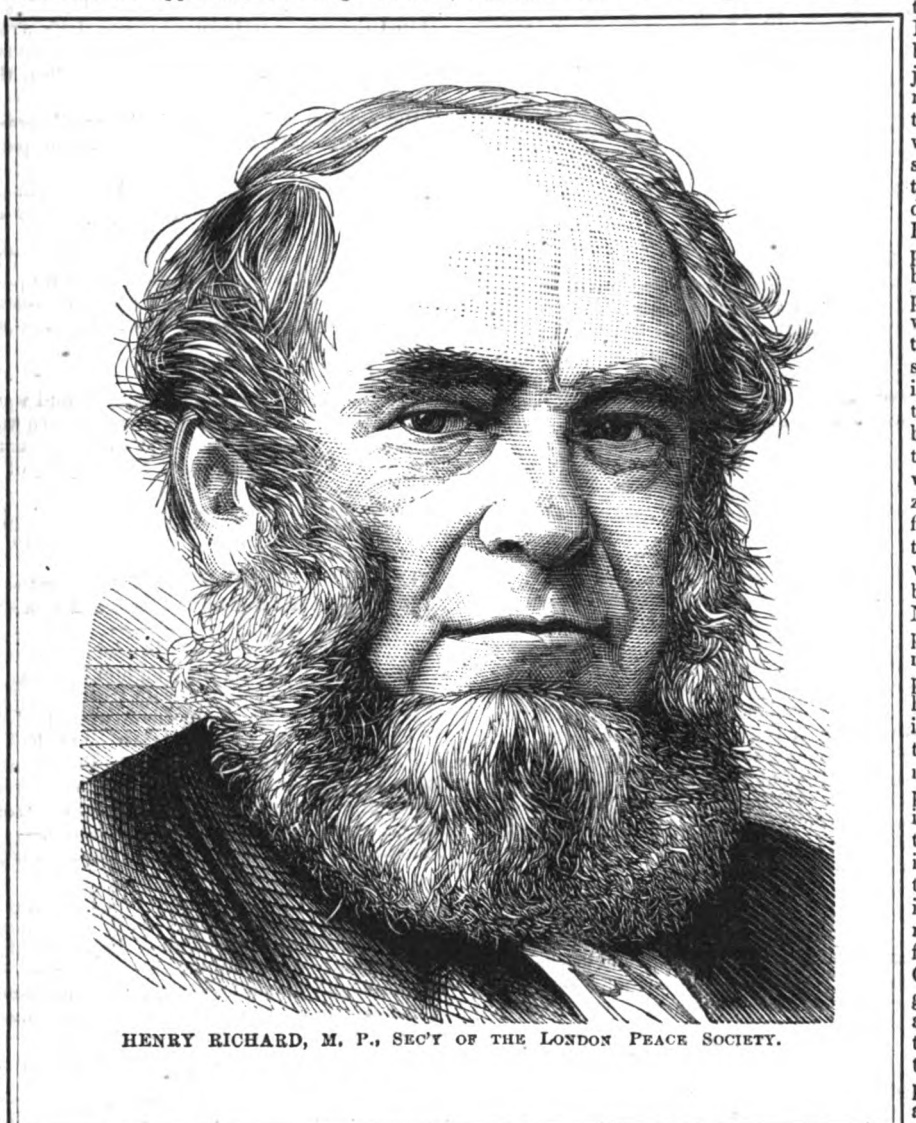
On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, MARCH 15, 1871. No. 27

MR. HENRY RICHARD.

A few years ago, we heard a great deal about earnest men. Novelists made them their heroes, poets the subjects of their song, and preachers the text of many of their sermons. The earnest man, we were told, was the great want of the age; and when once he appeared, all things would go right in Church and State, in politics and religion, in social and national progress. What kind of a man was he to be who was thus to satisfy a nation's yearnings and meet its deepest wants? He was to be one who would devote himself heart and soul to the work which he was specially fitted to do, and to do it with his might. Work was to be a quenchless passion with him; and his object in life was so to take possession of his whole nature, as with irresistible force to carry him forward to its attainment.

Henry Richard, the esteemed Secretary of the London Peace Society, is a man of this order. Everyone who knows him will readily admit that he occupies this position, not to fill an office, but to do a work in the righteousness of which he believes with all his heart. That the work in which he is engaged is unpopular is a matter of little moment to him; it has but added swing to the energy with which he has pursued it. Exposed as his work has been, to the hostile criticisms of the press, especially in times of warlike excitement, he has never swerved an inch from his course, but held on his way with an equanimity of temper, with a faith and courage which have compelled the admiration even of those who differed from him. It is now generally admitted that his labors, in connection with the Society he so ably serves, have tended to check the war spirit, to open men's eyes to the danger of excessive armaments, and have made governments more favorably disposed than formerly to *arbitration* as a means of settling national disputes. At the close of the Russian war, Mr. Richard brought this subject before the representatives of the Great Powers, who were then assembled at Paris to settle the conditions of peace. He succeeded in placing a memorial before the plenipotentiaries, in which the importance of proposing some system of international arbitration which may bring the great interests of nations within the cognizance of certain fixed rules of justice and right, was temperately, but firmly, urged. Not content with placing the memorial before the plenipotentiaries, he had personal interviews with them, in which he more fully explained its meaning, and, with all the weight of individual conviction, maintained its justice. The result was satisfactory. Lord Clarendon, with great skill and ability, brought the subject before the assembled plenipotentiaries, and they adopted a resolution, in which they "did not hesitate to express, in the name of their Governments, the wish that States between which any serious misunderstandings may arise, should, before appealing to arms, have recurrence to the good offices of a friendly power." Mr. Gladstone viewed this proposal as being "in itself a great triumph—a powerful engine on behalf of civilization and



HENRY RICHARD, M. P., Sec'y of the London Peace Society.

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humanity." Our space will not admit of our giving details of the various congresses which have been held at Brussels, Paris, Frankfort, London, Edinburgh, and Manchester, with a view to promote international peace. Suffice it to say, that the organization and conduct of these remarkable assemblies devolved in a large measure upon Mr. Richard, who was appointed secretary to the Peace Congress Committee, a body formed for this special work, as well as to the Peace Society. In conjunction with his friend, Mr. Elihu Burritt, to whose large faith and generous enthusiasm this movement was largely indebted, Mr. Richard visited France, Belgium, Holland, and most of the States of Germany, with a view to bring the question of peace before the attention of influential persons in those various countries. There can be little doubt that these efforts, though much ridiculed at the time in some quarters, have produced no inconsiderable effect throughout Europe. We need no other proof of this than the frequent reference made to them even now, in connection with the various agitations in favor of peace that have, happily, arisen of late in many countries.

By the prominent place the subject of this sketch has occupied in connection with the peace movement, he has been brought into personal contact with many of the most distinguished men of the age: such as Lamartine, Arago, Victor Hugo, De Tocqueville, Frederic Bastiat, the Marquis de Cormenue, Bunsen, Humboldt, Liebig, and others. But there were two men especially with whom he was brought into relations of very intimate friendship, while engaged in his work — we refer to Joseph Sturge and Richard Cobden. With the former he was engaged in several important missions, and upon the death of this eminently good man, in 1859, was requested by the family to prepare a biography of him — and we may say, in passing, that a more genuine biography was never written. With regard to Mr. Cobden, there were few men who enjoyed such close friendship with him as Mr. Richard. By personal intercourse and constant correspondence, Cobden discussed with him, not only the question of peace in all its relations, but the principal public questions of the day; for the secretary of the Peace Society has brought his practical sagacity to bear upon many of these, as well as upon his own special department of work in the public service.

The countrymen of Mr. Richard have expressed their sense of the many services he has rendered to Wales, by sending him to Parliament, and he is now the popular representative of several united boroughs in that principality. Since his election he has rendered signal service to the cause of Peace, not only in the House of Commons, but during a tour which he made on the Continent in 1869, when he had an opportunity of conferring with a large number of legislators and other prominent persons in relation to this Cause.

We have only to add, that Mr. Richard was born at Tregaron, in Cardiganshire. Having received as sound an education as the schoolmaster of his native land could impart, and having determined to devote himself to the work of the ministry, Mr. Richard, at eighteen years of age, was received into Highbury College. In due time he settled at Marlborough Chapel, London, and was instrumental in establishing a flourishing church, with several valuable institutions in connection with it. From a variety of unpropitious circumstances, the church and congregation were at a very low ebb, while a large debt upon the chapel weighed heavily upon them. In a few years after Mr. Richard's settlement, the church was much increased, the debt was extinguished, a Sunday-schoolroom was first built, then large and commodious day-schools, and a literary and mechanics' institute were established in the neighborhood. There are many who can remember with gratitude his earnest ministrations, and the kindliness which characterized his pastoral labors, especially his visits to the sick and dying. In 1848 he was appointed secretary of the London Peace Society; and of his labors here we need not further speak; they are known to, and appreciated by, some of the best and foremost men in all countries of the world.—*London Christian Times.*

ROBERT HALL.—*War reverses all the rules of morality.* It is nothing less than A TEMPORARY REPEAL OF THE PRINCIPLES OF VIRTUE.

THE GENERAL'S FURLOUGH.

BY ELEANOR SHERBOURNE DEANE.

With bells and guns and music, and banners waving high,—
With shouts of thousand voices, and cries of "Victory!"
And cries of "Welcome, General!" with grateful speech and song,—
Thus through his native city the brave man passed along.

From doors and open windows, upon each crowded street,
Waved handkerchiefs, while garlands fell at the great warrior's feet.
They brought him to the avenue where stood his home in view,
Then pausing while he onward rode, the band played soft adieu.

The sweet home-greetings over, and evening lamps a-light,
Dear faces gathered round him with love's own radiance bright,
And then his youthful daughter and son would have him say,
Why yet he smiled so *sadly* on that triumphal day.

"Sadly! O, son and daughter! O, wife, so kind and true,
Had I the power to picture but one day's wrongs, you, too,
Would feel for human sorrow, your bosoms swell with sighs,
And 'mid the shouts of triumph would hear the victims' cries."

"But *our* side fights for justice! *our* soldiers do no wrong!"
So proudly spoke the boy, in whom the patriot's heart beat strong,
And wistfully his daughter looked upward in surprise;
And waiting sat the mother, with pity in her eyes.

"Five days ago I entered the house of one I loved,
Who, often in my checkered life, a faithful friend has proved.
I've eaten at his table, beneath his roof have slept;—
Now through a broken door-way — through cumbered rooms I crept.

"Rude hands had forced an entrance, and wanton soldiery
Spoiled now the costly furniture, and scarce would cease for me.
Through the disordered chambers I sought until I found
Him whom I loved, in deathly faint, dying of mortal wound.

"An hour before, his daughter had been seized by ruffian arm,
And God had strengthened his right hand to rescue her from harm,—
And now above him bending, with tenderest skill she strove
To bring him back to consciousness and to a daughter's love.

"O! the look that he gave when he lifted his eyes
And saw me supporting his daughter! 'Twas surprise,
'Twas affection commingled with trust, like the one
That lighted the face of our Lord, when to John
He yielded the care of his mother. 'O, Friend!
You have come — bear her hence — she has none to defend,
None to cherish her youth.— Her mother is gone!
She died broken-hearted.— My brave, only son,
But yesterday fell in the heat of the strife,—
And one dearer yet to my child,— gave his life.'

"Then, exhausted he ceased,— and I thought life had passed,
As he lay there so white and so still. But once more
He raised those dark eyes, full of light, as before,
With the glory the dying behold ere they go
To their God. Then he spoke: 'O, my friend, do you know
In that far-away home that my mother still lives?—
She will love my poor Mary.— Her true heart forgives—
And — God — for Christ's sake — hath forgiven.'

"He was gone,—
And we laid him to rest 'neath the turf on the lawn.
And the gentle, sweet maiden, I brought to the home,
All around which, her father and I used to roam.
And the mother blessed God for the word I had brought her,
While she held to her bosom the heart-broken daughter.
Thus enfolded I left them but yesterday morn.
Only God knows the thousands of bosoms thus torn."

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"THE GOOD THINGS OF WAR."

BY REV. J. H. BAYLISS.

This is the title of the leading editorial in a recent issue of a prominent religious journal. The writer begins by warning the reader against regarding the title as a grim joke, which strikes one as a timely suggestion. He then devotes about one-half his article to a criticism upon the chimeras of Peace Societies, and the fallacies of the Quakers. His criticism upon Peace Societies is "that their methods are chimerical, and their aims impracticable." As "the methods" of the societies are simply various modes of educating the masses upon the subject, and their aim is to banish war from the earth, we may leave this criticism to the tender mercies of the writer himself; for he says: "We confidently expect the coming of the time when, literally, 'the nations shall not war any more.'" And he adds an exhortation to "elevate the popular masses," and says, "let Christian charity, and the spirit of human brotherhood prevail, and there will be no necessity for a belligerent patriotism." As these are precisely the methods and aims of Peace Societies, this may be considered very emphatic endorsement, and the writer's earlier criticisms thus wither under the stroke of his later and better logic.

The fallacies of the Quakers upon the subject are these: first, "they deny the right to take human life, applying the prohibition of killing not simply to individuals, but also to governments." And he makes this profound remark: "If the civil ruler engages in war — justly and necessarily — in the discharge of his official duties, he acts in the right of his divinely ordained position; and who shall judge him?" Exactly!

But as the question in dispute is whether war is ever just and necessary, this is a tolerably fair specimen of what logicians call begging the question. It is worth noticing, also, that the question is not whether civil government possesses divinely given authority, but what are the nature and extent of that authority. If No. 1 is a fallacy, then it must be proved in some other way.

"Their second fallacy consists in the assumption that it is incumbent upon every one to do and act now, in this present world, without respect to the prevailing sins and wickedness of society."

I am not sure that I understand this, but it seems a shrouded statement of the principle that right is contingent; that a mode of conduct is quite justifiable in the world as it is, which would not be justifiable at all if the world were pure. This may be a very convenient and "practicable" morality, but it must be confessed that it is not highly ideal. There is hardly a better way of interpreting Christ's teaching than in the light of his own life, and of the lives of his first disciples. It is enough to say that from this source we get no hint of a concession such as seems suggested in the above quotation. Their glory comes to us undimmed by compromise. They did not resist, but "counted not their lives dear unto themselves."

The writer at length enumerates "the good things of war" thus: the promotion of liberty in the earth; the elevation of those who compose the armies; the cultivation of patriotism.

At the first glance, the first proposition seems to have a good foundation. It must be admitted that of late years, war and the advancement of liberty have been apparently coincident in several cases. But it is to be remembered that coincidence is not logical sequence. It must be remembered, also, that by far the larger number of wars have done nothing, so far as we can see, to promote liberty. Liberty is a plant of comparatively recent growth. For thousands of years the governments of the world were virtual despotisms; warring almost constantly, yet remaining despotisms. The aborgines of this country fought for ages, but no flower of liberty bloomed on the soil enriched by their blood. Egypt had standing armies, and so had Babylon, and they fought and fell, but we hear of no liberty as the result. The fact is, that an army is always and necessarily a despotism. There is no logic in the proposition, that "men with arms in their hands learn their rights." They do not. They learn obedience to supreme authority. Even French soldiers to-day go to the front singing in a kind of mad irony, that they go as sheep to the butcher. A chief essential to a good army is unquestioning submission. If obedience involves death, they must die. Armed men may know their rights, but they learn them from some other schoolmaster. It may be true in a sense, to-day, that "bayonets think," but it is not so necessarily, nor has it been true through a large part of the history of the world. Of themselves, bayonets have hard, sharp points and edges, but not brains. From all this it is clear that if modern wars are promotive of liberty, it is because they are helped by other forces; it is not war alone, but the schoolmaster, the newspaper, whatever increases popular intelligence. It may seriously be questioned whether in the most striking and favorite instances to which we are referred in arguing the question, war was anything more than the occasion, not at all the cause, of the promotion of freedom. Nor is it true that freedom can go forward in no other way. A bloodless revolution is in progress in England to-day, which promises ere long to enfranchise the nation and make it a virtual republic. Let standing armies be abolished and liberty would advance as never before. It is a contradiction to give the despotism and cruelty of war credit for educating men in freedom and promoting it in the earth.

War is essentially barbaric. It is in harmony with the lowest nature of the native Indian, the Bushman, the Tartar, and whatever else represents the worst and cruelest development possible to human beings. To say therefore that war, with its promiscuous herding together of men in camps; its burning of isolated dwellings and towns; its general pillage, with or without orders; its devastations of farms; its taking of human life, with the awful fury which indiscriminate carnage always arouses in armies; its endless and diversified cruelties; its utter disregard of what men under other conditions respect as the sacred rights of property and life; tends, by its "necessary conditions" to elevate those who compose its armies, is to disprove the proposition by its manifest and monstrous absurdity. Thousands of men who carry virtue with them into war, return defloured of that divine adorning, while instances are rare in which men return with ideas of liberty, or any other ideas, more elevated than they took from their homes. Men who engage in war are not all barbarians; the majority of them are not; but it is because they are better than their calling. Other influences have invested them with qualities of which it is the inevitable tendency of war to rob them. The proposition, then, that war tends to elevate those who compose its armies, falsifies our profoundest philosophy of education. It is a dream; the hallucination of one who has undertaken the kindly office of robbing war of some of its endless horrors. The effort fails. The philosophy of the case is at once too profound and too manifest. The moral wastes of war are too numerous.

But it is urged that war promotes patriotism. It is even asserted that "love of country as a national passion can scarcely be maintained during generations of uninterrupted peace. Especially will that be found to be the case among peoples earnestly devoted to industrial pursuits. Our own country ten years ago presented the sickening spectacle of a great nation, with a government and a history adapted to awaken the loftiest sentiments of patriotism, almost wholly disregarding the claims of that sentiment. Our people were rapidly losing all the ennobling feelings that so distinguished and ennobled our grandfathers, and were becoming simply a race of money-makers or of effeminate lovers of pleasure. But four years of terrible war have wrought a great change in the national heart."

Is this fact, or is it assumption? There may be some truth in the general proposition that war cultivates the sentiment of patriotism, but that "love of country as a national passion can scarcely be maintained during generations of uninterrupted peace" is not proved. The case cited in proof is certainly most unfortunate. We remember how the flame of patriotism burst forth when the first gun was fired on Sumpter. It was like an irruption of previously pent volcanic fires. It is doubtful whether there is any more patriotism among us now than in that fearful hour. And was that mighty sentiment the offspring of that pregnant moment? It is not supposable. The patriotism was there before, latent because uninvoked, but strong in its latency. It was the giant asleep; the magazine not yet ignited. The war did not create patriotism. It only revealed it, and there is not much room for question that a latent patriotism is better than any such mode of manifestation.

It is still further most lamentably manifest that the war stimulated rather than quenched the spirit of money-getting and pleasure-seeking. Men made fortunes in those days as never before. Speculation went to fever heat. During the war, and

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it has been so ever since, thousands of men were almost wild in their greed. Such manipulations of stocks; such stupendous games of chance in the name of trade; such wild fluctuations in markets; were never known in this country until after the war began. The true patriot sees but little reason to accept the fair theory that the war helped us at this point. Sad proofs to the contrary are too abundant.

It is a kindly office, especially toward those whose loved ones sleep in soldiers' graves, to relieve, or attempt to relieve the awfully sombre picture of war by throwing a little light upon it. But the success hardly rewards the pains. The fact is, that war is one of the most stupendous and unmitigated evils that can scourge society, and the effort to make anything else of it fails through its own weakness. It lies against such efforts, also, that what little influence they have tends to promote war and hinder the Millennium.

WHY WOMAN'S VOICE SHOULD BE HEARD FOR PEACE.

BY PHEBE A. HANAFORD.

Can women do anything to hasten the time when the sword shall yield to the pen as arbiter? We ought at least to *remonstrate*. The mothers of men have a right to be heard in a world's Peace Congress, and all men called by God Himself to honor father *and mother*, should hear the voice of our maternity, and cease to slay our sons. The mother's heart everywhere is the heart of tenderness. The womanly element is the element of compassion. And it is not weakness, but a divine strength that asks for quiet instead of conflict when the conflict produces so much needless sorrow.

The effects of war both on the conquering and the conquered nations, are evil and only evil. It is our duty to protest against them. The Franco-Prussian war, has been well called a duel, and duels are barbarous. The enlightened civilization of the world, cries out against them. The awful voice of Sinai says, to each party in the duel, "Thou shalt not kill," while the silver tone that floated over Galilee, and bade the storm-tossed waves to be at peace is ever saying, to individuals and to nations, "Thou shalt love thy neighbor as thyself." "Love your enemies." "Do good to them that hate you." It is in obedience to such teachings that we urge the formation of a world's Congress, hoping to secure an international peace that will make Christmas carols mean something good and glorious.

Can not the voice of woman be heard prevailing in behalf of peace? Ought not woman to lift up her voice everywhere in earnest protest against the giant wrong of war? Women go down to the very gates of death that men may commence life. Have they not thus earned the right to say that the barbarism of war shall no longer shorten the lives of those whose existence they secured by the perils of their own? This surely is woman's work. No woman can be out of her sphere, who would save the lives of her fellow beings. All efforts to that end must be womanly and Christian since they cannot be otherwise.

We advocate peace because of the extravagant waste of human life which war produces. But more than life is sacrificed—hopes are blighted—the hearts of those who do not fight are broken and the moral tone of a whole age is lowered. Wars of conquest and ambition retard the progress of civilization, and block the wheels of the car of salvation. For humanity's sake, wars should cease and the appeal to arms become obsolete. The great facts of Divine paternity and of human brotherhood can not be fully established until wars and rumors of wars shall come to an end. Then shall the kingdoms of this world become the Kingdoms of Christ at whose advent was heard the angelic Chorus of "Glory to God in the highest, PEACE on earth and good will to men."

> "Peace! and no longer from its brazen portals
> The blast of war's great organ shakes the skies,
> But beautiful as songs of the immortals
> The holy melodies of love arise."

CHALMERS says, "The mere existence of the prophecy, 'they shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; and so soon as Christianity shall gain a full ascendancy in the world, from that moment war must disappear."

OUR ENGLISH CORRESPONDENCE.

BY WILLIAM STOKES OF MANCHESTER.

Once more we begin to breathe freely. "The bitter end" of this fearful war appears to be in sight, and unless some dark fortuity should arise,—which may a merciful Heaven forbid,—in a few days hence France and Germany will be at peace again. The latest intelligence of the day, (January 28th, 1871,) is given in these words: "*The armistice is agreed upon, to extend at once to the whole of France—The terms of the capitulation are to be arranged.—There is great agitation in the city.*" These terms, so far as known, are hard upon the French, but what is mere money, compared with the lives of tens of thousands of mankind, which would certainly be sacrificed were the war to be prolonged? Perish the money, but save the people! The terms are stated to be these: "The surrender of two Provinces, and of one of its colonies; the transfer of 20 vessels of war; and the payment of £160,000,000, sterling, as a war indemnity." If these conditions are considered harsh and severe, two things require to be taken into account: First, that the French *began the war*, and as a consequence are the more guilty of the two parties; and secondly, the Germans have incurred a frightful outlay of both men and means in the achievement of the present result. Never before perhaps,—not even in your own recent war,—has there been such fell havoc in a short six months, as in this horrible conflict. But for savage butchery, bitter hatred, and wide-spread slaughter, it stands out in murderous proportions beyond any other war in ancient and modern times! Some of its scenes may be said to have been positively infernal!

But where amidst this fiendish strife has been our meek-eyed, gentle, loving Christianity? Where its professed, and amply remunerated ministers? Where a Nathan, an Elijah, a Daniel, or a John the Baptist, to tell a monarch to his face of his guilty deeds; or to thunder out with stern fidelity the sacred law of God, "THOU SHALT NOT KILL?" Have they not been, almost to a man, dumb dogs that would not bark? Eternal shame upon them that they uttered no remonstrance against the wholesale destruction of their immortal fellow-men. Catholics and Lutherans were equally guilty in this sin of neglect; but what will, *what must*, be their account before the bar of the Almighty? I tremble to think of it, and most earnestly pray that they may repent of their neglect before it is too late?

Yet on the Continent, equally with Great Britain, the principles of peace are quietly but rapidly spreading. This war has disgusted the sensible and thoughtful part of mankind, and set them to think how in the future *all* war can be avoided. On these points, however, I reserve my information for my next paper.

CHEERING TOKENS.

BY HOWARD MALCOM.

Among the cheering tokens of an improving public sentiment as to war, we have noticed, with special gratification, that numerous secular papers as well as religious, both in this country and England, are propagating peace principles. Never before has there been so general a denunciation of war.

As a sample of these utterances, we give below an abridgment of the leading editorial of the Philadelphia *Public Ledger* of Feb. 8th. That paper has a larger circulation than any other in the State.

At a "Meeting representing the religious Society of Friends, held in London the sixth day of the First month, 1871," an Address was adopted, which is now in course of circulation. The subject is the present war in Europe. The inconsistency of war and Christianity is put in strong language, fortified by lamentable facts. It is not our purpose to follow the reasoning, nor is it necessary. No doubt the Address has been or will be republished in this country. And the general sentiment of the religious teaching of the age concedes the truths which are the basis of "Friends' tertimony" against war.

To oppose to the argument against war the declaration that war is a *necessary* evil, is to deny the power of Christianity and philanthropy to accomplish their work. And if we qualify the declaration that "war is *necessary*," by the addition of the words "in the present state of the world," then the question comes up: "Is it not this very state of the world that the new revelation, the religion of peace, is intended to remove?" A practical point, made in the address before us, is: "When difficulties arise between individuals, whether from passion or mistake, these are no longer decided, as of old, by an appeal to physical force, but

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by law, administered upon principles of general application. Can we doubt the best interests of the world would be promoted, and a vast mass of misery and ruin be averted, if a similar method were applied to questions arising between nations?"

It is very easy to smile at a proposition like this, as visionary, and, though amiable, impossible. So in the old times, when one feudal chieftain suffered wrong, or fancied that he did, from another, the readiest remedy was a "raid." The proposition to submit the quarrel to law, or to arbitration, would have been regarded as in itself unmanly, unchivalric, cowardly and mean. The honor of knighthood scorned every mode of redress except what lay in the strength and courage of the person wronged or insulted. The "clans" could "right their wrongs wherever given." Nations, with these feudal antecedents, are but clans on a larger scale. And the same spirit of defiance rules monarchs and inspires the representatives of governments of whatever form. The old clannish spirit is preserved in national spirit. The reformation which among individuals has substituted law for violence, and public justice for individual retaliation, beginning with the people as citizens, has not reached governments, which are the instruments of the people. There is one code of morality for the man, and another for the nation; a distinction which it would be hard to defend, except with some such convenient formula as "our country, right or wrong!"

If the principles of the Christian religion are anything better than impossible maxims, there must come a day upon the earth when national disputes, as well as individual, will be adjusted on other terms than war. The condition of nations to each other at present is analagous to that of society, when each man depended upon his own arm, and the law of retaliation was the rule. In a savage condition of society, to reform social relations seemed an impossibility. But the gospel of peace and justice has accomplished that reformation, impossible as it seemed. And "Friends" believe that it is equally as competent to prevent, or at least to check murder by wholesale, as to restrain it in isolated cases.

The solution of the problem then rests upon the education of all civilized nations up to the necessity of some recognized tribunal, council or congress, before which national quarrels may come for adjustment. So far as as the doctrines of "Friends" act on the conscience of individuals, they promote this result. Their best triumph is seen in the admitted fact that "peace principles" can no longer be regarded as distinctive of any one body of Christians. He who should defend war *for itself* would now be regarded as the apostle of a strange Christianity. Declarations of war always directly or indirectly include an apologetic defence for taking that course; and such an apology is the confession of the absence of plain justification for war itself.

We accord all honor to the "singular" men who devote themselves to presenting in plain terms plain truths against ingenious sophistry. They are "advanced pickets," "skirmishers" in the struggle for peace, and the main body of the great and peaceful army of thinking men is fast closing up. So far as the claims of men as men, whether called citizens or subjects, are recognized, just so far the hope of the cessation of war is encouraged. For no man will willingly vote destruction to his property and death to his children. A large part of the war delusion and a larger share of the war passion still exist, but the false glory of violence is wearing off, and when things are once seen in their true light, the claims of peace against war will be properly adjusted.

MR. SUMNER ON DISARMAMENT.

All history is a vain word, and all experience is at fault, if large War Preparations, of which the Standing Army is the type, have not been constant provocatives of war. Pretended protectors against war, they have been real instigators to war. They have excited the evil against which they were to guard. The habit of wearing arms in private life exercised a kindred influence. So long as this habit continued society was darkened by personal combat, street-fight, duel, and assassination. The Standing Army is to the nation what the sword was to the modern gentleman, the stiletto to the Italian, the knife to the Spaniard, the pistol to our slave-master,—furnishing, like these, the means of death; and its possessor is not slow to use it. In stating the operation of this system, we are not left to inference. As France, according to Sir Thomas More, shows "how dangerous it is to feed such beasts," so does Prussia, in ever-memorable instance, which speaks now with more than ordinary authority, show precisely how the Standing Army may become the incentive to war. Frederick, the warrior king, is our witness. With honesty or impudence beyond parallel, he did not hesitate to record in his Memoirs, among the reasons for his war upon Maria Theresa, that, on coming to the throne, he found himself with "troops always ready to act." Voltaire, when called to revise the royal memoirs, erased this confession, but preserved a copy, so that by his literary activity we have this kingly authority for the mischief from a Standing Army. How complete a weapon was that army may be learned from Lafayette, who, in a letter to Washington, in 1786, after a visit to the King, described it thus: "Nothing can be compared to the beauty of the troops, to the discipline which reigns in all their ranks, to the simplicity of their movements, to the uniformity of their regiments. All the situations which can be supposed in war, all the movements which these must necessitate, have been by constant habit so inculcated in their heads, that all these operations are done almost mechanically." (*Lafayette, Mémoires, Tome* II, *p.* 133.) Nothing better has been devised since the Macedonian phalanx or the Roman legion. With such a weapon ready to his hands, the King struck Maria Theresa. And think you that the duel between France and Germany could have been waged, had not both nations found themselves, like Frederick of Prussia, "with troops always ready to act"? It was the possession of these troops which made the two parties rush so swiftly to the combat. Is not the lesson perfect? Already individuals have disarmed. Civilization requires that nations shall do likewise.—*The Duel between France and Germany.*

CHRISTIANITY AND WAR.

Is Christianity a failure as a peace society? Has it fallen beneath its mission as an advocate and prophet of an incoming era, when peace shall extend its sway "from the rivers to the ends of the earth"? Do passing scenes and events show that some civilization higher than the Christian civilization is needed to bring foward and establish a universal and abiding reign of peace? No! There is no higher civilization. The only grand civilization known to the nations is Christian, purely Christian. Nothing else can stand as its rival in efforts, steady, persistent, to restore something of Eden beauty to the world, and if Christianity, using nothing but peaceful and moral influences in the propagation of its institutions, and everywhere heralding abroad prophecies of a peaceful kingdom to be established in all hearts and homes, cannot do away with war and all its barbarisms, then nothing would be left us but to look out in despair upon the future of man.

But this work will be done. The Christian religion will do it. The Gospel will do it.

It gives us pleasure to report that the Rock River Conference of our Church, at its recent session, gave utterance to some noble views on this peace question. Without proposing any particular modes for arresting war, it suggests that the modes of adjusting personal disputes are negotiation, arbitration, mediation, non-intercourse, and judicial appeal.

The closing resolutions of the report are worthy of universal endorsement.

Resolved, That recognizing the aims of the Gospel to be the promotion of righteousness and peace throughout the earth, we will endeavor so to apply its principles as to produce public sentiment in favor of adjusting national differences by other and better methods than the brutal arbitration of the sword.

Resolved, That we have in the American Peace Society a valuable auxiliary towards securing this important object, and that we will co-operate with its representatives whenever practicable.—*Pittsburgh Christian Advocate.*

REPORT OF THE MICHIGAN CONFERENCE OF THE WESLEYAN METHODIST CHURCH ON THE CAUSE OF PEACE.—We rejoice, that Christians of every name are awaking to the importance of a specific application of the Gospel of Peace for the overthrow of the war system. And as our denominational testimony on this subject in the past has been distinctly in favor of peace, and against those customs which needlessly foster, and perpetuate the war spirit, and as we stand pledged in our book of Discipline not to cease to pray and labor that the period may soon arrive when nations shall learn war no more — Therefore be it

Resolved, That while we renew our testimony against this evil, we heartily pledge ourselves to aid in the dissemination of light upon this subject, with a view to creating a public sentiment in favor of peace in the following manner,

1st. The presentation of this subject to our congregations by our ministers, and by all in the more private departments of our labors.

2d. By encouraging the circulation of the books, tracts and periodicals of the American Peace Society, to be had by addressing Rev. Amasa Lord, No. 36 Bromfield St., Boston; or 45 Madison Street, Chicago, Ill.

3d. By giving to this cause its proportion of our benefactions.

J. H. CANFIELD.

THE DUKE OF WELLINGTON said, "Men who have nice notions of religion have no business to be soldiers."

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, MARCH, 1871.

FREDERICK THE GREAT AND WHY HE WAS SO CALLED.

WE have received from B. B. Russell of Boston, the publisher, a book entitled "Prussia, and the Franco-Prussian War." It is written by Rev. John S. C. Abbott, the panegyrist of the now fallen Napoleon. It contains, among other things, a brief memoir of Frederick the Great. In reading this memoir, our conviction has become strengthened that it is not *merit* so much as *success* that makes the military hero, and that many men who are called great are only so because they are great *robbers* and *murderers*. How true the laconic assertion, that "one murder makes a villain while a million make a hero." Read the following statement, partly in our own language and partly in that of Mr. Abbott, and then tell us if it is not so.

The present kingdom of Prussia is less than two hundred years old. At the commencement of the eighteenth century, there existed on the southern shores of the Baltic, the marquisate of Brandenburg, about as large as the State of Massachusetts, and the small dukedom of Prussia. The Marquis of Brandenburg having come into possession of the duchy of Prussia, succeeded in having the united provinces recognized as a kingdom, with himself as king, and took the title of Frederick I. In 1714 he died and was succeeded by his son, Frederick William I. Previous to his accession to the throne, Frederick William had married his cousin, daughter of George, Elector of Hanover, who subsequently became George I. of England. On the 24th of January, 1712, a son was born to them, who afterwards became Frederick William II., or Frederick the Great—great not in wisdom or goodness, but 'great like Cæsar, stained with blood.'

When Frederick was a boy, "he was gentle, affectionate, fond of music and books, and clung to his sister Wilhelmina with almost feminine love," But he afterwards became a cruel fiend. One reason for this was, that his father was a bloody tyrant, and trained his son to imitate his conduct. Frederick William I. was very desirous that his son whom he called by the diminutive Fritz, should develop warlike taste, deeming the disposition which he had exhibited unmanly, and soon began to despise and hate the child. Still he resolved to leave no efforts untried to make a soldier of his boy. When Fritz was six years old, his father organized a company of high-born lads to be placed under his command as colonel. When he was seven, he was placed under the care of tutors who were directed to press forward his military education with the most merciless rigor. Said his father to them:

"You have, in the highest measure, to make it your care to infuse into my son a true love for the soldier business and to impress on him that there is nothing in the world which can bring a prince renown and honor like the sword; so he would be a despised creature before all men, if he did not love it and seek his sole glory therein."

When the boy had attained his fourteenth year, his father appointed him captain of one of the companies of the Potsdam Grenadier guards, composed of giants, the shortest of whom were nearly seven feet high, and the tallest nearly nine. When he was about seventeen, he was taken on a visit to the court of the king of Poland, which, at that time, was exceedingly dissolute. He fell before the great temptations which he there encountered, and it was a fall from which he never recovered. His moral nature received a wound which poisoned all his days. On his return to Potsdam, where was one of the royal palaces, his dissipated habits clung to him and he chose for his companions those who were in sympathy with his newly acquired tastes and character.

Frederick William I., the father of Frederick the Great, was a tyrant not only over his other subjects, but in his own family. He treated them not merely with abusive language, but with personal violence. When the Crown Prince was eighteen years of age, he openly flogged him and then, adding mockery to his cruelty, said:

"Had I been so treated by my father, I would have blown my brains out. But this fellow has no honor—he takes all that comes."

Fritz, goaded to madness, attempted by the aid of a friend (Lieut. Katte,) to escape to England. He was arrested. The King in his rage seized him by the collar, hustled him about, tore out handfuls of his hair, and smote him on his face with his cane. He assumed that his son, being an officer in the army, was a deserter and merited death. He imprisoned him in a strong fortress to await his trial. He assailed Wilhelmina with the utmost ferocity, because she was in sympathy with her brother. "I hope" said he, "to have evidence to convict the rascal Fritz, and the wretch Wilhelmina, and to cut their heads off." "Katte" he exclaimed, "is guilty of high treason. He shall die by the hands of the headsman."

A scaffold was erected in the yard of the castle, where Fritz, then a slender, fragile boy of eighteen, was imprisoned. Katte was taken to the scaffold on the death cart. Four grenadiers held Fritz to the window to compel him to see his friend beheaded. Fritz fainted as Katte's head rolled from the scaffold. A similar fate had been designed for him by his father, but the Emperor of Germany and the kings of Poland and Sweden interfered and his life was spared.

Such were the influences under which the character of Frederick the Great was formed. On the 8th of January, 1733, he was by moral compulsion married to Elizabeth, daughter of the Duke of Brunswick. She was beautiful, amiable, accomplished, and of irreproachable character. But the Crown Prince was cold, severe and unloving. With undisguised reluctance, he took the hand of his innocent bride and ever after treated her with the most cruel neglect.

On the 31st of May, 1740, the career of the cruel Frederick William I. was ended by death, and Frederick II. or Frederick the Great, became King in his place. In our next we shall endeavor to trace his career in connection with sanguinary battles, burning cities, desolated homes and devastated countries, and show that it is not to be imitated but shunned. If only such acts as he committed make men great, God grant that we may always remain little and unknown.

The present king, William of Prussia, or Emperor of Germany, as he now styles himself, is not a descendant of Frederick the Great, but *is* a descendant of his *father*, the tyrannical Frederick William I., whom we have noticed, being a great great grandson of a *brother* of Frederick II. He inherits from his ancestors their false ideas of the divine right of kings, and by the aid of the unscrupulous Bismarck, represses the desires of the Germans for peace and liberty, and makes them subservient to his lust of dominion and power. And yet, unless the civilization of coming generations is in advance of that of the present, he too will be called *great*, and held up to admiration because he was successful.

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PERMANENT FUNDS.

The cause of Peace has in it the elements of success, for it has God and the Bible, and reason and humanity, and everything else that is good on its side. Wherever it is thoroughly studied and understood it is appreciated and sustained. But unfortunately the habits and customs of war have been woven into the history and institutions of the race for 5,000 years and the terrible evil will continue until public sentiment with regard to it is changed. This change is a matter of vast importance and every proper method should be employed for its accomplishment. The periodical press should teem with articles in favor of peace, as it now does with those promotive of war. The pulpit should portray the guilt and evils of war in "thoughts that breathe and words that burn." The platform should be enlisted in this work and able lecturers on peace and war should visit every part of the country. Peace societies should be formed in every neighborhood and peace publications should be scattered "thickly as leaves in falling autumn."

These and other methods of rectifying public sentiment, on which peace and war depend, will require a large amount of money but not one thousandth part as much as is wasted in war. This money must come from a few who are in advance of their time, and who will give to this cause more largely because the masses do nothing for it. And it must come mainly without personal solicitation, for not one pastor in a hundred ever takes a collection for the cause of peace, and the personal agencies of the American Peace Society are not sufficient to reach one in a thousand. Nor should the society be obliged to depend upon transient and uncertain donations. Permanent funds should be devoted to it, the income from which will supplement its ordinary income and impart stability and permanence to its operations.

The late corresponding secretary of the society, Rev. Dr. Beckwith, realized the importance of this stability and permanence so forcibly that he conceived the idea of a permanent fund to secure them. With the advice and co-operation of the Executive Committee of the society, such a fund was established about 1850. To it Dr. Beckwith subscribed, at the beginning, one half of what he supposed he was then worth, and afterwards made it his residuary legatee. The subscriptions to this fund, thus far, have been as follows:

George C. Beckwith, Boston, Mass.,	$5,000
Anthony Boynton, New York City,	2,000
William F. Mott, " " "	300
Joseph E. Worcester, Cambridge, Mass.,	1,000
Howard Malcom, Philadelphia, Penn.,	1,000
Thomas C. Upham, Kennebunkport, Maine,	500
Timothy Higgins, Southington, Conn.,	500
Alvan Underwood, Woodstock, "	100
Ephraim Spaulding, Townsend, Mass.,	50
Simeon N. Perry, Walpole, N. H.,	200
George W. Thompson, Stratham, N. H.,	10,000

To the above, some property has been added, making the entire amount about $25,000, not including the bequest of Dr. Beckwith. Only a portion of this fund, however, is now productive, and the society realizes but a small income from it at present. When it has been increased by additional donations and legacies, as it should be, to at least $100,000, and when the whole becomes productive, the society will have the means to accomplish far more than ever before.

The trustees of this fund have been incorporated by the Legislature of Massachusetts, and hence are legally qualified to hold and manage any property which may be committed to them. The present trustees are J. W. Converse, H. H. Leavitt, A. I. Benyon, and T. H. Russel, of Boston, and Rev. George R. Leavitt, of Cambridge, all of them men of integrity, to whom money for charitable purposes may be safely committed. The fund is a *permanent* one, the income only being used for promoting peace, while the principal remains perpetually inviolate.

In November, 1870, a similar permanent peace fund was established for the Interior, with head-quarters in Chicago. The trustees are Samuel B. Gookins, Tuthil King, and Hiram Hadley, of Chicago, Amasa Lord, of Chicago and Boston, D. C. Scofield, and Lansing Morgan, of Elgin, Ill., and Luke Hitchcock, D. D., of Cincinnati, Ohio. These trustees are incorporated under a general law of the State of Illinois, and are now ready to receive and manage donations and bequests for the benefit of the cause of peace. A copy of the conditions of the fund will be sent to any one desiring it. A peculiarity of these conditions is that persons can make donations on condition of receiving the interest on the same during their lives if they choose to call for it. They can thus relieve themselves of the care of the property which they donate while they have a sure income from it, and at the same time have it in a shape to afford an income to a good cause when they no longer need it.

Having made these statements with regard to the eastern and central permanent peace funds we now appeal to all friends of the human race to make donations and bequests to them either of money or other property. They will thus perpetuate their usefulness, long after they shall have ceased to live, as their donations will be perpetual fountains from which influences for peace will constantly go forth to bless the world.

We appeal especially to those who are already interested in the cause of peace. While so few are thus interested and while thousands give to other good causes, where one gives to this, because they have not considered its claims—is it not the *imperative duty* of those who realize its importance to bestow upon it most of their contributions, until a slumbering and deluded Christendom shall awake to the magnitude of its claims.

And how can money be spent to better purpose? A single asylum for the insane, or hospital for the sick, often costs more than has been given to the cause of peace in half a century, but the prevention of one war would avert more suffering than all the asylums of a continent could relieve in an age. Besides, by promoting the cause of peace we promote every other good cause, and remove obstacles to their success, for war interferes more than any thing else with all efforts for the present and eternal welfare of our fellow-men.

We beg you, therefore, dear sir, or madam, to ponder this matter well. Think of the heart-rending incidents and terrible results of war—of mangled victims, widowed wives, orphaned children, deserted homes, burning cities and devastated countries caused by it! Think of its malign moral influences, of the ruin of souls which results from it, and then as *you* and perhaps your *sons* and *brothers* have been saved from the ravages of the fell destroyer, do what you can to save others.

Communications in relation to the permanent peace funds may be addressed to either of the trustees at their residences as before named.

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THE RHODE ISLAND PEACE SOCIETY.

The little State of "Rhody," as it is called, has a State Peace Society, and in this thing has set the larger States a good example. As we have noticed in these columns, it has been called to part with its excellent President, Gilbert Congdon, and its no less excellent Secretary and Treasurer, Stephen S. Wardwell. The families of both these life-long Peace men have certificates of Life Membership in the American Peace Society, bearing the honored names of the now deceased fathers. The Society has adopted Resolutions of respect to the memory of the deceased which may be found below, and have filled their places with the election of Alexis Caswell, President of Brown University as their President, and Edward O. Bartlett, Pastor of the Free Congregational Church, as their Secretary, D. R. Whittemore, as their Treasurer.

Pres. Caswell, by a donation of twenty dollars from the Society, is made a Life Member of the American Peace Society, and an efficient committee has been appointed to consult and arrange for work, and to bring the subject of Peace, through the ministers, before the Churches and people of the State.

RESOLUTIONS.

In memory of Gilbert Congdon and Stephen S. Wardwell, "unanimously adopted the 20th of 1st mo. 1871."

"*Resolved*, That, while we would bow in submission to Him who doeth all things well, we are deeply moved in view of the loss which the cause of 'peace on earth' sustains in the translation of its faithful advocates to the fruition of perfect love, joy and peace forever with their Lord.

"*Resolved*, That we highly appreciate the wise counsels of these beloved associates, who have passed away, coupled with their devoted and willing service in this department of Christian labor; and, that, in view of the demands of our day, we reverently pray the 'Lord of the harvest' to send forth more such laborers into His harvest.

"*Resolved*, That their lives afford instructive lessons to those who would see God honored in the place of business as well as in the house of worship,— inviting us to 'mark the perfect man and to behold the upright, for the end of that man is *peace*.'

"*Resolved*, That we tender an expression of our heartfelt sympathy to their bereaved families in this deep affliction, and that a copy of these Resolutions be forwarded to them, and also to the R. I. daily papers and the '*Advocate of Peace*.'"

WM. CHASE, *Vice President.*
SAMUEL AUSTIN, *Sec. pro tem.*

EDITORIAL CORRESPONDENCE.

ON THE WING.

We recently spent two days pleasantly and profitably for our Cause in the city of New York. Among other favors received was a subscription of $50 from Wm. F. Mott, to help defray the expense of furnishing newspapers with brief paragraphs in relation to peace and war, for publication. Mr. Mott is a son of Wm. F. Mott, deceased, who was a subscriber of $300 to our permanent "Peace Fund" and who perpetuated his influence in favor of peace by training his son to imitate his example.

Leaving New York on the evening of the second day, we found ourself next morning in the beautiful city of Elmira, N. Y., now containing about 15,000 inhabitants. The day was spent with Rev. J. L. S. Grandin, our agent for Chemung and adjoining counties, during which we obtained some respectable subscriptions.

Another night's ride brought us on Saturday morning, to Erie, Penn., where we had arranged to spend the succeeding Sabbath with Rev. E. W. Beebe, our agent for the N. W. portion of that State. We found here another beautiful city of about 19,000 inhabitants and more friendship for the cause of Peace than we had anticipated. On Sunday, we had an opportunity of addressing a congregation in the United Presbyterian Church in the morning, a Union meeting in the Park Presbyterian Church in the afternoon, and another congregation in the First Presbyterian Church in the evening. At the afternoon service several other addresses were delivered, and a good impression made for our Cause. Monday and part of Tuesday following we spent with Mr. Beebe in personal solicitations, the pecuniary results of which were about $150.00 in cash and pledges. Mr. Beebe was to continue the effort there and we hope to have a good report of his reception and success. A. L.

RIVER AND RAILROAD DISASTERS.

The destruction of human life by the explosion of a steamboat boiler on the Mississippi and the collision of an express and freight train on the Hudson river railroad, the last month, has filled the country with alarm as to the perils which lie in the way of public travel, and our State and National Legislatures are asking, if there be no possible remedy and protection.

This is wise, and something which ought to be done. But who believes that all the expedients the wisest and most stringent legislation can adopt, will make collisions and explosions and terrible loss of life by such means, impossible. Whilst this cannot be done, it is equally true, that it is within the province of human legislation to legislate wars out of existence and to make the wholesale destruction of men on the battlefield an impossibility. It is easier to do this—even this great thing—than to prevent personal encounters, duelling, and street fights. Since such as engage in these may more readily conceal their movements and evade the law—but no two nations can go to war without long preliminary arrangements and elaborate preparations and such loud notes of preparation as the whole earth can hear. It is what you might call "cold-blooded murder"—the result of cool calculation and the most persistent planning. The declaration of war is not the work of a day nor of a single man. It is not a thing "done in a corner." It is what men may prevent, if they will. They can make wars *impossible*.

ECCLESIASTICAL ENDORSEMENT.—The Mennonites, like the Quakers, and the Moravians, adopt Peace as a part of their religion and an article of their creed. At a meeting of one of their Conferences, held recently in Canada, the following resolution was adopted:

Resolved, That we, the members of this Conference, do highly appreciate the object of the American Peace Society and encourage our members to co-operate with Rev. J. McCauley, its Agent.

NOTICE TO OUR READERS,—We announce, once for all, that all articles appearing in this paper are original and prepared for it, unless duly credited to Exchanges.

We shall expect the like courtesy of credit to our columns, when articles are copied into other papers. There never has been a time, when good articles on Peace were read with a keener relish. The world is waking up to the horrors of the battle-field, and the desirableness of a better way of settling national difficulties. Now is the time to sow the good seed by the side of all waters.

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THE PETITIONS.

They begin to come in. One is of such length as to reach round our office. They should all be returned to the office early in March, that they may be presented to Congress early in the Session, referred to a Standing or Special Committee and secure a Report. Any petitioners who prefer to send directly to Washington to their own Representatives can do so, but they should remember to do it early as possible in the month of March.

There is a disposition in this country, to settle amicably the difficulties between the United States and Great Britain, and all friends of Peace should encourage and strengthen this disposition. Now is the time to illustrate our principles and show the world that they can be reduced to practice.

"O TEMPORA! O MORES!"

Dr. Adam Clark pronounced "war as contrary to Christianity as murder," taking the extreme ground that "*nothing* can justify nations in shedding each other's blood."

John Wesley once asked, "Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world of the benefit of war? Shall Protestant publications proclaim to the world that war is a blessing of Providence?"

To which we reply, *yes;* for Rev. Dr. Curry, editor of a widely circulated and influential *religious* journal, has written and published a long article, entitled "The Good Things of War," which is ably reviewed and decisively answered by our Chicago correspondent in the present number of our paper. We ask particular attention to its conclusive reasoning.

PROBABILITY OF AN AMICABLE ADJUSTMENT OF DIFFICULTIES BETWEEN ENGLAND AND THE UNITED STATES.—The first thing asked for, in the form of petition circulated among the people, to be sent up to Congress, is the *very* thing which our Government and the Mother Country appear to be doing. Commissioners have been appointed on both sides to consider and settle amicably the questions of difference concerning the Canada fisheries and the Alabama and other claims. There is no disposition, on either side, to plunge into a fierce and savage war. If our late war was a fight between brothers, a war between England and the United States would be a fight between a mother and her son—an exhibition of human nature not very amiable, to say the least. It is to be hoped the Commission appointed will think so, and that President Grant will still adhere to the policy with which his administration was commenced, "Let us have Peace."

WHILE our associate, Mr. Lord, is temporarily absent, we take occasion to say that we have in our offices at Boston and Chicago, some good photographic likenesses of him on cardboards, 8 inches by 10, which will be sent by mail for 25 cents. We think that many of those who became acquainted with Mr. Lord during the twenty-nine years which he spent in the service of the American Bible Society, as well as those who have since formed his acquaintance through the *Advocate of Peace*, will be glad to send for these mementos of one with whom they have co-operated in the work of making the world better and happier. Address "American Peace Society," at either of its offices.

PEACE IS DECLARED!

This sounds better than the message which came over the wires from Europe, a few months since, 'War is declared!' A war, which never ought to have been begun, is at last ended. Its history is written in blood and tears and untold crime—crime against God and man, against civilization and Christianity, and yet there will not be wanting those, who will talk about the "good things" of this as of other wars, which have devastated the earth and have not yet ceased to devour. The Protestant will thank God the temporal power of the Pope has been taken away and that Rome is rid of French bayonets, and will thank Bismarck and King William for this good result of their fighting. Let them remember the words of Christ, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. But now is my kingdom not from hence.' Jesus does not need nor desire the brute force of King William and his armies to destroy the Papacy any more than the sword of Simon Peter in ancient time, to smite the high priest's servant and 'cut off his right ear.' If we can use the sword to uproot and destroy the Papacy, the Pope can use the same against Protestantism. The sword, the rack, the Inquisition, are as fair and sweet an instrument on one side as the other. They belong to the Dark Ages, during the decline and decay of pure and undefiled religion. Their use, for the propagation of religion, accounts for its decline and impurity and the very pride and arrogance and unseemly behavior of 'the beast and the false prophet.'

It is to be hoped we have seen the last European war. But who does not know, France will be glad, any time, of a good opportunity to punish Prussia, just as Prussia—her King and Prime Minister, were more than willing to humble France, because of the vaulting ambition of the first Napoleon, imitated, on a much smaller scale, by the last Napoleon.

Now is the time to strike for the Court of Nations, which shall convert Christendom to the Christian way of settling disputes and prevent any two nations from plunging into war. Which country will take the lead in this direction and push the principle to a practical result, solving thus the greatest problem which addresses itself to the wisdom and good sense and Christian civilization of the present age?

TO MINISTERS OF THE METHODIST EPISCOPAL CHURCH WHO HAVE BEEN RECEIVING THE ADVOCATE OF PEACE GRATUITOUSLY, THE LAST THREE MONTHS.—We ask you to present our Cause, which we believe to be Christ's cause, to your people — to secure a collection of at least twenty dollars, which will make you a Life Member of the American Peace Society, and thus identify you fully with its work. Remember our office is at No. 36 Bromfield Street, a place where you will be very likely to call, when you visit Boston, and when there, be sure to enquire for Room 16.

EXTRACTS FROM OUR CORRESPONDENCE.

From L. H. Pillsbury, Agent in Kansas.

The 'Peace Cause' is one that grows in interest upon every candid mind. Let me illustrate: A few weeks since I lectured before the Faculty and students of the State Agricultural College, and after my lecture, Rev. Dr. Denison, President of the Institution, gave me $2.00 to constitute himself an annual member of the Peace Society. Last Saturday I received from him through the mail, authority to change his donation to a life membership. This instance and others of similar character show that the cause has the very best elements of success.

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THE POWER OF THE PRESS.

This is now recognized and admitted the world over. One good minister calls it the "new sharp threshing instrument, having teeth," of which Isaiah wrote, which was to 'thresh the mountains and beat them small and make the hills as chaff.' If it might but beat every 'sword into a ploughshare' and 'spear into a pruning hook,' we would not ask to have them beaten so *small*, that the 'wind should carry them away and the whirlwind scatter them,' to the end we might 'rejoice in the Lord and glory in the Holy One of Israel.'

It is an occasion for gratulation, as Dr. Malcom suggests, in his article, that the sentiment of the Press in this country is so general in favor of Peace. The "Advocate of Peace" is becoming, more and more, an acceptable exchange, and is sought after by such as used to sneer at our principles and paper. We hail this as an encouragement, and omen of good.

Under the head of "*Additional* papers, &c," will be found a list of newspapers, from every quarter, never before received at this office. We shall continue the list from month to month, only naming the *new* ones, that our readers may know to what extent we are in communication with the secular and religious Press of this and other countries, and through our exchanges as well as our own columns, seeking to disseminate the Gospel of Peace.

We have received the assurance from many ministers and others, who hold 'the pen of a ready writer,' that they will use it for our cause, in their own local papers, as regular contributors and thus keep the subject before the people. We invite all, who wish to render such service, with compensation, in the form of a Life membership, to communicate with the Secretaries, at either of the offices of the Society, in Boston or Chicago. We want workers, whether with the pen or the voice, or as distributors of Peace Documents, as never before—and all persons, whose heart is in the work, with good common sense, and other suitable qualifications, will be encouraged to undertake.

ADDITIONAL BOOKS, MAGAZINES AND PAPERS RECEIVED.

Old and New. Published Monthly. Boston.

From Little, Brown and Company, Publishers. Boston, Mass.

Herrick's Town Officer.

This volume gives in clear terms, the "powers, duties and liabilities of Town and Parish Officers in Massachusetts, with forms and parliamentary rules for conducting Town and other Meetings." It is a most convenient and economical book for Town Officers and every other man to own and consult on questions, which require a knowledge of law. Said a minister who saw it, "it would have saved me several dollars, had it come into my hands earlier." It is prepared by William A. Herrick, a well-known member of the Boston Bar.

From Henry Hoyt, No 9 Cornhill, Boston:

Tom Bentley: or, the story of a Prodigal.

This is the autobiography of one who had been lost but was found. The incidents are touching and so natural that they bring home to the heart the conviction of their truth.

The Old Oak Farm. From the English Edition.

This, like Tom Bentley, is gotten up in Hoyt's truly beautiful style. The scene is laid in England and opens on a cold, stormy Saturday night. All however was bright within the Old Oak Farm House. The table was spread and a light placed in the attic window, to guide any lost traveller to a place of safety.—A knock was heard—the door opened and a boy of fourteen comes in, covered with snow and almost dead with cold. This book contains his very interesting history.

Kept from Idols. By M. A. D.

A beautifully bound and illustrated book. The type is clear and the paper good.

The story is well told and the interest sustained to the end.

Carmina Cœli: or, Songs on Heaven.

Seeking a book for one who had long been a sufferer, this presented itself and it is just the thing. Its choice selections from the best writers bring Heaven near. They bring health and joy to the sick room.

The songs are worthy of the attractive, ornate, and finished style in which the Publisher has prepared them for the market.

From the American Sunday School Union, Winter St. Boston.

Lavinia and Lily: or, Life at a Boarding School.

The history of two girls of entirely different character and aims, who met at a boarding-school. The influence they exerted and the course they pursued were as unlike as their characters. It would be well for school girls to read this story and profit by its teachings.

Mistress Margery. A Tale of the Lollards.

It is a history of the early life and martyrdom of Margery, Baroness Marnell, of Lymington. The story is sweetly told in the quaint old English style and is very interesting.

Sister Rose: or, St. Bartholomew's Eve. By the author of Mistress Margery.

This story is founded on fact. A girl of sixteen did, with God's help and blessing bring her little brothers safely out of the massacre of St. Bartholomew, by hiding them in panniers and covering them over with vegetables. Rose and Henri, therefore, have as great a claim to reality as Queen Elizabeth or the king of Navarre. It is a beautiful and touching history.

From H. E. Simmons, Treasurer of the New England Branch of the American Tract Society, 104 Washington St., Boston.

Successful Preaching. Addresses by Rev. Drs. John Hall, T. L. Cuyler, and Henry Ward Beecher.

Each address was delivered to a company of students, and each marks out the road to success in preaching. The book contains valuable hints for all ministers.

The Illustrated Annual of Phrenology and Physiognomy. By S. R. Wells, 389 Broadway, New York.

The Anti-Tobacco Medal and other Documents interesting to the "Haters of Tobacco" of whom there cannot be too many. Let all such communicate with George Trask, Fitchburg, Mass.

The Beach Pneumatic Transit Company. 260 Broadway, New York.

Their description of the "Broadway Underground Railway" and invitation to "examine its practical working" are gratefully acknowledged. All such improvements of science and application of its laws to locomotion, bring the world's people nearer together and *should* prevent strife.

A Package of Peace Documents from England, including "Dicarmament and Arbitration, by Thomas Beggs. A paper read before the Jurisprudence Department of the Social Science Congress, at Newcastle-on-Tyne, September, 1870, the Duke of Northumberland in the Chair." "Speeches of Mr. Henry Richard, M. P. and Mr. John Hodgkin, on the Abolition of Standing Armaments and International Arbitration, at a Public Meeting in Newcastle, during the Social Science Congress." "The Workman's Peace Committee to the Workingmen of Great Britain and Ireland." "Annual Report of the Society for the promotion of Permanent and Universal Peace, established in London, in 1816." "Speeches and Statements at the Annual Meeting." "War, or, Who would not be a Conqueror?" "Our old hobgoblin, The Balance of Power in Europe." "Lord Hobart upon War." "Great Britain and the Continental War, being a Speech of Mr. Richard in the House of Commons." "War produced by armed Peace." "One Month's Warfare Described." "Defective State of International Law." "War, by Henry T. Robjohns." "Belligerent Rights, by W. S. Lindsay." "War and the Bible."

Reports of the Indiana Freedman's Aid Commission. Printed at Indianapolis.

The Times. Nebraska City, Neb.: John H. Blue, Editor.

The American Sunday School Worker for Parents and Teachers. St. Louis, Mo.: J. W. McIntyre, Publisher.

The Interior. Chicago: Published by the Western Presbyterian Publishing Co.: Arthur Swasey, Editor.

The Fireside Favorite. Salem, Mass: John P. Peabody, Editor.

The Christian Republic. Columbus, Mississippi: Rev. C. S. Feemster, Editor and Proprietor.

Woodhull and Claflin's Weekly. New York City: Victoria C. Woodhull, and Tennie C. Claflin, Editors and Proprietors.

The Times. Alleghany City, Pa.: R. Theophilus, Editor.

The Standard. Manhattan, Kansas: L. R. Elliott, Editor.

The Newspaper Critic and People's Advocate. Boston: Edited and Published by Aurora H. C. Phelps.

The World's Crisis and Second Advent Messenger. Boston: Miles Grant, Editor.

North Western Christian Advocate. Chicago: John Morrison Reid, Editor.

Daily Chronicle. Portsmouth, N. H.: Marston and Freeman, Proprietors.

Prang's Chromo. A Journal of Popular Art. Boston.

Letter from Gerrit Smith to Hon. Mr. Churchill, on the Annexion of San Domingo.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4
"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6
ADVOCATE OF PEACE

No. 7.—ILLUSTRATED SERIES.

MURDER BY COMMAND.

SIGHT AND SHADES OF A MILITARY LIFE, is a translation from the French, and consists of two parts; the first written by the Count de Vigny, who served in the French army, after the first dethronement of Napoleon, and the other by M. Elzar Blazee, who was a soldier of the empire and served under Napoleon. The whole is edited by Sir Charles Napier, formerly Commander-in-chief in India, who appends notes to each chapter. In this volume there is one of the most touching and terrible stories we have ever read, to illustrate the frightful operation of the principle of absolute and unreasoning obedience, on which the very existence of an army depends, a principle which must trample under foot all dictates of justice, all feelings of humanity, all remonstrances of conscience, all fear of God, and all regard to man. But to our tale, which our readers must remember is not a fiction, but a sad and hideous reality, and which is here given in an abridged form.

"In his first march M. de Vigny falls in with an old *chef de bataillon*. He was a man of about fifty, with moustaches, tall and stout, his back curved, after the manner of old infantry officers who have carried the knapsack. His features were hard but benevolent, such as you often meet with in the army, indicating, at the same time, the natural goodness of the heart of the man, and the callousness induced by long use to scenes of blood and carnage. This old soldier of the empire is marching along beside a little cart, drawn by a sorry mule, in which sits a woman—a maniac—whose story he tells with a soldier's frankness, as a part of his own history. The old man had been a sailor in his youth, and at the time of the Directory was captain of a merchantman. From that situation he was promoted, aristocracy being at a discount, to command the *Marat*, a brig of war, and one of his first duties was to sail with two political prisoners, a young Frenchman and his wife. He supposed that he was to land them at Cayenne, to which place other exiles had previously been despatched in other vessels: but he carried sealed orders from the Directory, which were not to be opened till the vessel reached the Equator. On the passage the captain and his young passengers became greatly attached to each other, so much so that he wished to leave the service, and, with what fortune he had, share and alleviate their fate. In their youth and innocence, and earnest love for each other, the young unfotunates had twined themselves about the rough heart of the sailor, and he regarded them as his children. But there was the ominous letter, bearing the red seals of the Directory, which was to decide their fate—and the time arrived for it to be opened. The seals were broken, and what was the captain's horror to find that it contained an order for him to have the young husband shot, and then to return with the wife to France. After he had read the paper he rubbed his eyes, thinking that they must have deceived him. He could not trust his senses. His limbs trembled beneath him. He could not trust himself to go near the fair young Laura, who looked so happy, with tidings that would blight her existence. What was he to do? He never seems to have thought of leaving the order unexecuted; the iron of unreasoning obedience had seared his soul too deeply for that. The horrid task, revolt at it as he might, was a *duty*, because he had been *ordered* to do it. He communicated the order to his victim, who heard his fate with a stoicism worthy of an old Roman. His only thought was for his poor young wife, so fair, and fond, and gentle. He said, with a voice as mild as usual, 'I ask no favor, Captain. I should never forgive myself if I were to cause you to violate your duty. I should merely like to say a few words to Laura, and I beg you to protect her, in case she should survive me, which I do not think she will.' It is arranged between the victim of slavish obedience, and the victim of the cruelty of the reign of terror, that poor Laura should know nothing of what was to be her husband's fate. She is put into a boat at night and rowed from the ship, while the tragedy is being acted out; but she sees the flash of the muskets, her heart tells her too plainly what has happened, and her reason fails under the shock. 'At the moment of firing she clasped her hand to her head, as if a ball had struck her brow, and sat down in the boat without shrieking, fainting, or speaking, and returned to the brig with the crew when they pleased and how they pleased.' The old Captain spoke to her, but she did not understand him. She was mute, rubbing her pale forehead, and trembling as though she were afraid of everybody, and thus she remained an idiot for life. The Captain returned to France with his charge, got himself removed into the land-forces, for the sea—into which he had cast innocent blood—was unbearable to him; and had continued to watch over the poor imbecile as a father over his child. M. de Vigny saw the poor woman; he says, 'I saw two blue eyes of extraordinary size, admirable in point of form, starting from a long, pale, emaciated face, inundated by perfectly straight fair hair. I saw, in truth, nothing but those two eyes, which were all

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that was left of that poor woman, for the rest of her was dead. Her forehead was red, her cheeks hollow and white, and bluish on the cheek-bones. She was crouched among the straw, so that one could just see her two knees rising above it, and on them she was playing, all alone at dominoes. She looked at us for a moment, trembled a long time, smiled at me a little, and began to play again. It seemed to me that she was trying to make out how her right hand beat her left.' It was the wreck of love and beauty, torn by the blind slave obedience, at the bidding of vengeance and hate. M. de Vigny was a young and thoughtless soldier; but young and thoughtless as he was, the phantom glory must have beamed brightly indeed, to prevent him from seeing the gloomy darkness of such a shade of military life as this, and keep him from shaking the fetters of blind obedience from intellect and mercy. He never saw the old *chef* and his charge again; but he heard of them. In speaking to a brother officer one day of the sad story, his companion in arms replied, 'Ah my dear fellow, I knew that poor devil well. A brave man he was too; he was taken off by a cannon-ball at Waterloo. He had, in fact, left along with the baggage a sort of crazy girl, whom we took to the hospital Amiens on our way to the army of the Loire, and who died there raving, at the end of three days.'

"If in this story we recognize the goodness, the true nobility of heart of this old soldier, we cannot fail to see in all its hideousness, the horrors and evils of a system which deadens intellect, paralyzes virtue, and dims the light of mercy—the system of slavish obedience, crushing out all individuality, and making the good and bad alike its subservient instruments."

FALSE COURAGE.

BY DR. J. H. HANAFORD.

There is a difference between what is sometimes called courage and true or *real* courage. There may be a *body* courage, so to speak, and a *soul* courage. Real or *soul* courage is to dare to do right under all circumstances, whatever other people may say or do, and to fear to do *wrong*. *Body* courage is a far different affair. One may be bold, daring and reckless, willing to endure some kinds of bodily pain and yet have no real courage, a courage such as God will approve. Indeed some of this class are great cowards. For example, Johnnie has a decayed, ugly looking tooth that ought to be extracted, and it is his duty to go to the dentist and have it out. It pains him badly and he is kept awake with the suffering night after night, while he troubles his mother and all around him very much. He has courage enough—if it may be called courage—to endure the pain and suffering of the *aching;* suffering a great deal more in this way than he would in doing right, in having it out, and yet he is a coward; he has not courage, not that of the right kind, not enough to go and have it out. He has enough of the false courage to endure the aching, annoy all around him, to neglect his health and comfort—for such a tooth may make one really sick—and not enough to just sit down in the chair and open his mouth, and let the dentist *do all of the rest of the work!* He is a coward indeed, and there are some others of the same sort.

Again, the same boy may be among his playmates, and a quarrelsome boy, a real bull-dog-boy dares him to fight, and pulls his hair to aggravate him. His playmates say "I would not bear that; hit him; don't be a coward;" and if he hesitates, or says, "Mother does not wish me to fight," they all laugh at him, that is, all of the *bad* boys, for good ones never encourage fighting. Perhaps he will be just as much of a coward in this matter as in the rotten tooth affair, obey the bad boys instead of his mother. He has not courage enough to do right; not enough, to endure the scoffs and the sneers of those bad boys and so follows the example of bull-dogs, cats and bears, and fights. If he had *real* soul-courage, he would say, "My mother loves me more than you do and does not wish me to fight, and I *shall not*, whatever you may say or think. I dare to do right and to brave your sneers, and if you do not like my company, you are not obliged to stay with me any longer." That would be true courage, the courage of a boy, of an immortal being, one having a mind and a soul, and not the courage of a bull-dog.

What! courage to *fight!* Then cats and dogs must be very courageous, for they are great *fighters*. Hogs must be very brave, for *they* can fight; they sometimes fight with the rattlesnake, out West, and are smart enough to conquer such a deadly reptile, to "gain a glorious victory, a splendid triumph," as war men say, leaving the field of battle strown with one *huge snake*. But the hog-warrior goes a little beyond others, for after vanquishing his enemy, after "conquering a peace," instead of giving the conquered dead a decent burial, he shows his real *hog* nature, by *eating* his enemy! The hyena can fight, and yet he has never been tamed, never been made of any use to mankind. He knows enough to fight, though he may not have sufficient mind or intelligence to be tamed. Rats and mice can fight, and even spiders and the lowest orders of creation.

Just imagine a war between two old and gray *rats!* Suppose that one calls the other by *hard names*, says that his tail is not of the right length, is not becoming to his ratship, or that one gets a small piece of cheese that the other saw first, but was not able to get to it in season. Suppose the two regard themselves as Kings, one leading all those subjects to be found in Mr. Franco's barn, and the other all those in and around Germy Prusso's barn. Suppose they make extensive preparations for war (for it is honorable to fight as they say) getting together as many needles as they can steal from the house-keepers in the neighborhood. They meet on some retired field, (out of the way of the cats,—or their war might soon be ended) kill about two-thirds of all the rats and some of the mice that may have offered their service,—the old gray rats remaining in some safe place for fear of being injured—and then when the rat-soldiers seem to be sick of the business, and start for their holes in disgust, these venerable rats come forth from their hiding-places, make a treaty, the beaten King agreeing to find or steal a piece of cheese a little larger than the one that caused the war and at the same time to admit that his tail is not as symmetrical as it might be, while the other admits—generously—that there is not sufficient deformity in the tail to justify all that he said against it. And so a "glorious war" is ended, the little piece of cheese restored, while the relatives of those slain on the battle-field cannot see what has been gained.

CHRIST STILLING THE TEMPEST.

BY ELEANOR SHERBOURNE DEANE.

All night long the winds were raging
O'er the lake of Galilee,
All the night a little vessel
Tossed upon the stormy sea.

And the rowers, worn with watching,
Pressed with toil, o'erwhelmed with fear,
Toward the morning watch, a whisper
O'er the waters, seemed to hear.

And a form amid the billows,
Spirit-like yet firm, did tread;
And again the voice rose sweeter,
"It is I, be not afraid".

It was Jesus, and the tumult
At His voice of peace was stilled,
While the hearts of the disciples—
All with grateful love were filled.

Storms arise on every pathway,
Every life the tempest knows;
Grief and pain and fearful watching
Keep the spirit from repose.

Yet we need not walk in terror,
Though the thunders fill the sky;
For the voice of Jesus crieth
Through the darkness—"*It is I.*"

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Daniel Barkey..... 2 00

Smaller donations in various States..... 16 98

For publications, &c.....339 78

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SOMETHING TO BE DONE.

All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to procure their insertion in the newspapers of their vicinities, with this paragraph preceding and then, attach half a sheet or more of common-sized paper, date it, rule it for names, Post-Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 36 Bromfield street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

PETITION.

To the Senate and House of Representatives of the United States in Congress assembled: —

The undersigned, Citizens of the United States, respectfully petition your Honorable Bodies.

1st. To discourage all measures tending to involve our nation in a war with England on account of questions pending.

2d. To encourage by every suitable method, and especially by example, the reduction of standing armies, which so greatly increase the burden of taxation and the danger of war.

3d. To favor a provision in all treaties for ARBITRATION, in case of any question which the contracting parties can not amicably adjust.

4th. To take measures for securing an early proposition from our Government to others, to unite in the establishment of some general system, such as a *Congress or Court of Nations*, for the settlement of international disputes without a resort to the sword.

1871.

NAMES.	POST-OFFICES.	STATES.

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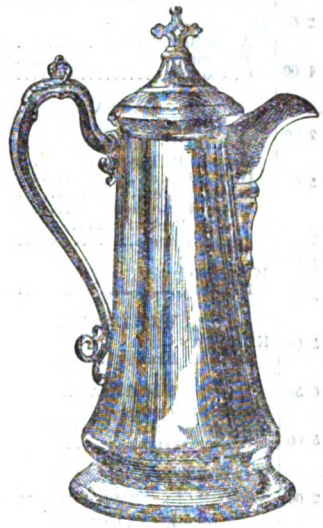

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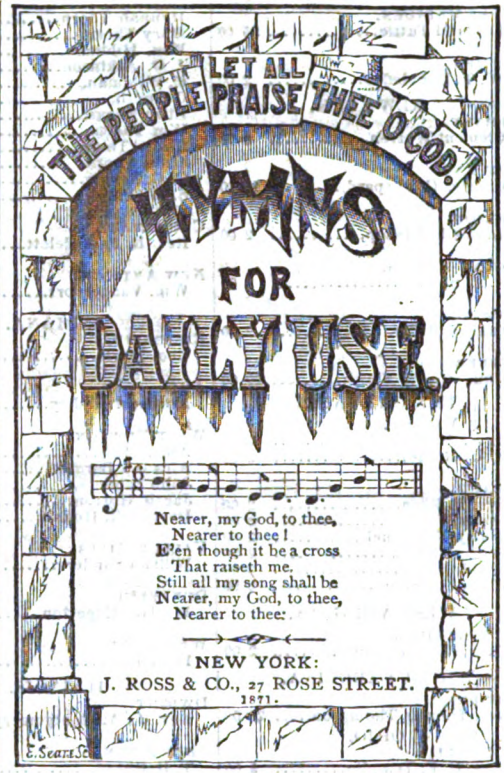
LET ALL THE PEOPLE PRAISE THEE O GOD.
HYMNS FOR DAILY USE.
Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me.
Still all my song shall be
Nearer, my God, to thee,
Nearer to thee.
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1871.

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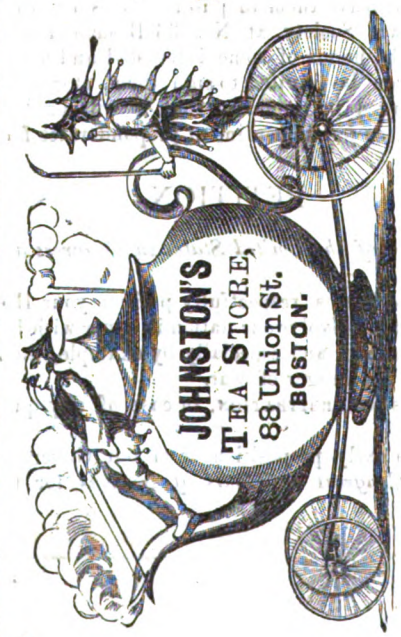

WANTED.

A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society. The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, APRIL, 1871. | NEW SERIES. VOL. III. NO. 28.

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THE ADVOCATE OF PEACE,
Published about the middle of every month by the Am. Peace Society.
SOCIETY'S OFFICES.
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SPECIAL NOTICES.

The Advocate is sent gratuitously to the reading rooms of Colleges and Theological Seminaries — to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it, and to every donor of not less than $2. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

AGENTS WANTED

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

FEMALE AGENTS.—In most of the foregoing services women, as well as men, may, with propriety, and often with marked success, serve our cause, especially as *Local Agents*; and we should like to employ one in every neighborhood.

☞Persons desiring to act in any of the above mentioned ways, or acquainted with others who may, can address the Corresponding Secretary.

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MONEY — ITS USE IN PEACE.

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask, when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR or PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

A GOOD BOOK TO BE GIVEN AWAY.

The American Peace Society will send "Dymond on War," a book of 124 octavo pages, price 50 cents, *free* to every minister who will send six cents with which to pay the postage on it. The same offer is made to the librarian of every public library in the country. To others it will be forwarded postpaid on reception of the price.

They will also send packages of Peace Tracts free to any one who will agree to distribute them judiciously after reading them. Address Rev. H. C. Dunham, at 36 Bromfield Street, Boston.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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OUR NEW CERTIFICATE.

Several years ago a beautiful certificate representing the time when swords shall be beaten into ploughshares, was designed by Hammet Billings, of Boston, for the life members and directors of the American Peace Society. The design was said to be worth $500, but was given to the Society for $50. We have recently had it lithographed by Mr. A. Meisel, of this city, and it is now ready for delivery. It is larger and we think more beautiful than the certificates of most benevolent societies, and when handsomely framed will make an ornament fit to adorn any parlor. It will be sent, not only to our new life members and directors, but to those who have become such heretofore if they apply for it. We have on our books the names of about 400 of these; but many of them are not now living, and others have removed from their former residences, so that we shall await information from themselves or their friends before sending them certificates.

We hope to be permitted to send these certificates to many *new* life members by the payment of $20, or life directors by the payment of $50, or honorary members by the payment of $100. What more appropriate present to a friend than one of them, and what better can be done with money than to spend it for the abolition of a custom which inflicts more misery on men and women than any other, and interferes with almost all efforts to promote their welfare?

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, APRIL 15, 1871. No. 28

OUR NEXT NUMBER.

We have in preparation a biographical notice of Noah Worcester, D. D., whose name is associated with the first public advocacy of the peace cause in this country, to be followed with more extended notices of William Ladd and Dr. Beckwith, which three histories will give the history of the American Peace Society which had its rise and continuance in connection with the life and labors of these three men. Their names should never fade out of the remembrance of the American people. This journal will do what it can to keep their memory alive and precious.

The first article will appear next month with a well-executed likeness of Dr. Worcester.

A FRIENDLY TALK WITH OUR READERS.

1st. We are flooded with communications and must reject many good ones simply for want of room. Hence, while we still desire our friends to send us good articles, they must be *brief*, and offence should not be taken if they do not always appear promptly, if at all. But we especially desire that those who are accustomed to write for the press, should furnish articles on peace and war for other papers. Most of these papers are published weekly, while little matter of this kind is offered to them, and there will be more room in them for what is offered than in our monthly sheet. Educated persons interested in our cause can in this way reach millions of readers and influence them for good.

2d. We are often much embarrassed by the failure of correspondents to give their Post-Offices. Sometimes we are enabled after much study and examination to *guess* what they are, and again their communications remain unanswered and their requests neglected simply because we do not know where they live. This is especially true in the case of persons who wish their Advocates discontinued, returning the papers with their names, without any post-office address. The only way to find these names is to look through lists of several thousands, which requires more time than we can spare for the purpose. Will all, therefore, who communicate with us, be careful to give their Post-Office, Town and State?

3d. Our rule, like that of most publishers, is to send the Advocate to *subscribers* until we receive a request to discontinue, with all arrearages paid. But sometimes when a subscriber has received his paper for several months after the expiration of the time for which he has paid, we receive notice from the post-master that it is not called for. In such cases, justice to the Society requires that we insist on the payment of arrearages before discontinuing, and but few reasonable persons will object to a course so obviously just. If any one does not know the amount of his indebtedness, a minute or two spent in writing and a three-cent postage-stamp will bring the information.

4th. When one does not want the Advocate longer, instead of leaving his post-master to inform us, (which he may neglect to do,) or moving away and saying nothing about it, he should be considerate enough to *write us*, enclosing the amount due.

5th. While we have indicated above the course to be pursued in case a person does not wish the Advocate sent longer, we say to all of our subscribers that we shall be sorry to part with any of them. We need their continued interest and assistance in the important cause for which we labor. If they cannot make donations to the Society, they can at least help it and benefit themselves by taking and paying for its only periodical.

THE PETITIONS.

Keep at work obtaining names and sending them into the office of the American Peace Society, 36 Bromfield st., Boston.

Congress is too busy with its Butler and Blaine proceedings to find room for them just now. Moreover, the session is only for a few days. But next winter will give the petitioners time to be heard, and let there be tens and hundreds of thousands of names from the length and breadth of the land.

More of them, the better.

"OLD ADAM."

The "first man, Adam," like that other still older personage, who is sometimes called the "father of lies," is made responsible for much more of the "evil that is in the world" than fairly belongs to him. The ministerial brother, however, who returned his paper, with the remark, "there was too much of old Adam in him for that," is to be thanked for his honest avowal of what he deemed to be a fact in his own case, since hardly a day has passed, which has not brought a letter from somebody, regretting the fact and expressing sorrow that the confession had to be made. We do not learn from the record, that Adam was in favor of war, or that he ever took the life of any of his children. But it is quite certain Cain was a man of blood, and it would be well for our friend to amend his phraseology and say, "there is too much of old Cain in him," to receive and read the *Advocate of Peace*. We humbly suggest, nevertheless, that there is "a more excellent way." "For this is the message heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother." "Woe unto them" who "have gone" and are still going "in the way of Cain." We turn our brother over to the teachings of the apostles Jude and John, and above all, Jesus Christ.

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MORAL OF THE FRANCO-PRUSSIAN WAR.

BY AMASA WALKER.

Few subjects have greater interest or afford more profitable lessons of political wisdom than the connection between the different wars occurring at various periods, and the certainty with which they result, as a logical necessity, from the great war-and-balance-of-power system so fully established in Europe within the last two centuries.

The French Revolution of 1848 terminated in the formation of a Republic, and the election of Louis Napoleon as president by an immense majority.

Having thus successfully achieved the object of his ambition, it became necessary to undertake something worthy the name and fame of his illustrious uncle. In no way could he do this more effectively than by gratifying that fatal love of military glory which has ever been the great curse of the French nation. Hence the Crimean campaign undertaken by France and England, the general object of which was (whatever the pretence) to revive the military spirit, alarmingly impaired during a long peace. With a pretext much on a par in point of importance with that since given for attacking Prussia, war was waged against Russia. It proved, however, remarkably barren of laurels for any party to the contest. Such as it afforded became mainly the perquisite of the French. England came off second best, notwithstanding

> "Into the jaws of death,
> Into the mouth of hell,
> Rode her six hundred."

The general results of the conflict were, however, satisfactory, since the war-system was much strengthened and enlarged by it, and a good degree of encouragement afforded for other undertakings of a similar character. Nor was it long before the French Emperor found an opportunity for the employment of a considerable part of his numerous army. He suddenly discovered that it was his mission to drive the intruding Austrians from their Italian possessions, and having accomplished this object up to a certain point, he returned to his capital with all the prestige the great battles of Magenta and Solferino could give him. He had made a successful campaign, and had achieved an enterprise upon which the greater part of the civilized world looked with complacency. As a monarch he had now arrived at a high position of power and influence, had obtained what he most desired, military renown, had gratified the French people in their love of glory, and had secured the respect, so far as martial prowess could confer it, of surrounding nations. No ruler in Christendom seemed to sit more securely upon his throne than did the Emperor of France.

But this was not all nor the most that might be justly said in his favor. In the following year, 1860, he negotiated with Richard Cobden that remarkable commercial treaty between Great Britain and France which secured to both countries a great extension of trade and a rapid development of industrial power. France especially was now more than ever before rapidly advancing in wealth. Her manufacturers were prosperous. Paris was fast rising in splendor, and certain soon to become by far the most beautiful city in the world.

With all this prosperity, the French Emperor had nevertheless serious causes for anxiety. His vast army and constant military preparations greatly embarrassed his finances and caused an annual deficit. For this there was obviously no remedy while the existing rivalry between the different nations of Europe in their military armaments continued; and yet, from the necessity of the case, those armaments would be maintained, unless by some concerted effort the different governments concerned could be induced to agree upon a simultaneous disarmament. This was clearly the only possible alternative, the only solution of the terrible problem; and therefore the French Emperor, as with propriety he might, as at least one of the powerful monarchs in Europe, issued a letter to his fellow-sovereigns proposing an "international congress" for the purpose of securing "the pacification of Europe."

It would be interesting at the present time to insert the entire document did our space permit. We cannot refrain from a brief extract from the speech made by the Emperor on the opening of the French Chambers shortly after issuing this remarkable proposal, in reference to which he said: "What then more legitimate and more sensible than to invite the powers of Europe to a congress in which self-interests (*amours propres*) and resistance would disappear before a supreme arbitration? What more comformable to the ideas of the epoch, to the will of the greater number, than to speak to the consciences and reason of the statesmen of every country, and say to them, 'Have not the prejudices and rancors which divide us lasted long enough? Shall the jealous rivalries of the great powers unceasingly impede the progress of civilization? Are we still to maintain mutual distrust by exaggerated armaments? Must our most precious resources be indefinitely exhausted in a vain display of our forces? Must we eternally maintain a condition of things which is neither peace with its security nor war with its happy chances?'" Such was the language of Louis Napoleon on the occasion referred to, and surely nothing could be more appropriate and sensible than this appeal.

We know it may be sneeringly said in reply to all this, "But he was hypocritical: he meant nothing of the kind." We deny the correctness of this assumption, for there is no evidence whatever to sustain it: on the other hand, nothing is more certain than that it was greatly for the Emperor's interest that his proposal should be accepted and a general disarmament fully accomplished. He had at that time an immense number of men under arms. Had the proposed congress met and agreed upon a general disarmament, even to the extent of one-half of the existing forces of Europe, he would have been able to send three hundred thousand young men, then held in camps and garrisons, to their homes. The event would have occasioned a jubilee of happiness and satisfaction such as the people of France never experienced from all the victories of the First Napoleon: not only so, but he would at once have been able to remove a large part of the taxation which rests so heavily upon the French people, especially the oppressive land tax, which bears upon the peasantry with great severity. The result would have been, as Napoleon well understood, a corresponding increase of his popularity, and his dynasty would have been made as secure as that of any monarch in Europe.

If all this was so — and surely no one can deny the facts — can we doubt for a moment, if Louis Napoleon was the shrewd and selfish man he is generally represented to be, that he was not only sincere in his proposal, but anxious that its results should be fully realized? No monarch certainly had a greater stake in the issue than he: why then may we not believe that he was earnest and sincere?

The novel proposition of the French Emperor was well received, and every government returned a favorable and cordial answer, except — England. *She declined*, and of course the whole project failed.

When we say that England declined, we mean, of course, her government; or, in other words, that heartless aristocracy which controls her destinies. The *people* of Great Britain would have hailed the measure with enthusiasm; and had the question been submitted to a popular vote, it would have been sustained by a larger majority even than Napoleon obtained upon his famous Plebiscitum. But, unfortunately for Europe and all mankind, the men who sympathized with American rebels and fitted out Alabamas to destroy American commerce looked with complacency on no project which should reduce the armies and navies of the world, and injure that system of brute force and violence by which their order was first founded, and upon which it still thrives at the expense of the people.

Even King William of Prussia said in reply to the proposal of Napoleon, "I will join in such a measure with all my heart."

The proposal for disarmament having failed, Napoleon at once turned his attention to the only alternative he had left — the enlargment of his army and navy, and spared no expense in making both as formidable as possible. If he could not have peace, he must have war; if he was not permitted to acquire popularity by developing the national resources, he must of sheer necessity at least attempt to do so by extending his military power. But one signal honor will always remain to him, viz: that he was the first and only sovereign in Europe to propose the overthrow of the war-system by gradual disarmament. Thwarted in this endeavor, he entered into a grand conspiracy with England and Austria, and commenced his ever-memorable but most disastrous Mexican campaign. His associates in the undertaking, finding that the United States government

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was likely to crush out the rebellion, and that consequently there would be no hope of establishing "a Latin Empire" in America, soon deserted the enterprise, and Napoleon was left alone in his mad undertaking. It failed most ignominiously, and he was compelled to call home the shattered remnant of his army.

By this fatal movement he lost popularity and prestige — things most essential to him; and, to add to his misfortunes, Prussia in 1866 declared war against Austria, and at the battle of Sadowa gained such a decisive victory as to be able to dictate the terms of settlement and acquire a large accession of territory, population and power; and this, too, without asking the permission or assistance of the Emperor of France, who regarded himself as of right (that is, of *might*) the arbiter of European affairs.

In consequence of these events the condition of Napoleon became in the highest degree alarming. Dissatisfaction began to show itself in his capital and other important cities, and it became quite obvious that something decisive and striking, however desperate, must be attempted to regain his prestige and popularity. "Prussia must be humbled." The eagles of France must march into Berlin.

Such is a brief sketch of the real origin of the present conflict — such the attitude of the two nations engaged in it; and the only remaining consideration will be

THE LESSON

which this great event teaches. It may be summed up in a very few words. It demonstrates most clearly that there is and can be no security whatever for the peace of Europe while standing armies and the present system of constantly-increasing military preparation are continued. Eight months ago Europe was in a state of profound peace. In an instant, without warning, without any known ground of dissatisfaction that should cause a war, and without any attempt at negotiation, the Emperor of France throws half a million of men toward the Rhine. The King of Prussia advances an equally formidable force to meet him, and wholesale slaughter commences.

The fact is thus made apparent, as never before, that there can be no security or guarantee for peace whatever while the several nations are prepared for immediate war, while vast armies are kept on foot, and a constant competition is maintained for extending as far possible the means of attack and defence by land and sea, and while the ingenuity of man is taxed to the utmost to create new and more powerful engines of destruction. The events of this war show all this, and prove most conclusively that with the present vast extension of military armaments the people of Europe can have no assurance that war with all its calamities will not burst upon them at any moment; and in view of the circumstances connected with the present contest they cannot but feel that a single ruler of any one of the principal nations may at any moment involve them all in the sufferings and misery inseparable from war; that the present system of military preparations is growing more and more burdensome and dangerous from year to year; that it cannot be kept up except by constantly-increasing sacrifices; and that national bankruptcy must be the final result if the present policy is not abandoned. And may we not reasonably hope, in view of all these impressive facts, that when the present struggle is ended, when the smoke of battle has cleared away, and the terrible loss in men and money it has occasioned has been fully realized, the attention of statesmen and publicists will be turned, as never before, to the consideration of the question whether some remedy for such enormous evils cannot be devised which shall render the repetition of them impossible? And may we not expect with great confidence that whenever the attention of the principal governments of Europe has been arrested and brought to the consideration of this question, the conclusion will soon be arrived at that the only remedy possible is a

GENERAL SIMULTANEOUS DISARMAMENT?

Will not a candid examination of the subject satisfy the most skeptical that this is the only possible remedy — that there can be no substitute for it — that it is the first condition of peace, the only security of nations? — *Lippincott's Magazine.*

OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

I am your debtor on one or two points. First, "The Eastern Question," which for the want of something better, something of greater grasp, and of more vital importance to the welfare of mankind, the European magnates are puffing up to the pompous proportions of a theme upon whose fate hangs the destiny of the civilized world. It is the old fable of the mountain and the mouse, and serves to prove that the men are not yet dead who in by-gone days tithed the "mint, the anise, and the cummin," while the loftier matters of righteousness and the law of God, are trodden in the dust.

And what, after all, is this noisy Eastern question? What imperial interests of honor, law, or good government, does it involve, or jeopardize, or invoke; that great and mighty States should be set together by the ears lest one should overreach the rest in the confusion into which it has thrown them? It is neither more or less than that Russia as a leading party to the treaty of 1856, wishes one of the clauses connected with that treaty to be revised, and re-adjusted to suit the altered condition of things which the lapse of fifteen years has occasioned. And that particular clause is the following: —

"Art. 2. The high contracting parties reserve to themselves each to maintain in that sea six steam vessels of 50 metres in length at the time of flotation, of a tonnage of 800 tons at the maximum, and four light steam or sailing vessels of a tonnage which shall not exceed 200 tons each."

The contracting parties were the seven nations of Russia, Turkey, Austria, Prussia, Italy, (Sardinia) France, and the two first alone having any *direct* interest in the protection of the shores of the Black Sea. Surely there was no solid difficulty whatever in the case, and had Russia been less precipitate and dictatorial, the other powers in all probability, would have consented to the revision which a common justice required. This they have now done, and we are grateful for the healing diplomacy of Lord Granville, to whose wisdom and forbearance this noble result is chiefly due.

Secondly, I owe you a word or two on the French Indemnity. As it stands at present, it appears to be absolutely frightful, and a proof of German rapacity, to which modern civilization can furnish no parallel. A journal of high reputation, and large influence, contains the following statement in its issue of this day: (Feb. 25th.)

"Our Versailles correspondent telegraphs that Count Bismarck and M. Thiers have arrived at an understanding on all the main points at issue. France, according to this statement, cedes Alsace and German Lorraine, including Metz, and agrees to pay an indemnity of £320,000,000. A correspondent of the *Standard* says there was a 'furious contest' about Metz. Count Bismarck maintained his ground resolutely, and the unfortunate French Minister could only denounce 'German rapacity.' It is remarkable that rumor says nothing of a 'furious contest' about the indemnity. It is scarcely possible that the amount named can have been assented to. No nation could pay such a fine; and if M. Thiers has agreed to it, it can only have been with a clear conviction that the debt must in time be repudiated."

Certainly, a more grasping injustice was never attempted by a *Christian* nation; and it will be to the everlasting dishonor of the Germans themselves, if they do not enter their stern protest against this unfeeling rapacity of their own rulers.

We in England are doomed to be blest with additional taxation, it being determined by the Government to increase our war expenditure by nearly *three millions* sterling!! If this backward, foolish policy, should be quietly endorsed by the people at large, then am I much mistaken in our national character. It is a solemn trifling with a generous people, and will inevitably bring its appropriate retribution. But more of this in my next.

John Angell James says, "A hatred of war is an essential feature of practical Christianity; and it is a shame upon what is called the Christian world, that it has not long since borne universal and indignant testimony against this enormous evil."

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A PRELIMINARY CONGRESS OF JURIS-CONSULS AND PUBLICISTS.

BY ELIHU BURRITT.

This year must be one of the great years to mankind that determines the character of an age. The nations of Christendom have pursued a policy which has reached its legitimate issue, in this tremendous struggle just closed. With this and other results of that policy behind them, they will come to a new point of departure, at which two roads meet; one leading straight on in the old course, the other diverging to a new direction, and to another end. The consequences depending on their choice of these directions, are of immeasurable moment to the world at large, as well as to themselves. Now, if ever, is the time for the friends of peace everywhere, to concentrate their efforts, to give the great powers that bias at this junction of the two roads that shall incline them into the one that leads them from the old highway of barbarism into the tranquil and happy realm of a better civilization.

What then can we do, by our organized efforts, as friends of Peace, to realize and hasten this consummation? Let us remember what we have done in past years. Without asking help or counsel of any governments, we commenced a series of Peace Congresses on the continent at Brussels, in 1848, which grew in power, and made a deep impression upon Europe. No such public meetings were ever held before in Belgium, France, or Germany. At each successive Congress, men of the first eminence, ability and influence, took a leading part in the proceedings. Among these were Cobden, Cormenin, Bastiat, Victor Hugo, Girardin, Baron Liebig, Suringar, Vischers, and other able men from most of the countries of Europe. There were principles and measures developed and pressed upon the governments of Christendom which they must adopt, if they move one step out of the old line of their course toward a condition of organized Peace. The Congress of 1851, in London, was the most impressive and influential public meeting, probably, that any country or age ever saw, not only for the character of the speakers and of their arguments, but for the representative character of the assembly itself.

These Congresses organized by the friends of Peace, and other enterprises which they have accomplished, may both suggest and answer the question; "what else and more can we do?" Well, to begin with, we can do as much in 1871 as we did in 1851. We can take the field against this preposterous fanaticism of the armed peace system, which has just blasted the fairest lands of Europe, wielding new experiences, that shall plead, "like angels trumpet tongued," against the stupendous folly. We can bring on, in public assembly, a discussion of that folly in sight of that great back-ground of woe, in the hearing of the wail of a million of widows and orphans weeping over the desolation of their hearts and homes, in France and Germany. We can convene a Congress of the first and ablest jurists in Christendom. That is what we can do this very year in London or Amsterdam. We have connections enough, influence enough, and money enough to do this thing; to convene the most august and influential assembly that ever met on earth, to promote the peace and well being of nations. There is no great writer or expounder of international law in Europe or America whom we cannot bring to such a Congress, and who would not feel honored by being brought to take part in its deliberations and conclusions. If need be, and if they will accept it, we can defray all their expense to and from, and during the Congress. We can procure a hall in London, the Hague or Amsterdam, worthy of such an assembly and its object. Their own character and standing, aside from this object, will command the profound respect and princely hospitalities and courtesies of the authorities and people of the capital chosen for their deliberations. We can send from America our first writers on International Law, such as President Woolsey, of Yale University, Bemis, of Boston, David Dudley Field, of New York, our Charles Sumner, Seward and other experienced statesmen whose reputations are known in Europe. And what a delegation to the Congress the friends of peace might enlist and send from England! What professor of International Law at Oxford or Cambridge, or writer or speaker on the jurisprudence recognized or required by the family of nations, would not feel it to be the most dignified and pleasant mission he ever filled, to meet in such a Congress the most distinguished authors, statesmen and savans in Christendom? We have done twenty years ago a work of greater labor and difficulty than would be involved in the convocation of such an Ecumenical Council to establish among the nations the infallibility of truth and justice as the basis of their creed and practice.

I feel confident that none of the friends of peace who remember what we have accomplished in past years will doubt our ability to convene such a congress of Jurists and Publicists. Let us assume that we all believe that we can do this, and do it this very year. Well, what should we propose such a Congress should put its hand to first? What is the first practical object it could and would accomplish? If it did not say a word, nor discuss a principle in secret session, the very meeting and mutual presence of such men under one roof, would be a happy and influential event, and the first one of the kind the world ever witnessed. So far as we know, never did two great writers on International Law meet and sit down together to consult and compare notes, before they put forth those essays that contain all the authority the world has on the important subject. Grotius, Vattel, Puffendorf, Wheaton, Stowell, Kent and Story were isolated writers, each issuing his views from his own private study. And yet how the great nations have referred and deferred to these individual, isolated authorities! Well, this is the first achievement we shall accomplish; we shall assemble in a Congress all the living Vattels, Puffendorfs, Stowells, Wheatons, Kents and Storys of Christendom. They will bring with them and unfold to each other all the erudition the past can supply and all they have added to the stock from their own researches. Out of these rich resources they will elaborate an International Code which all nations must accept as the highest legal authority that could be established by human learning and effort. This code will supply, as it were, the organic law for the action of any future Congress of Nations convened to settle some dispute or difficulty between them. Such a body can and will review, and pronounce a verdict upon, the opinions, principles and precedents on which the great Powers have acted in extreme cases and doubtful transactions, so that forevermore none of them may plead differing or uncertain authorities for illegal and iniquitous proceedings.

This, then, is a work quite within the ability of the friends of peace in Europe and America this very year. It is a practical work in which all their young societies in France, Germany and Holland, would gladly and efficiently co-operate with us. It is an enterprise that would strengthen and unite us all round, that would raise our objects and efforts to a new and higher level before the governments of Christendom; that would pave the way for that periodical Congress and permanent High Court of Nations which we all, as well as the great poet have hoped, labored and prayed for: "The Parliament of Man, the Federation of the World."

THE PLAGUE IN FRANCE.—The appearance of the plague among the cattle intended for the relief of Paris seemed to add the last staggering blow to the sufferings of France. Instead of being available for the relief of the starving populace of the city, these cattle were loaded on condemned war ships, towed out to sea and sunk. It is not improbable that the plague itself was a consequence of the vast number of unburied bodies of men and horses which lay strewn over the battle-fields of France. Conditions similar to these, giving rise to an exposure of a very remarkable amount of animal matter to decomposition in the open air, in the vicinity of large populations, have given rise to most of the plagues which have at various times desolated, not merely the countries in which the decaying matter lay exposed, but every other country on the globe.

Between the three great Furies — War, Famine, and Pestilence — there is a logical sequence — war producing the famine, and slaughter and famine together producing the pestilence. From the putrid carcasses of the starving millions of Hindoostan, in her great famines, came the Asiatic cholera. It seems as if such awful visitations were designed to teach the whole world the lesson of the brotherhood of man, and the ultimate unity of all nations. One people or race cannot be driven to the extremity of suffering alone. The invisible air will act as the purveyor and distributor of its calamities.—*Chicago Trib.*

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EXTRACTS FROM OUR CORRESPONDENCE.

From Rev. Thomas Thompson, Laurens, S. C.

"I am for peace and can join hand with you in this great and glorious cause. No pen ever yet delineated the true picture of war. Who can take in, at a glance, the whole result of war — of a single battle upon the nations of the earth till the end of time! I shudder at the bugle sound. Should the Archangel with his trumpet, call up from their graves none but those slain in battle and those murdered by reason of war, and should all the crimes generated therefrom, appear also, in all their frightfulness, do you not think the millions of the earth now living would hide their faces from the sight and with one voice cry out, *unclean, unclean! God be merciful!*"

From Rev. Sidi H. Browne, Columbia, S. C.

"Notwithstanding the recent wars on either side of the Atlantic and the attendant and consequent evils, there is no doubt that the Peace Cause is gaining on the hearts of the people. This you already know. The friends of Peace in the South are multiplying at an encouraging rate, and the thinking among the masses, are gathering on their minds an intelligent and a scriptural conviction of the iniquity of war and the rightness and efficacy of the vital peace principle. Let the battle be pushed to the gates even of a church whose teachers and members inculcate and practise too often the costly and criminal custom, of referring great national disputes to a few weak, ignorant or wicked men, called 'rulers,' to be by them referred to the sword. Let the people hear and let the organs of peace speak."

From Rev. J. C. Weidler, Big Spring, Penn.

"I am religiously a man of Peace, and want to be more so, especially as I desire to be a better man, wanting to love God more, and my fellow-man. I see in your *Advocate of Peace*, that there is a minister who confesses having 'too much Old Adam' in him to allow him to read on the subject. I am inclined differently. I want the old Adam out of me, so please send me 'Dymond on War,' and some tracts which I will read and distribute."

From Rev. Thomas P. Dysart, Dunreith, Ind.

"I believe that war is one of the gigantic evils of our day. An evil which every Christian and patriot should strive to eradicate. I am a minister of the Presbyterian Church." (U. P.)

From Mrs. H. N. Greene Butts.

Never has war seemed more terrible to me than at the present time. Sitting here in my quiet home, I can hardly realize that thousands upon thousands have been slaughtered upon the battle field. I think of tender women and innocent children who are sacrificed upon this bloody altar. I think of homes made desolate, hearts crushed and broken, of the wounded, the suffering and dying, and in despair I almost cry: "How long, O Lord, how long must these things be?"

I take up a newspaper; I run my eye down the column of "casualties," and I read of a railroad accident, or a steamboat explosion, of a dozen persons killed. My auditor exclaims: "How dreadful!" The community says: "How shocking!" But what shall we say, when a bomb shell is thrown into a peaceful village and thousands of innocent persons are blown to pieces and many left to die lingering and horrible deaths?

I sometimes wonder how men and women can be silent while this wholesale murder is being enacted. Have the beautiful precepts of peace, which Jesus taught, faded entirely out of the memories of His professed followers? Or, do they consider them all myths, mere speculative theories, meaningless words, which have nothing to do with the practices of the people of this generation. Alas! what a blot upon our civilization, to say nothing of our Christianity.

The doctrine of peace must be taught at our firesides. The literature which is afloat, and full of the glory of war must be superseded by books and papers which inculcate the more heavenly doctrine of overcoming evil with good. Let the children be instructed in the ways of gentle peace.

"Yes, peace is beautiful, and I do long.
To see her clasp the world's poor tortured heart,
As sweet Spring warmth doth brood o'er coming flowers."

From L. H. Pillsbury, Manhattan, Kansas.

I wish some of your able writers for the "Advocate," would give a rub to those clergymen who love to dwell upon the fact that God commanded the chosen people to destroy the Hivites, Jebusites, &c., as though this gave unlimited license for human butchery in all times and among all races.

From Edward Chas. Cooke, Cong. Minister, Norwalk, Ohio.

I think the Advocate much improved of late.

From G. R. Harvey, White Haven, Pa.

Jesus has taken all the "old Adam" out of me. Bless His name, I am for Peace.

From Rev. Abel Stevens, LL. D.

I gratefully accept the honor that you and your associates tender me. If unable to attend your consultations, I may still energetically co-operate with you by my pen, through the periodical press, with which I have a somewhat extensive connection.

A MELANCHOLY PICTURE.

One who now resides in the South writes:—

"I passed through the last war as Assistant Surgeon, and I am acquainted with the amount of suffering endured. The hospitals, with their ten thousand maimed, speak loudly for peace. Who has ever seen the one-armed soldier and failed to think of the battle-scene? A people whose farms lie desolate, households whose sons are buried on the battle-field, communities which breathe vengeance against the North, returned soldiers, spared in war, dissolute, riotous, thirsting for blood— these reveal the folly and wickedness of the war system. No less than seven men were shot in a late riot in this place. One of the elders of my church was shot dead. A widow and orphan children still live to tell their children to the third and fourth generations about the death of this father. Thus, jealousies and perpetual hate are generated. Who can tell when these strifes will be healed? Only think of the bad feeling between the whites and the blacks, growing worse every day! If we do not do something for peace, this century will not pass away without war between the races, and the African will be destroyed on the very soil which this people say they brought him hither to Christianize. This generation and another will pass away before we shall find ourselves a united people."

Many generations will pass away before France will be healed of the terrible consequences of her much shorter war. Her enormous debt and frightful loss of life and treasure are amongst the least of the evils which have come upon her. Bad as she was before, morally, she is now thoroughly demoralized. All the bloody scenes of past revolutions are re-enacted. The degree of bitter hate, foul revenge, and malignant passion nursed and breathing out slaughter, is past all precedent in her history, and beyond all finite conception terrible and appalling. There isn't a quality belonging to the Devil and all his angels, but it is re-produced and intensified by the teaching and training of the demon of war. We have seen it, and are still seeing it in our own country. The continent of Europe is to-day witnessing the like lamentable spectacle, into which mystery of iniquity no good angel desires to look.

To see a person of great gifts using them with a great consecration to noble purposes is one of the sublime things. Very quietly but very diligently is Mrs. Julia Ward Howe pressing her movement for a general peace establishment among nations. Every day she sends personal appeals to eminent men in this country and Europe. It will be a long struggle; but we believe that Mrs. Howe leads the coming reform of Christendom. There ought to be some better way of settling a national difficulty than by a wholesale slaughter.—*N. Y. Independent.*

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, APRIL, 1871.

FREDERICK THE GREAT AND WHY HE WAS SO CALLED.

[Continued from last month.]

When Frederick became King of Prussia, in 1740, he was just completing his 28th year. His kingdom was then about as large as the State of Michigan, and contained a population of two millions two hundred and forty thousand. He was absolute monarch, restrained by no constitution or parliament, and soon commenced the career of cruelty and blood for which the training and example of his father had fitted him. He regarded his subjects as so many cards to be staked for his success, or slaves to be sacrificed for his glory. One of his first acts was to increase his standing army to over ninety thousand men and his first gigantic robbery was soon after committed.

The sovereign of Austria, at this time, was the young and beautiful Maria Theresa, daughter of the Emperor Charles VI. The province of Silesia, lying on the southeastern frontier of Prussia, had belonged to Austria for more than a century and the assent of Europe had sanctioned the title. It was about as large as the State of Vermont, and contained a population of two millions. Of course Frederick had no just claim to this province but he was ambitious and determined to extend his dominions. With no more justification than has the midnight robber, he matured his plans with great secrecy,—commenced his campaign in midwinter,—gathered his army near the frontier of Silesia, and then without any declaration of war, rushed his troops across the border and commenced taking possession of important posts. There were not two thousand Austrian troops in the province to oppose him, and in a short time the country seemed subjugated. Within six weeks from the time Frederick left Berlin, he had overrun the whole province and virtually annexed it to his realm.

But Maria Theresa, as well as Frederick, regarded provinces as the property of sovereigns and not of the people who inhabit them, and the chivalric spirit of surrounding monarchies was enlisted in behalf of a young queen thus unjustly despoiled of an important province. She made great efforts to regain her lost territory, and the king of Prussia consequently sent an army of sixty thousand men into Silesia to retain his conquest. A terrible war was the consequence—a war in which nearly all the nations of Europe became involved. Millions of money were expended, hundreds of thousands of lives were sacrificed. Cities were sacked and villages burned, while an amount of misery was spread through countless homes, which no imagination can conceive. These wars extended even to the distant colonial possessions of the nations engaged in them, and in order that Frederick might rob a neighbor, black men fought each other on the coast of Coromandel and red men scalped each other and the colonists in the woods of North America.

The "Seven Years' War" was now fairly commenced. The ambition of sovereigns and generals led them to disregard alike their own comfort and that of their troops. They were goaded forward beneath the blaze of a summer's sun and through winter's storms, and drifts, and freezing gales. The sweep of maddened armies spread desolation and misery over Europe. Starving soldiers snatched the bread from the mouths of starving women and children, and houseless families froze to death in the fields. When the city of Prague was besieged during this war, the scenes of misery witnessed were awful beyond description. An incessant storm of shot and shell fell on the crowded dwellings. Conflagrations were continuously bursting forth. Famine came. Pestilence followed. Demons could not have inflicted more misery than the wretched inhabitants endured, and the scenes witnessed here were repeated in many other cities of Europe.

At one time, depopulated and impoverished Prussia, made so by the grasping ambition of her ruler, and containing a population of less than five millions, had arrayed against her the combined armies of Austria, France, Poland, Sweden and Russia, which at that time contained a population of one hundred millions. Against such unequal numbers, the king of Prussia fought with the ferocity of a tiger. He filled his broken ranks with peasant boys and any raw recruits whom he could force into the ranks by the energies of absolute power. He even compelled prisoners of war, whom he had taken, to enlist under his banners and fight against their countrymen.

The results of this ferocity were terrible. Villages were burned, harvests trampled under foot, fields crimsoned with gore, widows and orphans starved on the dreary plains, and still there were no decisive results. Frederick acknowledged to his friends that his prospects were hopeless, but resolved to struggle to the last and bury himself beneath the ruins of his kingdom. Having rejected Christianity, and having none of the consolations of religion to sustain him, he carried constantly a phial of poison that, as a last resort, he might commit suicide.

At length, the tide was turned in favor of Prussia. The Empress Elizabeth of Russia, one of the most powerful of the coalition against Frederick, died on the 5th of January, 1762, and her death changed the fate of Europe. Peter the III, who succeeded her, hated Maria Theresa and admired Frederick. He withdrew his troops from the alliance and sent them to the aid of Prussia, for he too was an absolute monarch and his soldiers fought in blind obedience to his will without reference to the merits of the cause. The Swedish Court, which was allied to that of Russia, did the same thing. Frederick was at last successful, and retained Silesia. This success made him a hero, and secured for him the title of "the Great." If he had been unsuccessful, he would have been almost forgotten or remembered only with pity and disgust, and fewer boys would have been named for him both in Europe and America.

But his greatness was secured by the partial ruin of his own country, and that of others. According to his own computation, the conquest of the province had cost the lives of six hundred and seventy thousand of the allies, and one hundred and eighty thousand of his own troops. The population of Prussia had been diminished five hundred thousand during the seven years' war. The day after the treaty of peace was concluded, Frederick wrote to his friend, D'Argens, as follows: "For me, poor old man that I am, I return to a town where I know nothing but the walls—where I find no longer any of my friends. To form an idea of the general subversion and desolation, you must represent to yourself countries entirely ravaged—the very traces of the old towns hardly discernible; of the towns, some were ruined from the bottom, others half destroyed by fire. Of thirteen thousand houses, the very vestiges were

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gone. There was no field in seed—no grain for the food of the inhabitants, noble and peasant had been pillaged, foraged, eaten out by so many different armies that nothing was now left them but life and miserable rags."

But the cup of Frederick's iniquity was not yet full. The kingdom of Poland contained a population of twenty millions, and lay between Prussia, Austria and Russia. The monarchs of these countries, like so many greedy wolves, resolved to dismember it and apportion each a part to himself. The man who could rob Austria of Silesia without any pretext but his own aggrandizement, would, of course, not refuse to aid in the humiliation and partition of Poland for the same purpose. If Frederick was not the originator of this perfidious transaction, he was at least active in its consummation. Partly by bribing the leading members of the Polish diet, and partly by force, the three powers accomplished their purpose, and the kingdom of Poland was at an end.

Soon after this the mortal career of the "*great*" Frederick, *falsely* so called, was also ended. His death occurred on the 11th of August, 1786, aged 74. He died as he had lived, a dreary death of pain and hopelessness. He had no faith in the immortality of the soul, or the existence of any God who takes an interest in the affairs of men, and in the anguish of his dying hours avoided all allusion to religious subjects. The Prussian territory had been nearly doubled under his reign, and contained at the time of his death about six millions of inhabitants. But he left to his country, as a standing curse, a standing army of two hundred and twenty thousand men, which consumed four-fifths of the revenue of the state, and enabled his successors to inflict still farther evils upon Prussia and the rest of Europe.

Such was the man whom historians call "*Great*" and whom even the present generation honors and reveres. We have shown why he is so-called but it is only because wrong ideas of greatness prevail that the title is conceded to him. When warriors come to be regarded in their true light, such monsters of selfishness and cruelty, as Frederick and his father, will be classed with robbers and murderers, and their names and memory will be execrated. If what we have written will tend to divest such men of the halo of glory which surrounds them and teach the boys of our country to be

> "Great, *not* like Frederick, stained with blood,
> But only great as they are good"—

the object of thus exposing his wickedness and presenting him in a different light from that in which he is ordinarily viewed, will be accomplished.

A DEBT OF BILLIONS!

What head becomes not dizzy, in trying to calculate and comprehend such an enormous sum as we have set down at the head of this article! But we are told, no less a sum than this is to be the national debt of France as the penalty of this terribly ruinous war. Prussia, Shylock-like, demands more than enough to cover her own expenses and the cost of the war on both sides added to her debt before the war commenced, will count up to the enormous amount of many billions—enough to cripple and oppress the nation for generations to come. What right have a people to transmit and visit the curse of their sins upon their children and grandchildren for half a century! Shame on a system of piracy and blood, which slaughters by millions and entails upon an unborn posterity the calamities the full measure of which cannot he borne by the present generation.

TWO UNFRIENDLY ACTS.

While public feeling in the Northern States was justly excited during our war, by the sympathy manifested by aristocratic persons in England with the South, we must now confess our shame on account of similar sympathy, manifested the past winter, by our House of Representatives with rebels, against the British government. It is rather late to criticise their action, since a new Congress is now in session, but the following extract from a letter which we have received from London, is so much to the point, that we print it, notwithstanding the anachronism.

"We are surprised at the overwhelming vote of thanks and sympathy accorded by your House of Representatives to Gen. Butler's motion relative to our discharged convicts, the Fenians. This must cut away the ground *entirely* from under the feet of C. Sumner, and any or all on your side who complain of any want of sympathy for the North during the late civil war.

We *never* did such a thing as this nor anything near it. A vote of your House of *Representatives* is indeed to be taken as a *representative* matter, and it astonishes us that so great a nation as the United States should be willing to accept Butler as its mouth-piece, and to recognize in our Irish rebels and ex-convicts, *fitting* objects of sympathy and high honor.

We are glad to get rid of the Fenians, and are amused that *you* should value them so very highly, though *we* fail to perceive the great benefit which they can be to your land. Their patriotism appears to us to consist in 'leaving their country for *their country's good*.'"

TO THE OFFICERS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

We call the attention of "employment committees" of Young Men's Christian Associations, and that of other officers of these Institutions, to the fact that the Peace Society wishes to employ agents and colporteurs, both travelling and local, in every section of the country. When persons of suitable qualifications apply for employment, a favor will be conferred by directing them to the "American Peace Society," which may be addressed as such at 36 Bromfield St., Boston, or 45 Madison St., Chicago. The work required of agents and colporteurs is to obtain subscribers to the Advocate of Peace, circulate the other publications of the Society, raise funds for it and in case of public speakers to preach or lecture on the cause of peace. The qualifications needed, are an interest in the cause, the ability to present its claims either publicly or privately, a willingness to canvass from house to house for its promotion, &c. The duties and terms will be made more fully known on application as above.

BRITISH COMPLAINTS OF AMERICA.

Under this head, the *Providence Journal* has an excellent editorial, which, like many other articles in that well conducted paper, greatly pleases us. It calls attention to the fact that "rebels against the British Government," have been "greeted with a resolution of sympathy and honor from Congress, which is communicated to them by the President of the United States," and concedes that "in the estimation of the leaders of every political party," this policy to "propitiate our Irish fellow-citizens," is deemed a political necessity.

Such a proceeding has claimed the attention of both Houses of Parliament, and disturbed the good feelings of prominent

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members. This is unfortunate, and all attempts in either country to interrupt the harmony of nations, which above all others should be at peace, are to be deprecated. This foolish practice of politicians yielding to the demands of a "political necessity," which means a public bid, in behalf of their party, for votes, is thus justly rebuked by the *Journal*: —

It may not be easy to pronounce which of the two countries is more at fault. But on either side it is a foolish and mischievous practice. The cable every day reports to either country everything that is said or done by the other to affect its self-respect or its good name. It is not always possible to discriminate across the Atlantic, between the effervescence of individual conceit and the expression of public opinion. At the same time, it must be admitted, that greater care might well be used in both countries. There is, undoubtedly, a temptation offered to our political orators to utter about Great Britain more offensive things than about any other country in the world. It is a misfortune, but it cannot be helped so long as this country is the refuge of so many Irish. The emigrants to our shores from no other country in Europe care to hear their own Government abused. The Irish alone hate the jurisdiction from which they have come, and take delight in hearing it denounced. In this fact lies the explanation of much of that "tone in speaking of England" of which Mr. Disraeli has been complaining.

THE CHURCH IS THE BEST PEACE SOCIETY.

This is very often said, and it ought to be true. The time is coming when it will be true. The highest compliment ever paid the Peace cause is when men say, "Preach the Gospel, and you will have no need of Peace Societies." When the Gospel is so preached and practised, we will abandon all organizations, whose specific object is to prevent war. But the same reason which requires Temperance Societies, requires Peace Societies. Christianity gives all their life and worth and significancy, to such Societies and all other organizations which seek to improve and elevate the races. They are nothing without it. They spring out of the work and teachings of Christ. They must be carried on under the impulse and guidance of His grace.

But that Peace Societies and Peace Documents have a work to do is apparent from the spirit and teachings of even those who profess to receive the Gospel and practise it. They strangely misapprehend the doctrines of the New Testament on this subject. They fail to apply them, when understood, to all the relations of life — to governments — to kings, princes and rulers. It is an old saying that corporations have no souls, which only means they are permitted to act as if they had none. And so we allow courts, congresses, kings and parliaments to act as if they had no relation, and owed no allegiance to God and a higher law than their own. The day is coming when it will be made manifest there is one God for nations and individuals, and that the Christian religion is as good and as necessary for those of Cæsar's household, and Cæsar's government as for the Lazarus, who lay at the rich man's gate, "full of sores."

SHALL WE HAVE ANOTHER EUROPEAN WAR?

We have already found an article in the Providence *Journal* which well expressed our opinion on another subject. There is wisdom and good Christian sense in its utterance concerning the war which has just ended in Europe:

"To other nations this war has been desolating enough and hideous enough to make them forever disgusted with the very name of war. If it shall prove to have produced this effect, it will be acknowledged as a benefit to mankind. Indeed one hardly sees how it can be useful in any other way. If all this slaughter should have no other result than merely to decide which of the two belligerents is the stronger, it will be only a melancholy commentary on the civilization of the age. If, however, it shall prove to have made all nations repudiate forever a resort to arms in the settlement of their difficulties, much will have been gained for the civilized world. The war has certainly been terrible enough to close the long series, and to be the last in human history. The best possible issue that can come of it is, that it may render another war impossible. Such a result, however, we admit, is more than is now to be hoped for."

But be not too sure "such a result" is too grand and good "to be hoped for." The world is confessedly bad and the tendency of things is alarmingly downward. But if, there be any truth in the old saying "What ought to be done can be done," this "result" of making wars impossible can be reached. Permit me to suggest some things, which are possible and attainable and which would hasten the good time.

First. Let every Journal in this and other lands take the same view of war as is expressed in the article above, and advocate it and stick to it in war time and every time. The press, under God, has the power to prevent war.

Second. Let the pulpit speak out and utter no uncertain sound—let its voice be unanimous and constant in favor of peace and against war, as was that of the early Christian church, and let the church, of every name, unite its testimony toward the same end. Then should we have the pulpit, the press, the Christian church, the Bible and the God of the Bible on our side. What result, however great, is "more than is to be hoped for" under such circumstances?

SPECIAL NOTICE.

The Annual Meeting of The American Peace Society, for the election of officers and transaction of other business will be held at the Wesleyan Hall, 36 Bromfield St., Boston, May 29th, at half-past 2 P. M.

The Anniversary Meeting for Addresses, &c., will occur during the Anniversary week, at such place and time as shall be announced in the daily papers and in our next issue.

N. BROUGHTON, Jr., *Recording Secretary*.

Boston, April 1, 1871.

ENGLISH LIBERALITY TO THE CAUSE OF PEACE.

A late number of the "London Herald of Peace," acknowledges the reception of £500 (about $2,500), from Mr. Wm. Pollard; also, other donations, as follows: —

Joseph Pease,	£100	Henry Pease,	£10
Charles Pease,	50	Arthur Pease,	50
Edward Priestman,	25	John B. Pease,	75
Gurney Pease,	50	F. Priestman,	25
G. W. Alexander,	26	Mrs. Eliza Barclay,	25
Edward Blackhouse,	50	Robert Charlton,	50

Our British co-laborers in the cause of Peace, realize that money is needed to carry forward any important enterprise, and that it is better to give liberally to prevent war, than that they and others should suffer its terrible consequences. Where are the men and women on this side of the Atlantic who will imitate their example?

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MR. SUMNER'S GREAT SPEECH.

Senator Sumner has delivered many great speeches, but the last was pronounced in the Senate Chamber on Monday, the 27th of March, at noon, and held the close attention for three hours and a quarter of an unprecedented number of people on such an occasion, not excepting the delivery of the memorable reply of Webster to Hayne, when the Capitol was thronged.

Mr. Sumner now as always is true to the cause of Peace. It is because he regards the proposed measure as threatening to involve this country in war, aye, as war menaced and actually begun, that he opposes it. Without expressing an opinion on this subject, we may say it is only justice to the Senator, to consider him sincere in this conviction and so believing, he certainly is bound to speak. He speaks like an honest man, alive to the sentiments of justice and humanity, when he exclaims:

Let the country judge if the time has not come to cry "Halt" in this business, which already has the front of war.

War, sir, is the saddest chapter of history. It is known as the last reason of kings. Alas! that it should ever be the reason of a republic. "There can be no such thing, my Lords, as a little war," was the exclamation of the Duke of Wellington, which I heard from his own lips, as he protested against what to some seemed petty. Gathering all the vigor of his venerable form, the warrior, seasoned in a hundred fights, cried out, and all within the sound of his voice felt the testimony. The reason is ovious. War, whether great or little, whether on the fields of France or the Island of St. Domingo, is war, over which hovers not only death, but every demon of wrath. Nor is war merely conflict on a chosen field; it is force employed by one nation against another, or in the affairs of another, as in the direct menace to Hayti and the intermeddling between Baez and Cabral. There may be war without battle. Hercules conquered by manifest strength the moment he appeared on the ground, so that his club rested unused. And so our navy has thus far conquered without a shot; but its presence in the waters of Hayti and Dominica was war.

And he thus closes:

Then again, arises that other question, whether we will assume the bloody hazards involved in this business, as it has been pursued, with the alternative of expenditures for war-ships and troops, causing most painful anxieties, while the land of Toussaint L'Ouverture listens to the constant whisper of independence. And there is still that other question of debts and obligations, acknowledged and unacknowledged, with an immense claim by Hayti and an unsettled boundary which I have already called a bloody lawsuit.

These questions I state only. Meanwhile to my mind there is something better than belligerent intervention and acts of war, with the menace of absorption at untold cost of treasure. It is a sincere and humane effort on our part, in the spirit of peace, to reconcile Hayti and Dominica, and to establish tranquillity throughout the island. Let this be attempted, and our republic will become an example worthy of its name and of the civilization which it represents, while republican institutions have new glory. The blessings of good men would attend such an effort; nor would the smile of Heaven be wanting. And may we not justly expect the President to unite in such a measure of peace and good will? He that ruleth his spirit is greater than he that taketh a city, and so the President, ruling his spirit in subjection to the humane principles of international law and the Constitution of his country, will be greater than if he had taken all the islands of the sea.

WOMAN'S WORK IN THE PEACE CAUSE.

We have received "Proceedings of a Peace Meeting, held at Union League Hall, New York, December 23, 1870, for the purpose of free consultation on the subject of a *Woman's Peace Congress* for the world, as proposed by Mrs. Julia Ward Howe, of Boston." This movement is full of promise, and has the support of eminent friends of Peace in all countries.

A communication from Mrs. Howe on the subject will be found below, to which we call special attention.

Dear Advocate: The first answer to any new summons in favor of Reform, is, "what are you going to do about it?" The second, after some interval of time is, "what have you done about it?" The beginning of what we must call the Woman's Peace Movement in America, provoked the first question. The lapse of six months since that beginning may seem to call for answer to the second.

To the first we replied: "we will do all that time and good counsel shall show to be practicable." To the second we will respond more in detail, although necessarily very briefly.

In the first place, we have held four public meetings, to wit: two in New York, one in Philadelphia, and one in Boston, at all of which the subject was earnestly presented, and the aid of all good men and women invoked. At the last of these meetings, held in New York, on the 23d of December last, a most interesting correspondence was presented, a convention address was accepted and issued, and several important delegations were received and accredited. The names, both of the speakers and contributors of letters to this convention, sufficiently show the wide and catholic range of interest to which its object was able to appeal. Extracts from both speeches and letters have been published in a pamphlet, to which we are giving as wide a distribution as we find possible. The brief appeal which inaugurated the movement, has been translated and printed in five of the languages of modern Europe, and has been widely sent to Great Britain and the Continent for distribution. In addition to these efforts, the writer of these lines has not ceased to knock at every door in Europe, which promised to open to a summons in favor of humanity. Correspondence and the sending of documents have been the only instrumentalities hitherto within our reach. But we shall now endeavor to associate to our enterprise the potent help of the Press, and to secure the formation of committees in the various countries of Europe, in order to hasten and facilitate the holding of the Peace Congress of Women, which is, in military phrase, our objective.

So much for what we have done, but some may still be inclined to propound to us another question, viz: what do you wish to have done? And we will briefly reply that we wish especially to have the attention of women aroused and directed to the abuses of society, and their peaceable power of reforming them. The whole forcible and military method inaugurated by the male sex is at fault, and can neither cure nor prevent the evils that constantly undermine society. Women, the representatives of peace, are nowhere associated with men in the ministrations of conscience, order, and justice, and so the military element in human nature triumphs. The sublimities of Christian doctrine are held as abstractions, whose embodiment in action it would be vain to seek. But henceforth, let us have the great heart of womanhood standing up for the practical application of these great doctrines. The Woman's Peace Congress will be a grand point of departure for the future cooperation of women in the peaceable and true guardianship of the World. Help it, then, brothers and sisters, with kind words, with friendly counsel, and with such good works as the ever present Spirit of Peace may suggest to those who love its appearing.

J. W. H.

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents.

Address all your orders to Rev. H. C. Dunham, 36 Bromfield St., Boston.

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THE MILLENNIUM.

BY J. J. FLOURNOY, ATHENS, GA.

Recently in a publication in the *Advocate*, Mr. Burritt held that the Millennium will be entirely spiritual. I believe he is half mistaken. The words of the Apocalypse are plain. "The *rest* of the dead," the unregenerate, will not rise to life during the thousand years of the Saviour's reign. Now the term "rest," supposes a balance, a residue, drawn from a number who had a resurrection; and as this verse of Scripture was literal and not figurative, we are admonished to believe the Millennium a time of the temporal reign on earth of the Redeemer.

It may not do to transmute everything touched in Scripture into the ideal and æsthetic; for our Lord lives above in the BODY as well as spirit, and so do Enos, Elijah, and some suppose John the Divine. The Millennium is then a bodily resurrection preceding the last Judgment. Christ who suffered so much misery and contumely once on earth among his enemies, will sanctify the world by His incarnate presence, to enjoy its peace, love and holiness among His saints.

That happy period will not, I believe, come as by miracle, suddenly to make the world good. It will approach through gradual Christian civilization, and that peace *such* Christianity will inaugurate. Mankind will be pacific and harmonize in love, good will, and honesty. To such a world will Christ come.

The Consul-General of Switzerland, resident at Washington, on ordering thirty copies of Senator Sumner's Lecture on the "Duel between France and Germany," thus writes:

"The undersigned believes this address of Senator Sumner to be one, the sentiments whereof will nowhere be better appreciated and find a heartier endorsement than in Switzerland, and hence he desires to continue its distribution in a country which has certainly illustrated to no small extent during the late war in Europe, the correctness of the views of your great Statesman, and given proof of the beneficent influence resulting from a really popular form of government where genuine brotherhood exists in contrast to where dynastic rule with its selfish ends is ever impeding the labors of Christianity.

Very sincerely yours,
JOHN HITZ, *Consul-Gen. of Switzerland.*"
Washington, D. C., March 22, 1871.

ADDITIONAL BOOKS, MAGAZINES AND PAPERS RECEIVED.

From Robert Carter & Brothers, 530 Broadway, New York.

Light and Truth; or, Bible Thoughts and Themes. The Lesser Epistles. By Horatius Bonar, D. D.

The book consists of eighty-five chapters on the principal subjects treated of in the "lesser," that is, shorter Epistles of Paul, Peter, John, James and Jude. Some of the rich veins of thought are opened by the skillful pen of Bonar, and treasures of rich truth are sure to reward the devout heart which attends to the exposition. It is a practical commentary on the Sacred Text, which we are glad to commend to all who desire to grow in the knowledge of our Lord Jesus Christ.

Lives and Deeds Worth Knowing About, With Other Miscellanies. By the Rev. William F. Stevenson, Author of "Praying and Working."

Anybody who reads this book, as we have done, from beginning to end, will conclude the title is no misnomer. "Pastor Harms" is a worker for the Master not unknown in this country, but this book will make him better known, as also Egede, Spittler, Barth, Batsch, Madame Zell, Geo. Neumark, Michael Feneberg, Matthew Claudius and Lebrecht Friedefeld, wonderful workers in a far distant part of the vineyard and whose history is told in a most bewitching style, which fascinates and pleases to profit. Buy the book and read it, and you will say it is better than fiction.

From Roberts Brothers, Boston:

The Monitions of the Unseen, and Poems of Love and Childhood. By Jean Ingelow. Author's Edition.

These are *new* poems and the same suggestive, inspiring ones, which always come from such a pen. The meaning lies not on the surface, but it is there, and well repays the thought and study which bring it out. Superficial readers will not like it, but call the sentences intricate and involved. Let them go to shallower streams. They can find them. Deep waters have their attractions and uses.

Roman Imperialism and Other Lectures and Essays. By J. R. Seeley, M. A., Professor of Modern History, in the University of Cambridge. (Author of "Ecce Homo.")

The "Other Lectures and Essays" are "Milton's Political Opinions, Milton's Poetry, Elementary Principles in Art, Liberal Education in Universities, English in Schools, The Church as a Teacher of Morality, and The Teaching of Politics—an inaugural lecture delivered at Cambridge."

They are all what might be expected from the able author of "Ecce Homo." Some of them have heretofore appeared in *McMillan's Magazine*, but they are well worthy of being put into book form. They are no ephemeral productions, taking rank among the best specimens of English thought and literature.

Ad Clerum: Advice to a Young Preacher. By Joseph Parker, D. D. (Author of "Ecce Deus.")

Preachers, old as well as young, will find some wholesome advice in this book, crowded with good common sense. We should take exceptions to some of his statements, but in the main, the matter seems to us sound and sensible.

From Henry Hoyt, 9 Corahill, Boston:

The Farm on the Mountain. By Rev. F. Arnold. Also,

Faithful in Least. By Mrs. C. E. K. Davis.

The first is the history of a family which was brought up from great obscurity to a condition of comfort and usefulness through the influence of the Gospel; and the second describes the labors of an elder sister, left motherless, in behalf of younger members of the family, producing great and good results,—both books well adapted to aid all ages in leading a useful life.

Journal and Courier. Little Falls, N. Y.: J. R. and G. G. Stebbins, Proprietors.

Its issue received contains an excellent Peace Sermon from Rev. L. Holmes.

The Mountain Echo. Fayetteville, Arkansas: Dan. Webster, Editor.

Valley Index. Waterbury, Conn.: Cooke, Mattoon and Roberts, Publishers.

It says of us; "It has a Children's Department and is a good family paper." We thank you.

The Hour-Glass and Railway Guide. Boston: Lingham and Ryan, Editors.

Herald and Presbyter. Cincinnati: Monfort and Babb, Publishers.

Mohawk Valley Register. Fort Plain, N. Y.; Angell Matthewson, Editor.

It has a good sermon against War from Rev. L. Holmes, of Little Falls.

The Transcript. Lynn, Mass.: Published by Kimball, Nichols & Curtis.

The Eagle. Macomb, Ill.: Charles H. Whitaker, Editor and Proprietor.

The Christian Guardian. Toronto: Published under the direction of the Wesleyan Methodist Church in Canada.

An excellent article, (editorial,) comes to us marked, on the question "Is War consistent with Christianity?" We should like to find room for it.

The Globe and Evening Press. New York City: Charles Howard Williams, principal Proprietor.

The Morning Post. Philadelphia.

This paper has an excellent commendatory notice of Senator Sumner's lecture on "Disarmament," endorsing his views, and admits an able series of articles by J. S. W., on the "Peace Argument." We hail the *Post* as an ally of our cause.

The National Sunday School Teacher. Chicago: Rev. Edward Eggleston, Editor, under the supervision of an Editorial Committee of five denominations.

The Child's Paper. Published by the American Tract Society in New York, Boston, Philadelphia, Baltimore, Cincinnati and Chicago.

The children in all these cities and everywhere else will find in this little sheet a good counsellor and helper.

The Little Folks. Published at the same office as the *Teacher*, and finely illustrated.

Thirty-Fifth Annual Report of the Directors of the Providence Athenæum to the Proprietors; Submitted Sept 26, 1870.

The Art Review. Chicago: E. H. Trafton, Publisher and Proprietor.

Sovereign and Subject. In six sermons, preached at Shrewsbury, Mass., by N. W. Williams. "Truth immovable and immortal."

The United Brethren Almanac, 1871. Dayton, Ohio: Published at the *Telescope* office, where they advertise "*Light on Dark Questions.*"

Demorest's Monthly Magazine. 838 Broadway, New York.

Interesting to those who want to know "what to wear and how to make it."

Naboth's Vineyard. Speech of Hon. Charles Sumner, on the proposed Annexion of the Island of San Domingo to the United States.

McDonald's Illustrated Annual. New York.

The Moral Almanac for 1871. Published by the Friends, Philadelphia.

Pepsin. Its Physiological and Therapeutical Actions. By J. S. Hawley, M. D.

Lafayette; The Faithful One. Lecture by Hon. Charles Sumner.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

The little work of which we commence a reprint below, was first published nearly twenty years since, and has passed through several editions both in this country and in Europe.

To render it more especially acceptable to our youthful readers, it is now presented with Illustrations.

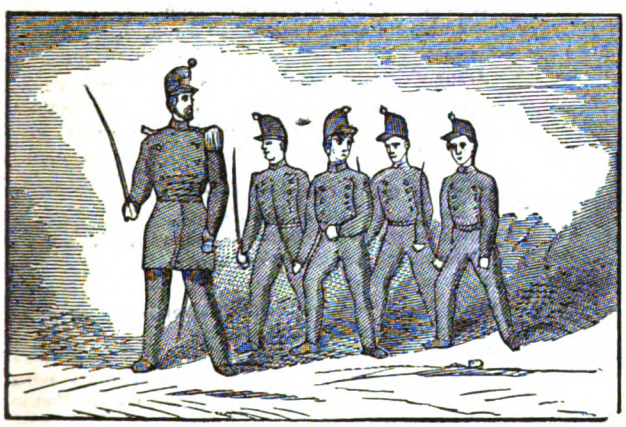
LE MONDE;

OR,

IN TIME OF PEACE PREPARE FOR WAR.

BY HON. AMASA WALKER,

LATE SECRETARY OF STATE OF MASSACHUSETTS.



CHAPTER I.

THE SHIPWRECK. THE SETTLEMENT. PREPARATIONS FOR SELF-DEFENCE.

ONCE upon a time,—the writer cannot say in what year precisely,—an emigrant ship, bound to a remote part of the world, was, by adverse and long-continued winds, driven from her intended course, and finally wrecked upon an uninhabited island. Ten men, with their families, escaped safe to land, and, as the vessel became broken up, large quantities of provisions, and implements of various kinds floated on shore. They called their island "*Le Monde*,"—for it was indeed *the world*, and all the world to them.

Hopelessly cut off from all intercourse with their fellow-men, and from all prospect of ever leaving the island, these men with their families, began immediately to provide some suitable shelter against the inclemency of the weather. When this had been done, they planted corn, and sowed the grains and seeds they had fortunately saved from the wreck of their ill-fated vessel.

The circumstances of their condition, saving their insulation from the rest of mankind, were as favorable as could be reasonably desired. The climate was mild and salubrious, the soil easy of cultivation and fertile, the natural productions various, and the scenery of the island, surrounded by the wild and wasteful ocean, romantic and picturesque.

Years passed on, and our little colony prospered. All were busy. There was a plenty of land, and a plenty of work, and cheerful and successful industry kept away all repining and discontent.

How long this state of things would have continued it is impossible to say; but it seemed to be natural and lasting, and, so far as we can judge, might have extended to a most remote period, had not Mr. Alexandrus, one of the principal men of the island, unfortunately fallen into the following soliloquy: "How strange it is that while I have been so engaged in providing the comforts, conveniences, and luxuries of life, and the means of literary and religious cultivation for myself and family, I have entirely overlooked the fact that I am utterly destitute of all means of self-defence. Here we all are; we have no common government, no protection against each other, nothing to prevent the destruction of life and property. It is certainly most unaccountable that I should have lived in this manner; but I will do so no longer. Self-defence is the first law of nature, and it is a maxim that 'in time of peace you must prepare for war.' Preparation for defending himself and family must therefore be one of the first duties of man; nothing is clearer than that conclusion. I will immediately make, in the best shape I can, a good trusty sword for myself and each of my boys."

Never did man set about a work in more hearty earnestness. The ore had to be dug and smelted, the iron made, and the swords formed, and that, too, without those facilities which are found in old and thickly-peopled countries; but Mr. Alexandrus was aided by his numerous and stalwart sons, now nearly grown to manhood, and the work was speedily accomplished. And when, with handsome scabbards, suspended in equally handsome belts, the old man and his boys made their first appearance before their astonished neigbors, it is not to be doubted, that on one part there was a consciousness of superiority and a somewhat haughty bearing, and on the other a sense of wounded pride and a feeling of defencelessness.

That such was the case is evident from the fact that each one of the men on the island immediately resolved, without any delay, to put himself on as good a footing as neighbor Alexandrus. A great part of all the industry of the island was directed to the manufacture of swords, and, in due time, every family was in a respectable state of defence.

A year or two now passed away; but a careful observer would not have failed to notice that the condition of things was somewhat changed in Le Monde, particularly in regard to the harmony and good feeling which used to pervade the island. Disputes began to be not unfrequent; and they were settled, not as formerly, by reference to mutual friends, but by an appeal to arms, which the people now constantly carried at their sides. There was evidently less happiness, because less confidence; less social and friendly intercourse, and interchange of good offices and kind sentiments than formerly. But even this state of things was not allowed to remain stationary, for Mr. Alexandrus fell into another soliloquy: "Why, it is strange to say, but after all it is true, that I am now in reality no better off than when I had no sword at all. My neighbors have all got swords as well as myself and I am relatively just as defenceless as ever — as unprotected as when cast on the island. That is clear, and it is equally clear that it ought not to be so, for 'self-defence is the first law of nature.' I ought to have a rifle;

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then I could meet my enemies at a distance, and not be obliged to come in contact with them, hand to hand. Yes, a rifle is the thing, and a rifle I will have."

Mr. Alexandrus called his boys at once, and told them of his conclusions, which certainly seemed to be reasonable. It was clearly indispensable that rifles should be made forthwith. True, it would involve great labor; it would interfere with their usual avocations; they would not be able to plant as much corn, or rear as many cattle; but this could not be helped, and if the family should suffer somewhat, it must be submitted to, for is not the life more than meat, and don't the Bible say that self-defence is the first law of nature? Mr. Alexandrus, although he could not name the chapter and verse, was quite sure, like many other persons, that this was Scripture language. Rifle making was commenced in good earnest, and, as a matter of course, the news spread abroad, and every other family on the island was soon engaged in the same employment. Scarcely a year elapsed before Mr. Alexandrus and his sons were well equipped, and would doubtless have felt very self-complacent, had they not had the mortification to see that every other family on the island was equally well provided. However, as it was, they felt that they had new means of defence; they would protect themselves and their families from injury and *insult*; and this last consideration became a matter of great importance; for, since the introduction of swords in Le Monde, the term "*insult*" had received a new and greatly increased significance. It meant a great deal that was undefined and undefinable.

To be continued.

KILLING THIEVES.

BY DR. J. H. HANAFORD.

Not long since one of the proprietors of a Western nursery was travelling in the East, when he was asked if the boys did not steal his fruit; to which question he replied that they had some trouble from that source, but not much. When asked what they did when thus troubled, he replied: "We *kill* the thieves."—"But that would not be safe in Massachusetts," the questioner replied.

"Well, that is what we do out West," he said. "Not long since," he continued, "I was walking near the fence, and just outside in the street were two boys, who did not see me, who were planning to break into the nursery that night and steal some of the fine fruit. I went leisurely outside and asked them if they were fond of fruit. They said, 'Oh, yes.'" (Who ever knew a boy that disliked good, nice, ripe peaches, pears, apples &c.?) "I invited them to walk into the yard, and then into the house which was near." (My young readers may say, "How cruel to coax them into the house where they could not escape and then kill them." But some men are as cruel as some boys are thievish. He had them in his power at all events.) "After they were seated comfortably, I left the room for awhile, leaving them alone." (Now, boys, what do you suppose that he went out for? Was it for cords to confine them with until he could get ready for the terrible work of killing thieves? Or, did he intend to get an officer and hurry them away to prison, away from their friends and then keep them in a dark cell for weeks and months perhaps, or did he intend to rush in upon them with some instruments of cruelty, fire-arms, or something of the kind?) "In a short time I returned with a dish of as nice fruit as our trees produced, and placing them before them I told them to eat all they might wish." (And now do you suppose that this was only a trick to keep them quiet for a time, to deceive them, or did he so pity them that he felt that he ought to gratify them a little before the thieves should be slain? for that nursery man had decided that he would *kill* the thieves.) He continued, "They did ample justice to the fruit, disposing of a large quantity, eating as if they relished such a treat.

When they had eaten to their fill, I told them to call again whenever they wished for more, and ask me and I would *give* them an abundance."

They left, and as they walked away, the owner heard one say to the other, "Wouldn't it be *mean* to steal from such a kind man?"

"But," some one may ask, "why didn't he kill the thieves, as he said he would?" He did kill the *thieves*, but not the boys; that is, he killed the *thief* in them, so that they did not wish to steal any more. The *steal* in them was killed, really dead. They preferred to call and ask for fruit, to get it in an honest way, rather than skulk around, climb over fences, and in a *mean*, cowardly manner to steal fruit, just as a fox robs the hen-roost, or a *skunk* steals the eggs from a hen. They learned a good lesson. It was not necessary to call them thieves any more, or to watch them to prevent any trespass on the nursery grounds.

Now would not this be a good way to treat some other matters? Would not this be a good way to kill whole armies? to kill enemies, liars, slanderers, murderers, &c.? Such may often be "killed with kindness," or the bad that is in them may be destroyed by acts of kindness. "Overcome evil with good." Be so kind and loving toward a foe that he cannot find it in his heart to return evil for good. Kill all of the *evil*, but never harm the individual. The law, "Thou shalt not kill," does not forbid any such killing as this, but will allow the destruction of all evil and sin.

THE FAMILY THAT JESUS LOVED.

BY ELEANOR SHERBOURNE DEANE.

Jesus loved the quiet household
Of his friends in Bethany;
With the sisters and their brother
Oft an inmate used to be.

And they heard his holy teaching,
Heard and loved "the Master" well,
And at last they left their cottage
In his "Father's house" to dwell.

Jesus visits still the dwellings
Where his loving people be,
Bringing blessing to the inmates
As of old in Bethany.

So while oft you read his story,
Feeling Martha's, Mary's love,
Then their Saviour draweth near you,
Bending from his throne above.

And I wish you joy, dear children,
Such as that the sisters felt,
When among them, as a brother,
Christ their Lord and Master dwelt.

CHRIST'S BLOODLESS TRIUMPHS.

BY REBECCA PERLEY REED.

On the still Judean noontide
Fell the voice of them that wept,
As the footsteps of the mourners
Toward the place of burial crept.

All a Mother's pride and comfort
Sleep upon that early bier;
All the sky is draped with blackness,
Though the sunlight falleth clear.

"Halt!"—the voice is sweet and tender,
Yet, with grand authority
In his mien, the august stranger
Stays the mourners, suddenly.

"Rise, young man!" whereat, a silence
Filled the fragrant summer air,
While the dead, from chill and shadow
Rose, and fell in worship there.

Such, oh Christ, Thy bloodless triumphs!
Prisoned Life, from Death to free;
While Thy hands with mercy laden,
"Captive lead Captivity!"

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SOMETHING TO BE DONE.

All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to procure their insertion in the newspapers of their vicinities, with this paragraph preceding and then, attach half a sheet or more of common-sized paper, date it, rule it for names, Post-Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 36 Bromfield street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

PETITION.

To the Senate and House of Representatives of the United States in Congress assembled: —

The undersigned, Citizens of the United States, respectfully petition your Honorable Bodies.

1st. To discourage all measures tending to involve our nation in a war with England on account of questions pending.

2d. To encourage by every suitable method, and especially by example, the reduction of standing armies, which so greatly increase the burden of taxation and the danger of war.

3d. To favor a provision in all treaties for ARBITRATION, in case of any question which the contracting parties can not amicably adjust.

4th. To take measures for securing an early proposition from our Government to others, to unite in the establishment of some general system, such as a *Congress or Court of Nations*, for the settlement of international disputes without a resort to the sword.

1871.

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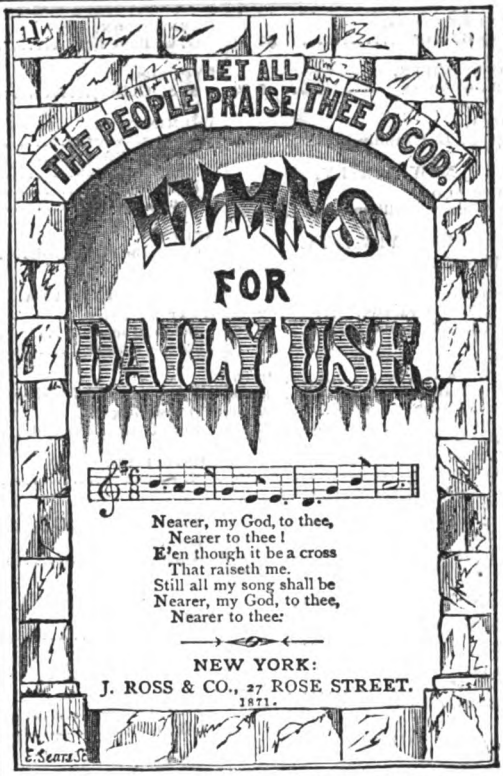
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Nearer to thee.
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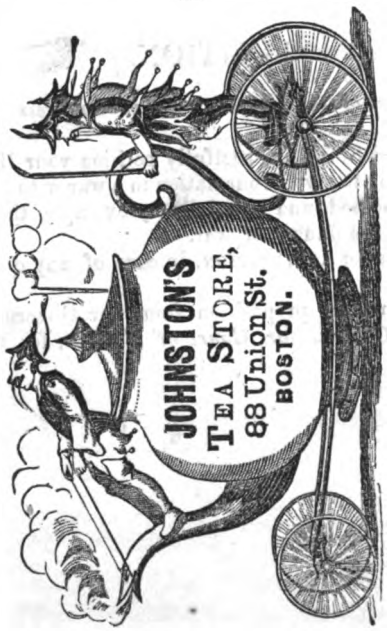

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A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society. The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE . . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, MAY, 1871. | NEW SERIES. VOL. III. NO. 29.

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In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

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MONEY—ITS USE IN PEACE.

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR or PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

A GOOD BOOK TO BE GIVEN AWAY.

The American Peace Society will send "Dymond on War," a book of 124 octavo pages, price 50 cents, *free* to every minister who will send six cents with which to pay the postage on it. The same offer is made to the librarian of every public library in the country. To others it will be forwarded postpaid on reception of the price.

They will also send packages of Peace Tracts free to any one who will agree to distribute them judiciously after reading them. Address Rev. H. C. Dunham, at 36 Bromfield Street, Boston.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

PROF. THOMAS C. UPHAM, D. D., Brunswick, Me.
A. P. PEABODY, D. D., LL. D., Cambridge, Mass.
HON. CHARLES SUMNER, LL. D., Boston, Mass.
A. A. MINER, D.D., Pres't Tuft's College, do.
HON. WM. A. BUCKINGHAM, Ex-Gov. of Conn.
LUKE HITCHCOCK, D. D., Cincinnati, Ohio.
LEONARD BACON, D. D., New Haven, Conn.
GARDINER SPRING, D. D., New York.
STEPHEN H. TYNG, D. D., " "
HOWARD MALCOM, D. D., LL. D., Philadelphia.
BISHOP THOMAS A. MORRIS, Springfield, Ohio.
E. O. HAVEN, D. D., Evanston, Ill.
HON. DAVID TURNER, Crown Point, Ind.
J. M. GREGORY, LL. D., Champaign, Ill.
R. M. HATFIELD, D. D., Chicago, Ill.
JOHN V. FARWELL, Chicago, Ill.
HON. WM. R. MARSHALL, Ex-Gov. of Minn.
Hon. JAMES HARLAN, U. S. Senator, Iowa.

OUR NEW CERTIFICATE.

Several years ago a beautiful certificate representing the time when swords shall be beaten into ploughshares, was designed by Hammet Billings, of Boston, for the life members and directors of the American Peace Society. The design was said to be worth $500, but was given to the Society for $50. We have recently had it lithographed by Mr. A. Meisel, of this city, and it is now ready for delivery. It is larger and we think more beautiful than the certificates of most benevolent societies, and when handsomely framed will make an ornament fit to adorn any parlor. It will be sent, not only to our new life members and directors, but to those who have become such heretofore if they apply for it. We have on our books the names of about 400 of these; but many of them are not now living, and others have removed from their former residences, so that we shall await information from themselves or their friends before sending them certificates.

We hope to be permitted to send these certificates to many *new* life members by the payment of $20, or life directors by the payment of $50, or honorary members by the payment of $100. What more appropriate present to a friend than one of them, and what better can be done with money than to spend it for the abolition of a custom which inflicts more misery on men and women than any other, and interferes with almost all efforts to promote their welfare?

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, MAY 15, 1871. No. 29

BIOGRAPHICAL NOTICE
OF
REV. NOAH WORCESTER, D.D.,
THE
PIONEER AND PROJECTOR OF THE AMERICAN PEACE SOCIETY.

CHAPTER I.

ANCESTRY AND EARLY HISTORY. MILITARY EXPERIENCE. MARRIAGE. RESIDENCE IN PLYMOUTH AND THORNTON, N. H. CALL TO THE MINISTRY. SECOND MARRIAGE. REMOVAL TO SALISBURY, N. H., AND BRIGHTON, MASSACHUSETTS. PUBLICATION OF BIBLE NEWS, CHRISTIAN DISCIPLE AND INTEREST IN THE CAUSE OF PEACE.

Noah Worcester was born in Hollis, N. H., in the year 1758, the 25th of November. A notice of his ancestry has been kindly furnished by his surviving son, Rev. Thomas Worcester, of Waltham, as follows:

1. Rev. William Worcester came from Salisbury, England, and settled as pastor of the first church in Salisbury, Massachusetts, sometime between the years 1638 and 1640. We cannot trace the family any farther back.

2. Samuel the son of William, lived in Bradford, Massachusetts.

3. Francis, son of Samuel, lived in Bradford, Massachusetts.

4. Rev. Francis, son of Francis, was pastor of a church in Sandwich, Mass., but died in Hollis. N. H., in 1783.

5. Noah, son of Rev. Francis, lived in Hollis, N. H. He was father of the subject of this Notice.

In an "Address delivered on the Centennial Celebration to the People of Hollis, N. H., Sept. 15, 1830, by the Rev. Grant Powers," there is an account of this father and his family, in the following terms: "The daughter of Mr. Taylor, one of the first settlers of Hollis, married Noah Worcester, Esq., whose memory is with us to-day, as one of the fathers of the town, for a long series of years. He had an active and vigorous mind, was one of the framers of the Constitution of this State, sustained the office of magistrate for more than forty years and was a member of this church more than sixty years. Mr. Worcester and his wife—his first wife—had seven children and of their posterity eighteen have either received the honors of college or are now members of New England colleges. Eight are or have been ministers of the Gospel."

The names of the five sons of Noah Worcester, Esq., by his first marriage, were as follows:

Noah Worcester, D. D., the subject of this sketch; Jesse Worcester, a very intelligent and influential farmer, who occupied the homestead at Hollis; Leonard Worcester, A. M., ordained pastor of the church in Peacham, Vt., in 1799; Thomas Worcester, A. M., pastor of the church in Salisbury, N. H., from 1797 to 1823; Samuel Worcester, D. D., pastor of the church in Fitchburg, Mass., from 1797 to 1802 and of the Tabernacle church, in Salem, Mass., from 1803 till his death in 1821. The last named was also corresponding Secretary of the American Board of Commissioners for Foreign Missions, from its organization in 1810 till his death.

The family of the Worcesters was eminently a religious one. It was of the old, puritanic stamp. In Noah's boyhood, the grandparents lived with his parents, and the grandfather you will remember, was a minister. "All united," writes the son and grandson, at a later period of his life, "to make early a deep impression on my mind in favor of religion and against vice. In these efforts, they were so far successful, that religious impressions were of the earliest date of any thing I can remember except a burn which I received in my bosom, when I was about two years old."

When only twelve years old, Noah was accustomed to lead the daily worship of the family, in the absence of his father and grandfather.

As a proof of his conscientiousness, it is related of him, that before he was five years old he was exceedingly distressed at the idea of having told a falsehood, because he stated as a fact what he had only heard, without knowing it to be true and he was greatly relieved, when the difference was explained to him, between an unintentional departure from the truth and a design to deceive.

His advantages for education were very meagre. He is re-

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membered as being one of the best scholars in school, such as it was and as employing his leisure time at home, in reading or studying or teaching the younger children. But "neither grammar nor geography was taught in school," we are told, "and it was kept only a few weeks in winter." Noah could not be spared from the farm t e rest of the year. These advantages, scanty as they were, ceased with the winter of 1774–75, when he was but sixteen years old.

It was the next Spring, on the breaking out of the Revolutionary War, that Noah joined the Army as a fifer and continued in the service for about eleven months. He narrowly escaped being made prisoner at the battle of Bunker Hill. Again, he was in the army for two months, during the campaign of 1777, "to please his father," when he acted as fife-major. He was in the battle of Bennington. In speaking of it afterward, he said, he "felt much worse in going over the ground the next day, than during the engagement." Urged to continue in the army, when the time of his enlistment had expired he declined, for he disliked the business. He expressed devout gratitude to Him, who had lead him unharmed through the terrible moral dangers, to which he had been exposed. "One effect, however," he says, "occured from my being in the army, which I could not but observe with some alarm. From my childhood, till I became a soldier, my sympathetic affections or passions were remarkably tender; so that I was easily moved to tears by any affecting objects or circumstances. But the first funeral I attended at home after having been in the army, I was shocked to find myself so changed and so unmoved on such an occasion."

It was during the interval between his two military expeditions, that young Worcester made the acquaintance at Plymouth of his uncle Francis' step-daughter, Hannah Brown, an interesting girl of sixteen, who afterward became his wife. This was in the winter of 1776–77. He was now eighteen. He made his first attempt at teaching, and notwithstanding his limited education, succeeded so well that he was re-engaged for nine successive winters. He not only taught but studied. He thus describes his experience:

"In the course of that winter, I probably acquired more useful knowledge, than I had ever before done in any two winters by going to school. After I became an instructor, I felt the importance of learning, and exerted myself to obtain it by such means as were then within my power. I found myself deficient in the art of writing; and being at Plymouth in New Hampshire in the summer season, where it was difficult to procure paper during the war I wrote over a quantity of white birch bark, in imitation of some excellent copies which I found in that place. By this means I made considerable improvement in leisure hours, and rainy weather. About this time I procured a dictionary, which was the first I ever had the privilege of perusing, though I was then in my eighteenth year."

In September, 1778, he purchased of his father the remainder of his minority, left home for Plymouth, and was married to Hannah Brown the day he was twenty-one.

Here he acted as farmer and schoolmaster for three and a half years, leading as studious and earnest a life as was possible. In February, 1782, he removed to the town of Thornton, Rev. Experience Estabrook was the faithful and exemplary pastor of the Congregational Church in that place. It was under his ministry Mr. and Mrs. Worcester became members of the church. It was here the habit was formed of "writing short dissertations on religious subjects." "Between school hours in the winter, on the Sabbath and in the night when others were sleeping," would this thoughtful man be busy with his pen. "Much of his studying and writing was done while he sat at work upon his bench," for this farmer and schoolmaster was also a shoemaker. "At the end of the bench, lay his lap-board, with his pen, ink and paper upon it. When thoughts came upon him clearly and were ready to be expressed, he laid down his shoe, placed the lap-board on his knees and wrote." In this way, he informs us, he wrote "nearly half of all that he wrote on religious subjects, before he began to preach—including the fine sermons, which formed his stock to begin with and the first pamphlet which he ever published."

This "pamphlet" to which Mr. Worcester refers was a "Letter to Rev. John Murray," in answer to his sermon on the "Origin of Evil." This publication led to the enquiry on the part of his friends, whether there were not gifts and qualifications in this case, which pointed to the profession of the ministry. The result of this enquiry was the approbation to preach and Mr. Worcester's first sermon was in Boscawen, N. H., in 1786. It was with great diffidence he undertook the work. "My Want of Education," he writes, "was great. I had a wife and three children. I was embarrassed with debt. Wonderful that I was induced to comply with the advice of friends. But doubtless God had some wise design in so ordering the event."

The preaching of Mr. Worcester was very acceptable. His pastor, Rev. Mr. Estabrook, so approved of it, that he recommended him as his successor and he was ordained over the church in Thornton, the 18th of October, 1787. The prophet was not without honor in his own country. He had been schoolmaster, selectman, town-clerk, justice of the peace, and representative to the General Court. He is now their minister—the highest office within their gift. And here, where he had already lived five years and a half, he "fulfilled a useful and harmonious ministry of twenty-three years' duration." "I have never found in any place," writes one acquainted with the facts, "so much harmony and mutual confidence as did exist between him and his people."

His salary was small—only two hundred dollars, and some of this he remitted to the poorer members. He supplied all lack by labor on the farm and at the bench. Nor did he neglect his studies the while, but kept up a continual thinking, which enabled him to bring "beaten oil" into the Sanctuary. He was able to preach without writing, or committing his thoughts to paper but he never preached without thinking. He used his pen, however, in the preparation of articles for the press,—as well as occasionally for the pulpit. "His activity of mind was constant," says one, who knew him well. "He was a student and a thinker."

He lost his wife in November, 1797, after a happy marriage of eighteen years—a wife, exemplary, esteemed and beloved.

Left with the care of eight children, he was married the second time, the following year, to Miss Hannah Huntington of Hanover, N. H.,—a native of Norwich, Ct.

In 1802, Mr. Worcester was selected as the first missionary of the New Hampshire Home Missionary Society, then just formed. It was in 1806, he met with a partial rupture of the muscles from the tendons of the legs, which disabled him for many months and from the effects of which he never recovered. In 1809, he was called to assist his brother, in feeble health, in the care of the church in Salisbury. He remained there three years. This was about the time he commenced the publication of what he called "Bible News" and when his engagement at Salisbury was concluded, by invitation of friends near Boston,

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he removed to Brighton in May, 1813, to become the Editor of the Christian Disciple, in which capacity he served till the close of the year 1818. We are thus brought to the period in Dr. Worcester's life, when his attention was more particularly directed to the subject of Peace and War; the history of which will be given in the next chapter.

OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

We breathe freely once more. Our breakfast-table newspaper has ceased to disgust our family-circle with the harrowing details of bloodshed, massacre and death; of burning towns; of human furies who rivalled the blackest spirits from the deep, in their brutal thirst for each other's precious life; and of deeds of horror that transformed God's earth into the very image of hell. Is my language too strong? Let the following picture of an after-battle scene, from the graphic pen of Dr. Russell, of the *Times*, be my answer:

"Let them fancy masses of colored rags, glued together with blood and brains, and pinned into strange shapes by fragments of bones. Let them conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, and disemboweiled corpses in uniform, bodies lying about in all attitudes, with skulls shattered, faces blown off, lips smashed, bones, flesh, and gay clothing all pounded together as if brayed in a mortar, extending for miles, not very thick in any one place, but recurring perpetually for weary hours, and then they cannot, with the most vivid imagination, come up to the sickening reality of that butchery."

And this is war! War conducted on *Christian* principles! This the fame of nations, and the "glory" of Captains who believe in the Bible, and the boast of men who sometimes "say their prayers!" O the base stupidity, the worse than folly of mankind! Should you Americans ever have to send a political representative to Europe, above all things let him be one who will frown upon the system that so ferociously mangles the "similitude of God" in man. We of the Old World need a better teaching; but if you appoint your military men on missions of high trust, and national importance, you will only help to perpetuate our bondage to the sword and the soldier. We want men of large human sympathies; but if you send those of another sort, it will be far better for all parties that you should keep such men at home.

The Franco-German war has ceased, certainly; but in what spirit? and with what credentials of honor, or humanity? As it commenced in sheer wantonness, so has it ended in utter disgrace. When Napoleon issued his inflated proclamation to the French nation in July of last year, he concluded it in these words: "A great people which defends a just cause is invincible." What then is the true logical deduction from that pregnant apothegm but that *his* cause was not a just one, or he would not have been defeated. And now, from his prison home at Wilhelmshohe, with a dismembered France before him, and its fair capital scarcely free from the conqueror's tread, he has the senseless daring to proclaim to the French people, that, "there is but one government which has issued from the national sovereignty, and which, rising above the selfishness of parties, has the strength to heal your wounds, to re-open your hearts to hope, and your profaned churches to your prayers, and to bring back industry, concord, and peace, to the bosom of the country." "But one government," meaning his own, that can do all this! If there is one man, who above all others, is the least likely man upon the earth to possess the government again, that "one" man is Louis Napoleon!

The indemnity to the Germans for having conquered France, is to make France pay, "five milliards of francs," which is equal to £200,000,000 sterling. Besides this mighty sum, M. Thiers informed the Assembly that the war expenses incurred outside Paris, exceeded "eleven hundred millions of francs," or £44,000,000 sterling! Surely France must have learned some wisdom from these heavy disasters! And if so, she will never try "wager of battle" again! If, however, these sorrowful lessons shall prove to have been thrown away upon her, a retributive providence will know how to teach such a nation that, "*Pride goeth before destruction.*"

Besides the above indemnity, France cedes to Germany, Alsace less Belfort; and the fifth part of Lorraine, including Metz and Thionville. These severe terms contrast strangely with the repeated assurances of M. Jules Favre, that the French would not yield "one inch of their territory, nor one stone of their fortresses." But in this world of ours, even warriors are doomed to eat their own words.

As to the "Eastern Question," that is *quietly* settled by a system of mutual concessions that will do far more to promote peace, than all the stringent restraints that pompous jealousies could impose. The age for haughty international restrictions is rapidly dying away.

I have but one other remark to make, and that is a pleasing one. On this side of the Atlantic we have men who can suffer to be laughed at. But never mind this, they are men of golden worth. On a recent occasion, it was proposed in our House of Commons, to add 20,000 men to our war forces. The following members of Parliament opposed the vote, and I am pleased to be able to record their names. Mr. Anderson, Glasgow; Mr. A. Illingworth, Knaresboro'; Mr. Reed, Hackney; Mr. Henry Richard, London Peace Society; Mr. Rylands, Warrington; and the tellers were Sir Wilfrid Lawson, and Mr. T. B. Potter. All honor to men who are faithful to the cause of Peace, "in *evil report*, and in good report."

PEACE TREATED ALLEGORICALLY.

BY WILLIAM G. HUBBARD.

See here, fond father! You have a bright-eyed boy, who climbs upon your knee, when you are come from work at night. You pat his cheek and stroke his hair, and say, "Charlie, how heavy you are grown! You soon can help me in the field or in the shop." But stop! To-morrow Charlie will be a man — Yes, a man, and good or bad as you shall know, when time shall make it known, too late for repentance to avail. But I want to buy him of you to-night. So for how much will you sell your boy to me, soul and body, to engage for life, be it long or short, in whatever service I may assign? Just say the word—fix your price, and be it high or low—'tis all the same. So come! be quick, for I *must have* your boy. You hesitate, and now another bidder comes. He's old, 'tis true, and haggard is his form, but there's cunning in his eye and oil upon his tongue, and so my chance is slim.

I had hoped to buy your boy, and sell him to the Lord: that he might buckle on the sharp-edged sword of truth, and fight with God against the hosts of hell.— That he might bear, with bloodless hands, a pure-white flag before a frowning world: to meet with jeers and ridicule, it may be, whips and prison bars, or thorny crown, and pass hard by the cross whereon our Leader has been slain. And for all this, endured until the end, which won't be long, I was about to offer, by authority of my Lord, a crown of gold, thick set with stars, a robe of white, a habitation built by God, high up, and near His throne, where everlasting joy abounds, and life which always lives. But now the devil comes and wants your boy, and you listen to his words. He says the army needs him and he must go and fight. Do you object? He answers thus, "War has always been and will be still, so what's the use to talk of peace?" The devil's plea right over again. But now he offers Charlie a captaincy; he talks of the glory of battle, and the fame of success, and the honor which he shall have from *all*, both good and bad, when he shall return a CONQUEROR.

He reasons thus: "Go out and burn a hundred towns and kill a hundred thousand men, let your lust run wild, and ravage as you go, let ruin mark your march, and if you but do it all in the borrowed name of 'country,' making occasional mention of 'liberty' and 'rights' the people will call you great, Christians (?) will honor you, and the multitude will give you place perhaps 'upon the throne.'" 'Tis thus this liar talks, and doting sire, I perceive you've listened to his Satanic majesty, pouring his swelling words into the ear of your son, till his brain begins to swim. Already he gives his name; but not for glory or a throne; rather to be led into a camp, where, by oaths, and wine, and woman, not too pure, his tender soul may be prepared for hell. This work well done, the battle then comes on. He is ready now to cut his way through human hearts, and so he does. You see his bloody sword, with heavy

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strokes cleave open wide the heads and hearts of all who come within his line. The hot blood foams within his veins. The fire in his eye, the devil well might emulate. His bosom heaves with passions hot from hell. He sets his teeth, and like a tiger with hunger mad, he gnashes on his prey. See him now! He lifts his sword with desperate rage, and cuts his path through human flesh, and many a brother, guilty of the crime of living in a country other than our heroe's own, for this great sin(?) pours out his blood beneath brave Charlie's feet.

But now the scene is changed. A cannon ball has broken his leg; a sabre cut is on his brow. A dreadful night with undressed wounds, upon the frozen ground is not the worst. The morning comes, but not with hope to him. His speechless form with hundreds more, is taken to the village church. A cup of water, a bit of bread, a bandage on his wounds; and life again re-animates the clay. She struggles hard to hold possession of her own. But alas! how vain! for death is on the march. The retreating forces fire the town, and soon 'mid shrieks and crackling flames he groans his last.—No! not his last, for he shall go to flames that never die, and groans that never cease.

Now, parent of this child, would you put up a "God forbid?" Then get you down upon your knees and pray the God of Peace, for Christ's dear sake, to have mercy on your soul and your son's soul. Then get you up and buckle on the "armor of your Lord" and with the "sword of truth," which sheds no blood, go fight for peace.

EXTRACTS FROM COMMUNICATIONS AND CORRESPONDENCE.

From Dr. J. J. Flouruoy, Athens, Ga.

LOGIC AT THE SOUTH.

War is good, at times, to punish wicked nations. It freed us in our old Revolution from British despotism. It saved to the United States the Union. However often wars are unnecessary and of bad tendency and effect, you must admit sometimes their necessity.

We answer: War is unmitigated evil; and if used to rectify *some* evil, its existence gives birth to *many* more evils! Our successful Revolution was deplorable in the fact of its being a necessity, as you say; for a peaceful and moral order of the world would have made MAN JUST TO MAN, and no king and peerage would under such a condition of things even exist, much less send troops to force a violent Revolution in reluctant Provinces. Moreover, the spirit of war, unless exploded from the American heart, now that we have liberty and exclusive sovereignty, will beget new warfare by cherishing the spirit to wage it, and encouraging military ambition, political denunciation, or religious phrensy.

How often has liberty been lost by war? How seldom is freedom gained by it? Now and then a Revolution like ours of 1776 succeeds, but it is the case in preparation to ninety-nine deplorable reverses. The ancient Roman Republic was born of the bloodless expulsion of the Tarquins. That Republic was irretrievably lost by the wars of the Triumviri, and the martial victory and usurpation of Augustus Cæsar.

The spirit of war only enacts new editions of Cain murdering the pious and unoffending Abel, his *brother*. How deplorable that our first, eldest born brother had such a history! What malignity, latent under form of admiration, envelopes military displays? How grave, hopeless and pinched, the toiling peasants of Europe, under colossal taxation and deprivations for supporting those drones, standing armies, which betoken ruin and the fell policy of mutual suspicion and foul rancor among *Christian* nations?

From Rev. Daniel Sawyer, So. Merrimack, N. H.

"Man not designed for war, but for peace."

In all the works of God, we find marks of design, clearly indicating that some special end was in view. And is man an exception in this?

The physical structure, the mental and moral organism of man, concur with Scripture in testimony to the truth that the human race was made to dwell together in one great brotherhood, with equal powers and privileges, and free to act in accordance with the divine law of benevolence.

Why were all men thus created, with this striking resemblance, physically, intellectually and morally, unless it was that they might enjoy a pleasurable intercourse, all seeking the public good with a constant flow of sympathy from heart to heart, sending a thrill of joy through all realms, even the most distant, and all to hold communion with their infinite Creator?

We do not find in the creation of man, any adaptation to a life of war and bloodshed. He has no natural weapons of warfare. On the contrary, feet were given him to move with gentle step to the relief of suffering humanity, hands to bestow beneficent gifts, ears to listen to calls for help, eyes to weep over suffering humanity, a tongue to speak words of sympathy to soothe the afflicted.

Hence, we come to the conclusion, that God designed human beings to dwell together in union and peace; to love one another. It was through the effects of the fall from the upright state in which man was created, that "many inventions" were sought out to destroy each other's life and property, and take peace from the earth. Not till then were implements of war invented to supply the lack in the divine arrangement.

From M. R. Hull, Cambridge City, Ind.

Which is the greater treason, to be false to the government of the United States, or the government of Heaven? Which is the more reprehensible, to oppose the administration of Abraham Lincoln, or to decry the administration of the "*Prince of Peace?*" If I am to judge the tree by its fruits, I behold Christendom at large,— with here and there exceptions,— repudiating the holy precepts of Jesus, ignoring the sacred injunctions of the Most High for the bloody code of Cæsar.

From Rev. Abel Stevens, LL. D., Brooklyn, N. Y.

I shall promote your good cause with all my heart, through my present connection with the press, and you may depend upon my thorough and enthusiastic fealty to it, whether you hear directly from me or not.

I think the general mind of Christendom is just now ready for some well considered scheme of permanent pacification, but it must be one which shall not obtrude any very *radical features* (however good *per se*,) and that shall be stamped with sober and commanding statesmanship. Senator Sumner once discussed I think, the problem of a Peace International Tribunal, before the anniversary meeting of the Peace Society. If he would bring up the question in Congress, it might at least agitate public attention, and that is always a good thing for truth. A movement of this kind in the American Congress, or British Parliament would be of immense advantage, and there are some good men in each body who could not well resist the call to become its representative advocates.

From Rev. W. Jackson, Johnsonsburg, N. Y.

I am gratified to see the increase of interest in the cause of Peace, and the Peace Society. You have reason to be encouraged in the good work in which you are engaged.

From Rev. William G. Haskell, Galesburg, Ill.

Although a musket and sword-bearing soldier during the latter half of our American civil war, I am deeply interested in the literal and complete fulfilment of the prophecy of "peace on earth and good will to men."

Doubtless the same thought will occur to many of you who are immediately engaged in forwarding the Peace cause, but I give the suggestion:—Why is it not a most opportune time to move for the organization of an International High Commission, to be composed of one representative from each Government, of the New and the Old World, to whom may be referred for arbitrament (as in the case of the Alabama Claims) all questions which are now settled (?) by blood and pillage and tears?

From W. J. Cleland, Wilton, Minn.

I have received the January and February numbers of the *Advocate of Peace*, for which you have my thanks. The great and important subject of which they treat, and which, as I understand, your Society aims to introduce to the consideration of

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the human family, is one which has been too little considered. I hope that your society will be the means in the hands of God of effecting a reform on this subject. It has my earnest prayers for its success.

From Rev. Leman N. Barber, Westfield, Ohio.

I cordially endorse the sentiments of your Society, and most earnestly hope that the principles which it advocates may become the ruling principles of the world.

Your Society may ever count on the determined effort of another worker in its cause, so glorious, and so heaven-like.

From Rev. Owen Hicks, Fort Munroe, Va.

I fully endorse the teachings of the *Advocate*. I think it the duty of every minister to earnestly second the cause you advocate. Wherever I am this coming year, I shall give attention to the cause by preaching and taking up a collection.

From Rev. J. L. Robertson, Plumer, Pa.

I am much pleased with the copies of the *Advocate* which I have received, and most heartily bid you "God speed" in your work of disseminating peace principles, and endeavoring to eradicate the idea—*A relic of barbarous time*—that national differences and quarrels can only be settled by the arbitrament of the sword. Only, however, through the establishment of His Kingdom, who is the "*Prince of Peace*" will the golden age dawn; when "nations shall beat their swords into ploughshares, and their spears into pruning-hooks, and *learn war no more*." That glorious day is coming. The "Peace Society" may be regarded as the *morning star* heralding the dawn. God grant it! and pour out His Holy Spirit and *shed abroad His love in every heart!*

From Rev. Joseph Bennett, Matherton, Mich.

I have received two numbers of the *Advocate of Peace*, and to me it is the "harbinger of joy," the rift in the granite rock, the bowlder of error that has since Cain began the carnival of demons, blocked up the way of truth.

I do remember too, that I hold a commission from the Prince of Peace, and that the constitution of His empire is "Peace on earth." I too, feel at times that I am a lineal descendant of "Old Adam" but the good Book tells of one Paul, who after all his wondrous life of conversion and revelations, and miracle-working, and mental and spiritual power, still had to "keep Old Adam under." I suppose every Christian has to do it, every nation must do it, if they will be happy here as nations, happy hereafter as individuals.

A SENSIBLE VIEW OF WAR.

We clip the following from an exchange giving, as we think, not only just but thoughtful views of war:—

"If it be said that in the present condition of the world wars are unavoidable, is it not quite time that Christian civilization should devise some system by which wars may be averted? It is true that the modern sentiment upon the subject is much improved, and that the sovereign or the nation which provokes war, or takes the initial step towards hostilities, is held to a strict account before the bar of public opinion. But this informal tribunal is entirely powerless to enforce its decrees. The absorbing interest with which the world watches the varying successes and defeats of the armies engaged, soon causes the beginning of the contest to be lost sight of, and the victorious party in the end conquers not only his martial foe, but too often public opinion also. The savage excitement with which men and women, too, watch the progress of a war, applauding cruel victory, affords a key to the secret of the pleasure with which modern Spaniards watch a bull-fight, and the ancient Romans witnessed a gladiatorial combat. The purely animal instinct of mingled fear and admiration with which men regard ferocious courage is a human propensity which no teaching has hitherto been sufficient to eradicate.

Yet, as we have said, public opinion is correct enough when the case is presented in the abstract; and in any case, before blood is drawn and the fearful excitement begins, war is deprecated. We hear a great deal said about "this nineteenth century," the wonderful achievements which have marked the progress of practical knowledge; the amelioration of political conditions which have taken place, and the triumphs of charity and mercy which have marked the era. Is it too much to hope that, during the remaining years of the century, something even better than all this may be devised, and carried into practice? May we not hope that the money now wrung from our sympathies to repair the ravages of war and other evils, may find employment in a more direct mode of mercy—that of averting war and wretchedness? Or must the war still go on causing distress to give exercise to charity, making wounds that they may be healed, creating orphanage that it may be relieved?—*Philadelphia Ledger.*

RUSKIN ON WAR AND WOMEN.

Mr. Ruskin, at the close of a recent lecture on war, addressed to the Royal Military College, Woolwich, made the following remarks to the ladies present:

I, for one, would fain join the cadence of hammer-strokes that should beat swords into plowshares; and that this can not be, is not the fault of us men. It is your fault. Wholly yours. Only by your command, or by your permission, can any contest take place among us. And the real, final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good and religious, however self-sacrificing for those whom you love and honor, are too selfish and too thoughtless to take much pains for any creature out of your immediate circles. You fancy that you are sorry for the pain of others. Now, I just tell you this; that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke china upon your own drawing-room tables, no war in civilized countries would last a week. I tell you more, that at whatever moment you choose to put a period to war, you could do it with less trouble than you take any day to go out to dinner. You know, or at least you might know, if you would think, that every battle you hear of has made many orphans and widows. We have none of us heart enough truly to mourn with these; but, at least, we might put on the outer symbols of mourning with them. Let but every Christian lady who has a conscience toward God vow that she will mourn, at least outwardly, for His killed creatures. Your praying is useless, and your church going mere mockery of God, if you have not plain obedience in you to your conscience. Let every lady in the happy classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black—a mute's black—with no jewel, no ornament, no excuse for an invasion into prettiness: I tell you again, no war could last a week.

SPURGEON ON WAR.—George Fox has left us a third great legacy, namely his testimony against the abomination of war. When I first read George Fox's Life, I could think of nothing but Christ's sermon on the mount. It seemed to me that George Fox had been reading that so often that he himself was the incarnation of it, for his teaching is just a repetition of the Master's teaching there, just an expansion and explanation of the primary principles of Christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms being converted, I rejoice; but whenever I hear of a converted man taking up arms, I mourn. If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this, I cannot understand; surely it must be through the blinding influences of the society in which the Christian church is cast.

The early cessation of hostilities between Germany and France is a gratifying result of the Peace Movement in the United States.

BURKE says, "That war suspends all the rules of moral obligation."

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, MAY, 1871.

POPULAR OBJECTIONS TO THE PEACE CAUSE.

It is surprising, how desirous some people are to find arguments for the cruel and barbarous warfare, which the civilization and Christianity of the nineteenth century still tolerate. If they would only as carefully study and weigh the arguments on the other side, they would do better and come to a safer result.

And first: The old wars of the Old Testament times, under the leadership of Joshua, David, and different kings and judges, which God seemed to sanction — the destruction of the Canaanites and other incorrigible sinners by the Divine command still are quoted as giving authority for all the deeds of blood which are perpetrated in these later days. I wish such lovers of "the times of this ignorance" which the apostle says "God winked at," would remember how it is written, as if on purpose for their instruction and admonition, "but He *now* commandeth all men everywhere to repent." It would do them good to read often and inwardly digest the Sermon on the Mount and to learn from Christ's own lips that the principles of His Kingdom and Dispensation are somewhat in advance of the "olden time." The world ought to make some progress as it nears the millennium and the centuries come and go.

When God gives King William or Napoleon as plain a command as ever Joshua or David had to do a certain work of destruction, we will accept it as the voice and work of God then as well as now, and make a record of it as of the Noachian deluge, the rain of fire and brimstone on Sodom and Gomorrah and the ten plagues on Pharaoh. "This is the finger of God."

Again: We never cease to hear of the good which comes of war — how the latest war in our own country was the means of the abolition of slavery — how the war hardly yet closed in Europe has crippled the power of the Pope and produced other changes, which promise well for civilization and the progress of a pure Christianity. And there never yet was a war when some apologists for it were not quick to discern what they considered good, which seemed to satisfy them, notwithstanding the evil. People have different views of these so-called good effects. But granted good comes of war, have we yet to learn that no good end ever yet justified bad means and that not even the infinite good connected with Christ's redemption made Judas or the murderers of the Prince of Life anything better than murderers — wicked men, without excuse — for whom it had been better if they had never been born. No — it will not answer to justify war because of any supposed benefits which may come of it. If the "wrath of man" praise God and profit the world, it is *wrath*, without excuse, and its penalty is sure to come upon the wrong doer.

You are a non-resistant, then, are you? A pretty man to be sure, to stand by and see your wife insulted and not vindicate her honor? This is a standing argument against peace societies and peace principles. The world must have standing armies and the military profession must be foremost in all and all the skill and art and machinery of the race must keep busy night and day contriving and manufacturing the implements and enginery of death, because, forsooth, by some possibility, once in a lifetime, or once in a thousand of lives, an assault might be made upon the property, life or good name of yourself or some member of your family. Who does not know that such assaults are most apt to be made upon those who use "carnal weapons" and who may be said to provoke assault by their customary resort to force. It can be proved, I think, by the study of facts, that the families of Friends, who are known to rely upon reason and God's care rather than brute force, are less often molested than any others. Men are oftener attacked than women. But we are not called upon to argue this point in connection with the objects and aims of the American Peace Society. That Society was not designed to eradicate the instinct of self-preservation, and those tender husbands and concerned wives who have been exercised in their minds lest they should lose their lives, or what is worth more yet, their honor, by embracing its principles, are invited to learn its *precise object* as it is thus expressed by one of its founders, who ought to know:

Its precise object is to do away the custom of War. It does not inquire how murder, or any offences against society shall be punished; how force shall be used for the suppression of mobs, and other popular outbreaks; by what specific means government shall enforce its laws, and support its rightful and indispensable authority; to what extent an individual may protect himself or his family by violence against murderous assaults; how a people, deprived of their rights, shall regain and preserve them, or in what way any controversy between a government and its own subjects shall be adjusted. With such questions, however important, the cause of Peace is not concerned. It does not embrace even all *kinds* of peace, such as that of individuals, families or neighborhoods, but concerns itself solely with the intercourse of nations for the single purpose of abolishing their practice of War. It is peace in this sense alone that it seeks, and only this kind of war which it aims to do away, and thus labors to abolish merely the practice of nations settling their disputes by the sword.

In accordance with these views, the Peace Society in its constitution says, "Its object shall be to illustrate the inconsistency of War with Christianity, to show its baneful influence on all the great interests of mankind, and to devise means for securing universal and permanent Peace." Such is its sole aim; the constitution provides that "its *object* shall never be changed;" and all persons willing to labor for this object, whatever their views respecting wars strictly defensive, if there be any such, it invites to co-operation and membership.

"Beat your ploughshares into swords, and your pruning hooks into spears."

An esteemed Quaker Friend of ours was surprised to find this in his Bible. But it is there, in the tenth verse of the third chapter of Joel; and it is a terrible passage — terrible, I mean, to the wicked, and men of war and blood, when viewed in its connection. It is addressed to such — to those who boast of their strength, and who fill the world with wonder at the report of their valor and might. They are proud and wicked giants in wickedness, The great God calls upon them to come and meet Him in the "valley of Jehoshaphat," and they will need all their swords and spears — yea, they must multiply them. "Beat your ploughshares into swords and your pruning hooks into spears," for the Lord, "the hope of his people," and "their strength" is about to appear against you, that men may know there is a "God in Zion." Is it not a terrible passage to all the enemies of the Lord, and to all those "who take the sword?" It is like the challenge of the Lord, through his servant Elijah on Mount Carmel to the prophets of Baal. So far from being an argument for war, it is a mighty argument against it.

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WILLIAM PITT FESSENDEN.

In the last number of the *New England Historical and Genealogical Register*, which, by the way, is an admirable antiquarian journal, is a most interesting biographical sketch of William Pitt Fessenden, late of Portland, Maine, from which we make the following extract, exhibiting a trait of character charming to behold in any man — above all a public man — and which is as beautiful in a body of men and in a nation as in a single individual. Any man and any number of men are ennobled and honored by a full and frank acknowledgment of wrong when in the wrong and by making every possible reparation for their wrong doing. This is the spirit which is required to bring about a condition of peace and trust among the nations, so that the sword can be sheathed and a call for a general disarmament heeded:

His heart was as tender as a woman's and an appeal was never made in vain to the kindness which ruled his character.

Once an estrangement between him and another senator occurred on account of a few words spoken in debate. After a few days that senator sent him from his desk a note, saying: "If I have offended you, I ask your forgiveness. If you have offended me, I have forgotten it." Mr. Fessenden did not keep back his tears, as he crossed the Chamber to shake hands with his old friend from whom he had been temporarily separated.

Another striking example has been published:

Mr. Fessenden once made a remark which was interpreted as an insult to Mr. Seward. When informed of it and seeing such a meaning could be given to his words, he instantly went to Mr. Seward and said: "Mr. Seward, I have insulted you; I am sorry for it. I did not mean it." This apology, so prompt, frank and perfect, so delighted Mr. Seward that grasping him by the hand, he exclaimed: "God bless you, Fessenden, I wish you would insult me again."

Mr. Williams, Senator from Oregon, in his eulogy before the Senate said: "I was a member of two committees of which Mr. Fessenden was chairman, and once only did his anger break out into hasty words towards me; but in a few moments he came and in the kindest, most apologetic manner expressed his regret at the unpleasant occurrence."

A PLEA FOR PEACE.

THE CHRISTIAN MINISTER'S APPEAL TO KING WILLIAM.

Martin Paschaud, the eminent French Protestant pastor, was a candidate for election to the National Assembly. In his appeal to the voters he gave the two following letters as his "profession of faith." This venerable minister was the founder of the International and Permanent Peace League, and now is a member of its Executive Committee. Though King William, Bismarck and Moltke doubtless smiled at the simplicity of the French pastor, they must have been touched by his sincerity and beautiful spirit. The letters deserve a careful reading:

To their Majesties the Emperor of the French and the King of Prussia:

Sires,— You are Christians; you adore the same God, you read the same Gospel, you acknowledge the same Christ. Permit me, with the respect due to your rank, but with the firm conviction of a duty to be performed, to awaken in your hearts in this supreme crisis an echo of the will of God, of the precepts of the Gospel, of the example of Jesus Christ.

Sires,— It is *not* God's will that men should tear each other to pieces like wild beasts. It is that they should love and aid each other as his own children. By causing them to slaughter each other on battle-fields, do you not dread yourselves to violate, and cause others to violate, that *will of God?* The *Gospel* commands us to be reconciled to our brother, offending or offended. By drowning offences in blood, do you not dread to trample the Gospel under foot? Jesus Christ went about doing good, pardoning outrage, praying for his murderers. By carrying everywhere fire and sword, by exterminating thousands and thousands of victims, do you not dread to lose the right to be called disciples of Jesus Christ?

Sires,— Politics have been powerless in your counsels; let Religion exert its influence. We shall all appear before Him who reigns in Heaven; let us hasten to seek for justice rather than glory, mercy rather than vengeance, the eternal blessings of the human race rather than the ephemeral splendor of our own elevation. After so many cruel emotions, let the Te Deums of Union and Peace be heard on both banks of the Rhine, and let no more tears be shed, save those of joy and gratitude to your Majesties. In the name of some friends, the founder of the Peace League,

MARTIN PASCHAUD, *Pasteur.*

Paris, July 18, 1870.

To the King of Prussia:

Sire,— Christmas approaches. A celebrated preacher, the Pere Hyacinthe, lauding one day Protestant countries, and showing their incontestible superiority to the Catholic, exclaimed, "Do you know, bretheren, why Prussia conquered at Sadowa? Because every Prussian soldier carried a Bible in his shako." This Bible, Sire, you know in what terms it hails Christmas. When the prophet announced the great Liberator, they called him the *Prince of Peace.* When Jesus was born at Bethlehem, angels sang, *Peace on earth.* When he preached on the mountain, he said, *Blessed are the peacemakers.* When he quitted his disciples, to go to his Father and our Father, he repeated: *Peace be with you.*

Sire,— The world must not reproach the Prussian soldier with having torn out of his Bible these august and holy pages, leaving only those where the Lord of Hosts is cruelly invoked by slayers of men, worthy descendants of Cain. Your Majesty yourself — excuse, Sire, the better expression of my unspeakable anguish — your Majesty who meditates, "destroying by famine or fire the inhabitants of the new Gomorrah," must not seem to have forgotten that the avenging God, whose minister he styles himself, would have spared even that city, had it contained only ten righteous.

Sire,— You have recently celebrated the memory of your illustrious Reformers. Do you not run the risk of compromising their work — the tree being known by its fruit?

And in a few days you will celebrate Christmas — that is, you will enter into communion with the Divine Master who said, "If thou bringest thy gift to the altar, and remembereth that thy brother hath aught against thee, leave this thy gift before the altar; go forth and be reconciled with thy brother." Oh, Sire, it is yet time, elate not your soul against such teachings, such examples. Sheathe your bloody sword. Enough of horrors; enough of mourning; enough of wounds; enough of vengeance and hate!

Peace! peace! peace! And let us all, on each side, wiping away our tears, binding up our wounds, humbled by the thought of our sins, but trusting in Divine forgiveness, each in his own dwelling beneath the bright Christmas-tree, repeat with our wives and our children — never more to forget it — the song of blessing, of love, and of pity. Glory to God in the highest. Peace on Earth. Good will towards men.

PASCHAUD, *Pasteur.*

Dec. 12, 1870. —*Christian Register.*

FRATERNAL CORRESPONDENCE.—The Emperor of United Germany recently wrote to the Emperor of Russia:

"We have thus arrived at the end of the glorious and bloody war which has been forced upon us by the frivolity of the French. Prussia will never forget that she owes it to you that the war did not enter upon extreme dimensions. May God bless you for it! Yours till death,

WILLIAM."

The Emperor of Russia replied the same day:

"Many thanks for the communication of the Preliminaries of Peace. I share your joy. May it be the will of God that a durable peace follows! I am happy that I could prove to you my sympathy as a devoted friend. May the friendship which unites us insure the happiness and the glory of both countries.

ALEXANDER."

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THE LONDON PEACE SOCIETY.

The organ of this Society, the *Herald of Peace*, speaks very flatteringly of the American Peace Society and the present administration of its affairs after this sort:

This long-established Association has lately entered upon a renewed course of vigorous action under the leadership of its new secretary, the Rev. Amasa Lord, who has infused much spirit and enthusiasm into its operations. It has especially taken in hand two most important spheres of effort — viz.: the indoctrination of the American press and editorial body with peace principles, and the promotion of a more friendly spirit towards Great Britain. We most cordially wish every success to our New England friends in these most laudable efforts.

We may add here, without the knowledge of Mr. Lord, that "the vigorous action of the new secretary," which wrought such wonders in connection with the Bible cause in the State of Illinois and has already done so much for the Peace cause, is wearing perceptibly upon the health and vital power of a man, who manifestly has been over-worked, Dr. Beckwith shortened the number of his days by his faithful devotion to this cause. It is to be hoped his successor may fare better. Where are the laborers who will enter into this "plenteous harvest" and reap where the apostles of peace, who rest from their labors, have so faithfully and successfully sown?

REV. DR. GUTHRIE (OF EDINBURGH) ON PEACE AND WAR.

THIS well-known gentleman has addressed the following very able letter to an Edinburgh newspaper, from which the following are extracts:—

I wish that the ministers of all its pulpits, according to the good old fashion of "preaching to the times," would seize the opportunity which Providence presents, of setting forth the hideous atrocities, the sufferings, the wrongs, and outrages that are inseparable from war; and also of denouncing the warlike spirit which breathes in too many of our public journals; urging us, on the most trivial pretexts, for treaties that never should have been made and cannot too soon be set aside, and for national honor, which is often but another name for national pride, to fly to arms, as if arms ever did or could settle the substantial merits of any question. For the ministers of religion to do this would, as much as preaching the fullest, soundest orthodoxy, become the servants of the Prince of Peace.

From the pictures, vivid but sad and sickening descriptions, given us by correspondents of the public journals, many I know turn away. They won't read them. I do—with pain no doubt, but with profit; wading through their bloody and shocking details that I may hate war and love peace the more. And how any man can in fancy accompany the correspondent through these hospitals where there lies on this bed one with half his face blown away by a shell; on the next another with both his limbs carried off by a cannon ball; on the next the only son of his mother, and she a widow, with a bullet through his lungs, vomiting up his life's blood; and on the next the mangled body of one who will fight no more, nor return to see his children houseless, and their happy home a blackened ruin; how—to say nothing of the carnage of the battle, and of the dead bodies that lie on the field thick as sheaves in harvest—any man can contemplate such a spectacle and talk glibly of war, passes my comprehension.

Why should these horrors be perpetrated? Is war either a rational or a Christian way of settling the differences which—so long as there are many men, many minds—must occasionally fall out between nations as between families or individual men? No man, but a lunatic, will dare to say it is; or that the issue in a battlefield, as it does or should do in our courts of law, turns in any degree on the real merits of the case. The issues of a campaign or battle never settle who is the wronged and who the wrong-doer—which of the two parties was the aggressor—no more than in yon field where two bulls are goring each other to death, or in this street where, with bloodshot eyes, and bloody jaws, and a brutal crowd around them, two mastiffs have their teeth fastened in each other's throats.

That is their way of settling their disputes—who will say it should be ours? It is might, not right, that determines the issues of war: and to take, for example, the sanguinary contest between the French and Germans, everybody knows that the issue turns not on the merits of the question: no, nor even on the lofty courage, the patriotism, the keen sense of honor, the martyr-like endurance, which, though not virtues, are nearly allied to virtue. The trial there is not which is right and which is wrong, but which of the two nations has the animal constitution best able to stand damp, frost, and hunger? which has most men wherewith to feed and fill the grave? which is best supplied with beef and bread? which can cast guns of the longest range and largest calibre?—things that are quite foreign to the merits of the question, and all of which—were it of the smallest importance to settle them—might be settled without the loss of a single life. How monstrous such a war—unreasonable as well as unchristian!

Yet one great and good result may issue from it. He who maketh the wrath of man to praise Him may, by the dreadful sufferings it entails, open men's eyes to the horrors and absurdity of war—to the duty and necessity of seeking some other way than cutting each other's throats—some rational and Christian way of settling international disputes. Why should such hopes be regarded as Utopian? It is not so very long ago since our Highland chiefs and Lowland barons settled their quarrels with the sword; and carrying havoc into each other's territories, reduced cottage and castle to a heap of smoking ruins. It is within my memory, and that of numbers still alive, that insults were avenged and points of honor settled with duelling pistols—many at that time maintaining that without the right of challenge, to call a man out and shoot him, lodge a bullet in his heart or brain, it were impossible to protect your honor or preserve the amenities of society. I have lived to see all that exploded; and duelling—which is just war on a small scale—universally condemned as a practice as contrary to reason as to the word of Him who says "Thou shalt not kill."

Now, if the universal and happy practice of the country is, coming up to Edinburgh, or going to London, or in provincial courts of law, to refer all matters of dispute, of right and wrong, to the judgment of competent and impartial arbiters—which our judges are, or should be—why should not nations calling themselves Christian, and boasting of their civilization, agree to settle their differences after a similar fashion?—thus getting rid of "standing armies," which, apart from their enormous expense, are, in consequence of an enforced celibacy and other demoralizing causes, to a large extent "standing immoralities;" and getting rid also of those frowning fortresses which but protect the duration and aggravate the horrors of the war. To constitute such a court of arbitration, with power to enforce its decrees, there is nothing wanted but a will. When the curtain falls on the stage of this dreadful tragedy, let the innocent sufferers and horrified spectators of it compel their rulers to take steps for that purpose, and it is done—another added to the many examples of the adage, "Where there's a will there's a way." Arbitration is already in many cases resorted to—why should it not be among nations as among individuals the universal rule, the only method resorted to for settling disputes? Some such plan must be in the future—time is pregnant with it: else the blessed days—for differences will arise between nations as between men while the world lasts—would never come that shall come, when swords are beat into ploughshares and spears into pruning hooks, "the whole earth is at rest, and is quiet: they break forth into singing."

I wish the King of Prussia, who had a fair opportunity, had initiated and inaugurated that blessed era. I fancy he himself wishes so now. When, at Gravelotte and Sedan, he had rolled back the tide of invasion and plucked her boasted laurels from the brows of France, it had been well for him, and a noble example for the world to admire and other kings to imitate, had he stayed his foot; saying to his cowed and conquered enemy—You invaded my country, I will do yours no such wrong; standing on this frontier, I appeal to the neutral Powers of Europe; for the sake of humanity, that no more blood be shed, no more wives made widows, no more innocent children reduced to orphans, no more happy homes sacked and desolated,—I refer

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the quarrel to their arbitrament; let them settle how it should be settled, and if you will not accept the verdict, I wash my hands of the consequences. By such an attitude, by playing such a part, he had won a nobler place than any king holds in the page of history—won the blessings of many that were ready to perish; and, alas! have perished; and had something to think of in the meditations of the night, on a dying bed, more grateful to recall than the plaudits with which kings, nobles, warriors, and statemen may hail him Emperor. There is a nobler title than king or Kaiser—"Blessed are the peacemakers, for they shall be called the children of God."

PEACE.

The horrors of war are just now making a deeper impression than ever on the popular mind, owing to the close contact with the battlefield and the hospital into which the railroad, and the telegraph, and the newspaper have brought the public of all civilized countries. Wars are fought out now, so to speak, under every man's and woman's eyes; and, what is perhaps of nearly as much importance, the growth of commerce and manufactures, and the increased complication of the social machine, render the smallest derangement of it anywhere a concern and trouble to all other nations. The consequence is that the desire for peace was never so deep as it is now, and the eagerness of all good people to find out some other means of deciding international disputes than mutual killing never so intense.

Now, what are the agencies which operate in producing the *frame of mind* which makes people ready to go to war on small provocation? It is at these the friends of peace must strike, *in time of peace*, and not after the cannon has begun to roar, and the country has gone mad with patriotism and rage. They are, first of all, the preaching in the press, and elsewhere, of the false, damnable, and pernicious doctrine, that one nation gains by another's losses, and can be made happy by its misery; that the United States, for instance, profits in the long run by the prostration of French, German, or English industry. One of the first duties of a peace society is to watch this doctrine, and hunt it down wherever they see it, as one of the great promoters of the pride and hardness of heart which makes war seem a trifling evil. America can no more gain by French or German ruin, than New York can gain by that of Massachusetts. Secondly, there is the mediæval doctrine that the less commercial intercourse nations carry on with each other, the better for both, and that markets won or kept by force are means of gain. There has probably been no more fruitful source of war than this. It has for three centuries desolated the world, and all peace associations should fix on it, wherever they encounter it, the mark of the beast. Thirdly, there is the tendency of the press, which is now the great moulder of public opinion, to take what we may call the pugilist's view of international controversies. The habit of taunting foreign disputants, sneering at the cowardice or weakness of the one who shows any sign of reluctance in drawing the sword, and counting up the possible profit to its own country of one or other being well thrashed, in which it so frequently indulges, has inevitably the effect not only of goading the disputants into hostilities, but of connecting in the popular mind at home the idea of unreadiness or unwillingness to fight with baseness, and meanness, and material disadvantage. Fourthly, there is the practice, to which the press, orators, and poets in every civilized country steadily adhere, of maintaining, as far as their influence goes, the same notions about national honor which once prevailed about individual "honor"—that is, the notion that it is discreditable to acknowledge one's self in the wrong, and always more becoming to fight than apologize. "The code" has been abandoned in the Northern States and in England in the regulations of the relations of individual men, and a duellist is looked on, if not as a wicked, as a crackbrained person; but in some degree in both of them, and in a great degree in all other countries, it still regulates the mode in which international quarrels are brought to a conclusion.

Last of all, and most important of all, it is the duty of peace societies to cherish and exalt the idea of *law* as the only true controller of international relations, and discourage and denounce their submission to *sentiment*. The history of civilization is the history of the growth amongst human beings of the habit of submitting their dealings with each other to the direction of rules of universal application, and their withdrawal of them from the domain of personal feeling. The history of "international law" is the history of the efforts of a number of rulers and statesmen to induce nations to submit themselves to a similar régime—that is, to substitute precedents and rules based on general canons of morality, and on principles of municipal law, for the dictates of pride, prejudice, and passion, in their mode of seeking redress of injuries, of interpreting contracts, exchanging services, and carrying on commercial dealings. Their success thus far has been only partial. A nation, even the most highly civilized is still in its relations with its fellows in a condition somewhat analogous to that of the individual savage. It chooses its friends from whim or fancy, makes enemies through ignorance or caprice, avenges its wrongs in a torrent of rage, or through a cold-blooded thirst for plunder, and respects rules and usages only fitfully, and with small attention to the possible effect of its disregard of them on the general welfare. The man or the woman and, let us say, "the mother"—since that is supposed to be in this discussion a term of peculiar potency—who tries to exert a good influence on public opinion on all these points—to teach the brotherhood of man as an economical as well as a moral and religious truth; to spread the belief that war between any two nations is a general calamity to the civilized world; that it is as unchristian and inhuman to rouse national combativeness as to rouse individual combativeness; as absurd to associate honor with national wrongdoing as with individual wrongdoing; and that peace among nations, as among individuals, is, and can only be, the product of general reverence for *law* and general distrust of *feeling*—may rest assured that he or she is doing far more to bring war to an end than can be done by the most fervid accounts of the physical suffering it causes.—*The Nation.*

TESTIMONY FOR PEACE.

The following is an extract of an interesting letter from Mr. Charles Bowles, American Banker of Paris, to Monsieur Achille Adam, Mayor and Banker of Boulogne:—

MORAL ALLIANCE OF ALL POPULAR INTERESTS.

Finally, believing as I do with a devotee's faith in the destiny of the West; born almost without prejudices, in a cosmopolitan, *intermediate* Country, which belongs as much to the French people as it does to me, I desire most earnestly to see the closest relations between the country of my birth and that of my temporary adoption. I wish to see France and her people allied in heart and linked in arm with the English-speaking peoples, whether in America, in England, or elsewhere. I pray that we may live to see an alliance between these peoples against purely animal force, *wherever* it may exist—be it in China and America, where our flags have already joined in bygone days; or be it in Europe, where combinations of such force still continue to threaten our peace and affront our common-sense and manly dignity.

By this alliance, I do not mean one of arms, for it must be distinctly understood, both now and hereafter, that no armed intervention, either of America in Europe, or Europe in America, is deemed by us admissible.

THE ARBITRATION OF AN INTERNATIONAL CONGRESS.

I hope to live to see the peoples whom these false principles now mislead, converted by the stern discipline of coming experience into peace-lovers—worthy and welcome members of the Confraternity of Europe; and I know that this is only to be brought about in view of the present perilous situation by an alliance of all that are high-minded and peace-loving.

I may be called Utopian, but I have no fear therefor.

In 1864, as delegate from the United States to the International Congress at Geneva, I had the honor to be one of the framers of the treaty which adopted the red cross of international neutrality. That Congress, which was one of the legitimate results of the work of our United States Sanitary Commission, was at the time called Utopian, but in little over six years we have lived to see the international principles there codified, spread to all nations, and their emblematic red cross is now universally known and recognised. That Congress was, I am convinced, but the precursor of others by which all honest and peaceful nations will seek to neutralize as well, first their commerce, next their private property, and lastly their persons and the personal rights of the majority.

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ADDITIONAL BOOKS, MAGAZINES AND PAPERS RECEIVED.

From Henry Hoyt, 9 Cornhill, Boston.

Down in a Saloon: or, *The Minister's Protégé*. By Mrs. Mary Spring Walker, author of "Both Sides of the Street."

An interesting story of a boy, whose career, as we are introduced to it, begun in a saloon where his father died, but was continued in a minister's family, and at length transferred to a grandmother's dwelling, which was very much in need of a daughter's child to relieve it of its dreariness. Of course the boy was married when he came of age, and it was to the minister's daughter, who had proved a great blessing to him by leading him to Christ. This minister would have been a worthy member of the Massachusetts Society for the Prevention of Cruelty to Animals. There is an interesting account of his method of subduing a stubborn horse, which we have transferred to our columns in the "Children's Department."

Captain John; or, *Loss is Sometimes Gain.*

The hero of the story is unjustly accused and convicted of a crime, of which his innocence appears after the term of imprisonment expires. But the real culprit and his accomplice suffer the penalty in the end, although not under the sentence of any earthly court, proving "the way of transgressors is hard." Suffering innocence is rewarded even as Capt. Tom Wood and Aunt Esther were sure it would be. These last are interesting characters.

Queen Rhoda; or, *Follow Me.*

This is the history of a school girl, possessed of a superior mind and a controlling influence which gave her the name of "Queen" in the school. She awakes to the idea of a Christian life and seeks to realize it in her own experience. She makes unusual conquests over herself and is an instance of what may be gained by a constant struggle to resist evil and do right. This young disciple of Jesus has a missionary spirit and abounds in daily labors for the Master. The influence of the book cannot fail of good to our young people, if they will read it and be goverened by its principles.

We have also received from the same prolific and most enterprising Publishing House:

Charity Hurlburt. By C. C.

Into the Highways. By Mrs. C. E. K. Davis.

The above we have not had time to read and it is not our habit to give an account of books or express an opinion concerning them, unread, only we may say Mr. Hoyt's endorsement and publication of a book are very much in its favor.

From B. B. Russell, 55 Cornhill, Boston.

Prussia and the Franco-Prussian War.

Containing a brief narrative of the origin of the Kingdom, its past history, and a detailed account of the causes and results of the late war with Austria; with an account of the origin of the war with France and of the extraordinary campaign into the heart of the Empire. By John S C. Abbott.

Every Boy's Magazine. Boston, Mass.

American Stock Journal. Parkesburg, Pa.

The Impetus. Brockville, Ont., Canada.

Volunteer Review—Military and Naval Gazette. Ottawa, Canada.

Hour Glass. Boston, Mass.

Messenger of Peace. New Vienna, Ohio.

Nineteenth Century. Dayton, Ohio.

American Newspaper Reporter. New York City.

Speeches of Senator Schurtz and Representative Kelley. Washington.

War and Christianity. An Address from the Religious Society of Friends in Great Britain on the present War.

Saturday Review. Bothwell, Ontario.

Paterson Volksfreund. Paterson, N. J.

German. Glad to have it on our exchange list. More German papers the better.

The Guide. Port Hope, Ontario.

Children's Advocate. St. Louis, Mo.

The Stockholder. New York City.

The Boy's Telegraph. Pittsburgh, Pa.

Weekly Journal. Lewiston, Me.

Iowa, the Home for Immigrants. A Treatise on the Resources of Iowa. Des Moines. Iowa.

Twenty-Second Annual Catalogue and Report of the New England Female Medical College. Boston; Published by the Trustees, and to be had gratuitously at the College.

The "College" is on East Concord St., opposite the City Hospital. It has a liberal lot and is admirably located for good air and health. We believe in the aims of the College, even the thorough training of women for medical practice. Dr. Gregory, the Secretary of the Board, informs us, he could find situations for a hundred graduates to-day, if he had them. The demand was never greater for well-educated female physicians.

Walsh's Biblical Quarterly.

Devoted to New Testament Christianity in its pure faith and holy life, advocating Peace and opposed to Secret Societies. New-Berne, N. C.

Health and Home. New York City.

Annual Reports of Mercantile Library Association. San Francisco, Cal.

Christian Cynosure. Chicago, Ill.

"*Hear the cry that comes across the Sea.*" Rallying Song and Chorus. Words and Music by Geo. F. Root, Chicago.

This comes as a call, such as Root knows how to utter in his rousing music, for aid for France, exhausted by this terrible war—her people starving and destitute. She is receiving the fruit of her own ways and reaping as she sowed. But this is true of all sinners. Let us help her, and pray she may never plunge into another war.

The Enterprise. Mishawaka, Indiana.

Sunday School World. Am. S. S. Union, Philadelphia.

The American Publisher. Hartford, Conn.

A new paper promising well.

The Art Review. New York and Chicago.

Eulogies of Hon. John Covode in Congress, U. S. By R. J. Haldeman of Pa., and others.

Speech of Hon. Job E. Stevenson. of Ohio, in the House of Representatives, Washington.

Weekly Herald. Clinton, Iowa.

The following Papers contain commendatory notices of our Paper and the Peace Cause, for which we are certainly grateful. We are sure the Cause is worthy of their regard, however it may be with our Paper:

Christian Standard. Cincinnati, Ohio.
National Standard. Salem, N. J.
The Statesman. Marshall, Mich.
Wayne County Press. Fairfield, Ill.
American Baptist. New York City.
The Record. Arcola, Ill.
The Clipper. Cedar Springs, Mich.
Workingman's Advocate. Chicago, Ill.
The Statesman. Mt. Vernon, Ill.
The Cheshire Republican. Keene, N. H.
Iowa Voter. Knoxville, Iowa.
The Workingmen's Journal. Columbus, Kansas.
New Hampshire Sentinel. Keene, N. H.
Putnam County Monitor. Carmel, N. Y.
College World. Davenport, Iowa.
Republican. Charleston, S. C.
Hastings Chronicle. Belleville, Canada.
The Times. Union Mills, Pa
The Gazette. Granby, Province of Quebec.
Eastern Chronicle. New Glasgow, Nova Scotia.
Our Y. M. C. A. Monthly. Brooklyn, E. D. New York.
The American Housewife. Indianapolis, Ind.
The Weekly News. Hillsboro, Ohio.
The Enterprise. Barnesville, Ohio.
The National Democrat. Jeffersonville, Indiana.

SPECIAL NOTICE.

The Annual Meeting of The American Peace Society, for the election of officers and transaction of other business will be held at the Wesleyan Hall, 36 Bromfield St., Boston, May 29th, at half-past 2 P. M.

The Anniversary Meeting for Addresses, &c., will occur during the Anniversary week, at such place and time as shall be announced in the daily papers.

N. BROUGHTON, JR., *Recording Secretary.*

Boston, April 1, 1871.

TEAS AND COFFEES.—Our readers will not fail to notice the advertisement of Johnston, 88 Union Street. We are confident all who favor him with a call will be pleased with the proprietor, goods and prices. We have tested them to our entire satisfaction.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

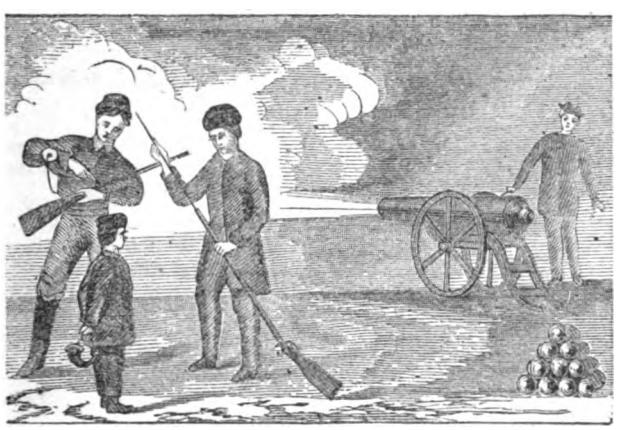
LE MONDE;

OR,

IN TIME OF PEACE PREPARE FOR WAR.

BY HON: AMASA WALKER,

LATE SECRETARY OF STATE OF MASSACHUSETTS.



CHAPTER II.

THE CANNON, AND THE CONSEQUENCES.

THE introduction of rifles did not essentially alter the state of things in Le Monde, only that disputes and quarrels increased in frequency and severity, and good neighborhood and fraternal intercourse, once universal and pleasant, almost ceased to exist. Now, when a man visited his neighbor, he carried a sword by his side, or a rifle on his shoulder. The people, indeed, occasionally met, for they needs must meet to interchange commodities; but it might be observed, that they seldom sat down in each other's houses, as formerly, in unreserved and friendly intercourse.

The matter, however, did not end here, for Mr. Alexandrus, who was certainly a very thoughtful and considerate man, and had, as phrenologists would say, the bump of caution (and probably that of combativeness, too) largely developed, soon saw distinctly that something more was required to place his family in a becoming attitude of defence. He saw that he needed a small cannon placed in front of his house, so that he might be able to keep at more than rifle distance those who should come to attack and "insult" him. A family council was again held, the meaure discussed, and although the boys groaned when they thought of the hard labor it would cost to make and mount a cannon, yet would it not, when done, be a grand affair? What a sensation it would make in Le Monde! How well they should feel when they heard its thunder reverberated in the mountains, and saw the balls sweep down the young saplings, ay, and young men, too, if they stood within the range of their big gun! The thought was exhilarating, and all hands labored diligently till the object was accomplished. This, however, they were not able to do much sooner than their neighbors, who, having got wind of what Mr. Alexandrus' intentions were, and having acquired the habit of watching his movements pretty closely, were speedily in possession of the same means of defence. So all Le Monde now resounded with the roar of cannon, and each man had to employ one of his sons to guard the gun, and stand ready, match in hand, to fire it off "in case of an invasion."

This introduced a new profession into Le Monde, but certainly an indispensable one. If arms were needed, it was necessary that men should be employed to attend to them. Every body could see that; and so, while John acted as artilleryman, William had to work to support himself and John too. This made it a hard case for William; but then there was no help for it, and though William, after feeding and clothing John, had not enough to feed and clothe himself so well as his necessities really required, still he must submit to it with as good a grace as possible, because "self-defence is the first law of nature."

Matters stood in this position in Le Monde, when the ever-wakeful and vigilant mind of Mr. Alexandrus was again impressed with the consideration that he was no better off, in regard to means of defence, than his neighbors, or, in fact, than he was when first thrown upon the island; and having fully settled the principle that this was a state of things not to be permitted, he at once determined on casting a much bigger cannon than any one yet made on the island. "He would have something bigger and better," and so told his boys to set about the work. They obeyed, but not with their accustomed alacrity and spirit; for, although John, the artilleryman, was strongly in favor of the measure, William, and George, and Henry, who already worked harder, and lived poorer, than they felt to be comfortable in consequence of being obliged to make these weapons of defence, and support those who wielded them, began to discuss among themselves, when father and John were out of sight, whether this system were wise or expedient. At first, they spoke very low, for no maxim had been considered as better settled in Le Monde, than that "in time of peace you must prepare for war," and it appeared to them little less than sacrilege to question its truthfulness; nevertheless, it seemed to bear upon them with terrible weight; and however much father and John might get of glory and good cheer, it was quiet certain the rest of the family had the hard side of the bargain. So, as we said, they talked the matter over. "What shall we gain," says William, "when we have got the big cannon made? Will not all our neighbors make as large, or bigger ones? And then shall we be any better off than we are now?" "Certainly not," said George and Henry, in reply. "Then," continued William, "why should we do it?" This question could not be satisfactorily answered; so they proposed to submit it to their father.

To be continued.

HOW PARSON BLAKE SUBDUED HIS HORSE.

"Well," said Reuben, the story-teller, "father always wanted a horse because the folks in Greene live scattered and he has so far to go to attend funerals and weddings, and visit schools you know; but he never felt as if he could afford to buy one. But one day he was coming afoot from Hildreth and a stranger asked him to ride. Father said, 'That's a handsome horse you are driving. I should like to own such a horse myself.' 'What will you give for him?' said the man. 'Do you want to sell?' says father. 'Yes, I do, and I'll sell cheap, too,'

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says he. 'Oh, well,' says father, 'it's no use talking, for I haven't the money to buy with. 'Make me an offer,' says he. 'Well, just to put an end to the talk,' father says, 'I'll give you seventy-five dollars for the horse.' 'You may have him,' says the man, as quick as a flash, 'but you'll repent of your bargain in a week.' 'Why, what ails the horse?' says father. 'Ails him? He's got the "old nick" in him, that's what ails him,' says he. 'If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and beat that horse till the sweat run off me in streams. I've fired a gun close to his ears; I've burnt shavings under him. I might have beat him to death and roasted him alive before he'd have budged an inch.' 'I'll take the horse,' says father. 'What's his name?' 'George,' says the man. 'I shall call him Georgie,' said father.

"Well, father brought him home, and we boys were mightily pleased, and we fixed a place for him in the barn, and curried him down and fed him well, and father said, 'Talk to him, boys, and let him know you feel friendly.' So we coaxed and petted him, and the next morning, father harnessed him and got into the wagon to go. But Georgie wouldn't stir a step. Father got out and patted him, and we boys brought him apples and clover-tops, and once in a while father would say, 'Get up Georgie,' but he didn't strike the horse a blow. By and by, he says, 'This is going to take time. Well, Georgie, we'll see which has the most patience, you or I.' So he sat in the wagon and took out his skeletons ——— "

"Skeletons?" said Poppet, enquiringly.

"Of sermons, you know. Ministers always carry round a little book to put down things they think of when they are off walking or riding. Father says, he's planned out many a sermon, when he was hoeing in the garden."

"I saw him writing one down, sitting on a potato hill," said Levi.

"Well, don't keep interrupting me, or I never shall get through. Father sat full two hours, before the horse was ready to start: but when he did, there was no more trouble for that day. The next morning 'twas the same thing over again, only Georgie gave in a little sooner.

"All the while it seemed as if father couldn't do enough for the horse. He was round the stable, feeding him and fussing over him and talking to him in his pleasant, gentle way, (folks say father can quiet old crazy David Downing across the street any time, by just speaking to him;) and the third morning, when he had fed and curried and harnessed him with his own hands, somehow there was a different look in the horse's eye. But when father was ready to go, Georgie put his feet together and laid his ears back, and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool and climbed up by the horse's head. Dove, tell Pop what you said to Georgie that morning."

"I gave him an awful talking to," said the little girl. "I told him it was perfectly *'ediculous* for him to act so, that he'd come to a real good place to live, where *everybody helped everybody*, that he was a minister's horse, and ought to set a good 'sample to all the other horses, and God wouldn't love him if he wasn't a good horse. That's what I told him. Then I kissed him on his nose."

"And what did Georgie do?"

"Why, he heard every word I said, and when I got through, he felt so 'shamed of himself, he couldn't hold up his head; so he just dropped it, till it 'most touched the ground, and he looked as sheepish as if he had been stealing a hundred sheeps."

"Yes," said Reuben, "and when father told him to go, he was off like a shot. He has never made any trouble since, That's the way father cured a balky horse. And that night, when he was unharnessed, he rubbed his head against father's shoulder, and told him as plain as a horse could speak, that he was sorry. He's tried to make it up to father ever since, for the trouble he made him. We boys have great times catching him, when he's loose in the pasture. He's full of his tricks. He'll come galloping up, almost within reach, and when we think we are sure of him, he'll wheel and be off to the other end of the pasture. He'll fool with us that way half an hour; but father has only to stand at the bars and call his name and he walks up as quiet as an old sheep. Why, I've seen him back himself between the shafts of the wagon many a time, to save father trouble. Father wouldn't take two hundred dollars for the horse to-day; and it doesn't cost much to keep him, for he eats anything you give him. Sis very often brings out some of her dinner to him."

"He likes to eat out of a piate," said Dove, "it makes him think he's a folks." — *From "Down in a Saloon."*

A VICTORY!

The joy-bells peal a merry tune
Along the evening air;
The crackling bonfires turn the sky,
All crimson with their glare;
Bold music fills the startled streets
With mirth-inspiring sound;
The gaping cannon's reddening breath
Wakes thunder-shouts around;
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

A little girl stood at the door,
And with her kitten played;
Less wild and frolicsome than she,
That rosy prattling maid.
Sudden her cheek turns ghostly white;
Her eye with fear is filled,
And rushing in-of-doors, she screams—
"My brother Willie's killed!"
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

A mother sat in thoughtful ease,
A-knitting by the fire,
Plying the needle's thrifty task
With hands that never tire.
She tore her few grey hairs, and shrieked,
"My joy on earth is done!
Oh! who will lay me in my grave?
Oh, God! my son! my son!"
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

A youthful wife the threshold cross'd,
With matron's treasure blessed;
A smiling infant nestling lay
In slumber at her breast.
She spoke no word, she heaved no sigh,
The widow's tale to tell;
But like a corpse, all white and stiff,
Upon the earth-floor fell.
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

An old weak man, with head of snow,
And years threescore and ten,
Look'd in upon his cabin-home,
And anguish seized him then.
He help'd not wife, nor helpless babe,
Matron, nor little maid,
One scalding tear, one choking sob—
He knelt him down, and pray'd.
And thousand joyful voices cry,
"Huzza! huzza! a Victory!"

R. E. B. MACLELAN.

JACOB ABBOTT says, "In war, the blood, the agony, the thirst, the groans, which follow are nothing. It is the raging fires of hate, anger, revenge, and furious passion, which nerve every arm, and boil in every heart, and with which thousands upon thousands pour in crowds into the presence of their Maker; these are what constitute the real horrors of a battle-field."

DR. MCNEILE says, "The Peace Society have reason on their side, they have sound argument on their side, they have Christian principles on their side."

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RECEIPTS

In March, 1871.

NEW HAMPSHIRE.

WALPOLE.
Simeon N. Perry..... $40 00

RHODE ISLAND.

PROVIDENCE.
Rev. S. H. Emery..... 20 00

NEW YORK.

LODI.
Mary L. Conte..... 2 00

ELMIRA.
Rev. C. W. Bennett..... 2 00

FREDONIA.
A. C. Colbourn..... 2 00
J. M. Terrill..... 2 00

PORTLAND.
Thos. Quigley..... 2 00

BROCKTON.
Rev. J. Miller..... 2 00

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Jay Cooke..... 2 00
J. K. Whipple..... 2 00

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NEW ANTIOCH.
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WINTERSET.
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Calvin Ballard..... 10 00

DES MOINES.
Henry F. Getchel..... 5 00

SPRINGDALE.
Rebecca Frame..... 2 00

OSKALOOSA.
J. H. Bowerman..... 2 00
Isaac Palen..... 2 00
Phila A. Jones..... 2 00

KANSAS.

ST. GEORGE.
Thomas L. Wilson..... $2 00
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TOPEKA.
Hiram McArthur..... 2 00
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Rev. F. Lawson..... 2 00

MICHIGAN.

ROLLIN.
Gideon Harkness..... 2 00

HILLSDALE.
Lucius F. Weston..... 4 00
A. Viele..... 4 00

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For publications, &c.....490 26

Total.....$1,024 90

SOMETHING TO BE DONE.

All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to procure their insertion in the newspapers of their vicinities, with this paragraph preceding and then, attach half a sheet or more of common-sized paper, date it, rule it for names, Post-Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 36 Bromfield street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

PETITION.

To the Senate and House of Representatives of the United States in Congress assembled: —

The undersigned, Citizens of the United States, respectfully petition your Honorable Bodies.

1st. To discourage all measures tending to involve our nation in a war with England on account of questions pending.

2d. To encourage by every suitable method, and especially by example, the reduction of standing armies, which so greatly increase the burden of taxation and the danger of war.

3d. To favor a provision in all treaties for ARBITRATION, in case of any question which the contracting parties can not amicably adjust.

4th. To take measures for securing an early proposition from our Government to others, to unite in the establishment of some general system, such as a *Congress or Court of Nations*, for the settlement of international disputes without a resort to the sword.

1871.

NAMES.	POST-OFFICES.	STATES.

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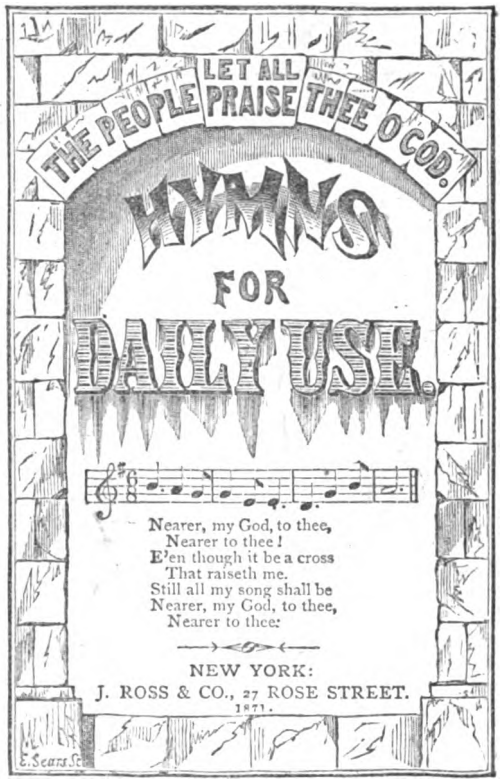
LET ALL THE PEOPLE PRAISE THEE O GOD.
HYMNS FOR DAILY USE.
Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me.
Still all my song shall be
Nearer, my God, to thee,
Nearer to thee:
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1871.

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WANTED.

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AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

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June 24
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THE ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, JUNE, 1871. | NEW SERIES. VOL. III. NO. 30.

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THE ADVOCATE OF PEACE,
Published about the middle of every month by the Am. Peace Society.
SOCIETY'S OFFICES.
36 *Bromfield St., Boston, Mass., and* 41 *Madison St., Chicago, Ill.*

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SPECIAL NOTICES.

The Advocate is sent gratuitously to the reading rooms of Colleges and Theological Seminaries — to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it, and to every donor of not less than $2. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

AGENTS WANTED

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

FEMALE AGENTS.—In most of the foregoing services women, as well as men, may, with propriety, and often with marked success, serve our cause, especially as *Local Agents*; and we should like to employ one in every neighborhood.

☞Persons desiring to act in any of the above mentioned ways, or acquainted with others who may, can address the Corresponding Secretary.

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41 MADISON STREET, CHICAGO.

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PREMIUMS AND PUBLICATIONS.

For one new subscriber to the *Advocate of Peace*, with the pay in advance, we will send one of our beautiful 8x10 Peace Photographs, price 25 cts. each — "The Morning Before the Battle," "The Evening after the Battle," "Peace," "War,' or the likeness of Rev. Dr. Beckwith, who was for 33 years Secretary of the American Peace Society.

For two new subscribers, we will send a volume of 167 pages, 18 mo. cloth, entitled "A Kiss for a Blow," price 60 cents; containing 52 very interesting stories for children, designed to inculcate kindness and peace. Children can thus, with a little prompting or help from their parents, obtain this book for themselves.

For three new subscribers, we will send a book by Lindley Murray, the grammarian, entitled, "The Power of Religion," price $ 1.00. It is an octavo volume of 370 pages, cloth, and contains brief notices of 81 eminent persons, exhibiting especially their religious characters, and the power of religion to sustain them in trials, suffering and death.

We will also send any of the foregoing or following by mail, postage paid, on receipt of the price.

Prize Essay on a Congress of Nations, 706 pages,	$ 2.50
Book of Peace, 12 mo. 666 pages, cloth,	1.50
Review of the Mexican War, 12 mo. 310 p. cloth,	1.00
Sumner on Peace and War, 12 mo. 310 p. cloth,	1.00
Sumner on Peace, 12 mo. 136 p. cloth, 60c., paper,	35
Sumner on War, 12 mo. 109 p. cloth, 50c., paper,	30
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The Duel between France and Germany. 74 pages, paper,	25
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Right Way, 18 mo. 303 p. cloth,	70
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ADVOCATE OF PEACE, 16 pages, monthly, 1.00

Any of the foregoing publications will be sent by Express at a discount of one-third, where more than $5 worth are taken for libraries or for re-sale.

THE CAUSE OF PEACE, which is as old as the Christi a religion and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms. The American Peace Society, with head quarters at No. 36 Bromfield St., Boston, and 45 Madison St., Chicago, has been unusually active of late, and has extended its operations much more widely than ever before. It wishes to do so still farther and to this end, desires to employ Agents and Colporters, both travelling and local. The Society is entirely loyal to the government, but believes that it is much better to *prevent* rebellions and wars than to suffer their terrible consequences.

BETTER THAN A SAVINGS BANK.

The consecration of the Christian to the service of his Master will, if complete, include his property as well as his time, his talents and his influence. He will feel that he is only a steward of God's bounty, and that he is under obligation to use that bounty for the benefit of his fellow men. Thousands realize this obligation, and contribute liberally to promote the benevolent enterprises of the age. Many would regard it a privilege to give not only the whole of their income above their present necessities, but the accumulations of past years, and *would* do so but from fear that the vicissitudes of fortune, or the infirmities of declining years, may render these accumulations necessary for their future support. Hence, as they do not like to place their property entirely beyond their reach, they retain it in their hands, with the trouble and expense of its management; and finally, being called suddenly away, with no time to make their wills, it is left to those who may have no need of it, and thus their benevolent wishes are defeated.

But we have a plan to suggest which will enable such persons to do good with their money at once, and at the same time provide equally well, if not better, for their future needs. The plan is to *deposit such sums as they can spare from time to time with the* AMERICAN PEACE SOCIETY, *and receive its obligation to pay the interest on the same annually in the publications of the Society, and the principal in money, at such times as it may be called for during the lifetime of the depositors, or, if not called for then, to be a donation to the Society at their decease.* Thus these sums will all be within their reach at any time, if needed, and if never needed by them, would be made sure to a cause of vast importance to the world.

This plan was not of our own seeking, but was first urged upon us by our friends. It began with one in Pennsylvania, who sent us *One Thousand Dollars*, on the condition that we should allow him five per cent. interest during his life. We gave the obligation desired; but to the day of his death, he sent us every six months his receipt for the interest as a donation to the cause. Another friend, much younger, has at different times already deposited *Seven Hundred Dollars* on the condition stated in the preceding paragraph, expecting never to call for anything except the interest, but having the right to require the principal at any time, if he wishes.

Now, are there not thousands more who will loan to the Society such sums as they can spare, on these terms, instead of making additional investments, which may result in their own disadvantage, and that of those who would inherit them? Such help will be very opportune *now* when the Society is making special efforts to extend its operations, and the publications to be furnished as interest, and which can be sold or given away, will exert a powerful influence for good hereafter. We think such deposits will be quite safe, as the Society, with a liberal charter from the State of Massachusetts, already has permanent funds more than sufficient to cover all deposits that it will ever consent to receive on the conditions proposed.

In some cases we shall be willing to pay the annual interest in money instead of publications.

Those who wish to lay up their money where they can have it whenever they want it, and where it will do good if they do not want it, can address the Secretaries of the Society at either of its offices.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, JUNE 15, 1871. No. 30

TO CONGREGATIONAL AND EPISCOPAL MINISTERS.

We have now sent the Advocate of Peace for three months to about three thousand Ministers free. This has been done with the hope that they would thus become more interested in the cause of peace and aid in its promotion. Our means will not permit our sending it to them longer without an equivalent, and we ask them to become entitled to it in one or more of the following ways.

1st. By sending the pay for it for a year which to Ministers is only 75 cents.

2nd. By becoming members of the Society by the payment of any sum between $2.00 and $20.00, or life members by giving the last named sum.

3d. By writing articles in favor of peace for the periodicals of their respective States. Those who have not already received a document, in relation to this method of doing good will be supplied on application.

4th. By preaching on the cause and taking collections for it.

After receiving our paper for three months without charge it certainly will not be deemed unreasonable that we request you to write us whether it shall be continued, and if so for what reason so that we may arrange our books accordingly.

LOCAL AGENTS.

The Directors of the American Peace Society, are desirous of securing a local agent in every neighborhood to obtain subscriptions to the Advocate of Peace, and donations for the Society, and to circulate its books, photographs, tracts, &c. To such as are not disposed to perform this service gratuitously, a fair compensation will be given. Women as well as men, and children as well as adults, can act in this capacity and not only do a great deal of good, but add something to their incomes. Persons desiring to act as such can apply to the Secretaries or travelling Agents of the Society, for terms, instructions, publications, &c.

SCATTER THE GOOD SEED.

We will send packages of Peace Tracts *free* to any minister or layman, who wishes to use them in the preparation of addresses or articles for the press, and who will distribute them after reading. Also to those who want them for the latter purpose only. The price to those who are willing to pay for them is $1.00 for 1,000 pages.

SEND ON THE FUNDS.

We are desirous of greatly increasing our operations during the year upon which we have just entered, and shall do so to the extent of means furnished for the purpose. There are friends of our cause all over the country, who would cheerfully aid us if we could apply to them personally. But this we cannot do except to a very limited extent, and must leave them to send their donations by mail to our offices in Boston, and Chicago. Will the reader of this paragraph please do so without delay and thus help a cause which needs assistance more than almost any other.

LIVERPOOL PEACE SOCIETY.

We are indebteded to A. B. Hayward, Hon. Secretary, for a Report of the doings of this vigorous Society the past year. While some of the fairest portions of Europe have been drenched in human blood, our peace friends across the water have been neither indifferent or idle, but by earnest solemn protest have sought to check the war spirit, and in the wide diffusion of peace principles to create a public sentiment, that shall tell in the future for God and humanity. We bid them a most hearty God speed.

BOOKS RECEIVED.

From Henry Richard, M. P., Secretary of the London Peace Society, we have received an English volume by Frederick Seebohm, entitled "International Reform." It contains an able project for the formation of a code of international law and the establishment of an International Court. The views and plans of the author are worthy of the attention of the friends of Peace, for an international court would prevent some, if not all wars between nations, as our National or Supreme Court prevents some, if not all wars between the States.

From Henry Hoyt, Publisher, No. 9 Cornhill, Boston, we have received "Esther Reid, or Asleep and Awake;" "Little Nellie;" "Penny Rust's Christmas;" "Whole Armor," and "Aunt Rebecca's Charge." These are all books for the young, illustrated and brought out in the best style of the publisher, as to paper, type and binding. The imprint of Mr. Hoyt is a guarantee that they are safe ones for children, and we hope they will have a wide circulation.

NEW AGENT.

Prof. J. H. K. Wilcox, of New York City, has recently been commissioned as a lecturing agent of the American Peace Society. We commend him as an interesting and effective speaker, and an ardent friend of the cause of peace. He has plead for this cause, not only in this country, but in Europe, and before rulers as well as subjects. The action of Congress in respect to the abolition of war referred to in our annual report was largely the result of his efforts.

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For the Advocate of Peace.

PEACE.

BY REV. PHEBE A. HANAFORD.

Fold thy white wings, O startled dove of peace,
Once more above the war-stained fields of France.
War! let thine eagles have a long release!
Soon may the plough take place of sword and lance.
God of the earth, the ocean and the air;
Whose power is wielded most for human good,
Haste the glad hour when every land shall share
The tranquil seasons that with joy are strewed:
When the pale horse shall bear no conquerors on
To victory that oft is full of woe,
But hand in hand the nations shall be borne
Along the stream of destiny to know
That Peace is that fair sky which calm and clear,
Bends o'er the blest through heaven's eternal year.

NEW HAVEN, Conn., May 1, 1871.

THE ABSURDITY OF WAR.

Fight! fight! fight!
Though a thousand fathers die,
Fight! fight! fight!
Though a thousand children cry,
Fight! fight! fight!
Though mothers and wives lament,
And fight! fight! fight!
While millions of money are spent.

Fight! fight! fight!
Should the cause be foul or fair,
Though all that is gained is an empty name
And a tax too great to bear.
An empty name and a paltry fame,
And thousands lying dead,
While every glorious victory
Must raise the price of bread.

War! war! war!
Fire, and famine, and sword,
Desolate fields and desolate towns,
And thousands scattered abroad.
With never a home and never a shed,
While Kingdoms perish and fall,
And hundreds of thousands are lying dead
And all—for nothing at all!

Ah, why should such mortals as I
Kill those whom we never should hate?
'Tis "Obey your Commander or die"
'Tis the law of the sword and the state,
For we are the veriest slaves
That ever regretted their birth,
For to please a tyrant or knave
Is all our use on earth.

War! war! war!
Musket, and powder, and ball,
Ah, what do we fight so for?
Ah, why have we battles at all?
"'Tis justice must be done," they say,
"The nation's honor to keep;"
Alas, that justice 's so dear
And human life so cheap.

'Tis sad that a Christian land,
A professedly Christian state,
Should thus despise that high Command
So useful and so great.
Delivered by Christ himself on earth,
Our constant guide to be:
To love our neighbor as ourselves,
And bless our enemy.

BIOGRAPHICAL NOTICE
OF
REV. NOAH WORCESTER, D.D.,
THE
PIONEER AND PROJECTOR OF THE AMERICAN PEACE SOCIETY.

CHAPTER II.

AUTOBIOGRAPHICAL LETTER. A SOLEMN REVIEW OF THE CUSTOM OF WAR. A FAST-DAY SERMON.

We do not know how better to narrate the rise and progress of the interest in Dr. Worcester's mind in the cause of Peace, which more than any thing else marked and made memorable his life, than in his own words written in 1823:

"When a child I was delighted with military exercises and parade. While very young I was chosen captain of a company of boys. For several years prior to the Revolution there was considerable talk of war between Great Britain and the people of this country. Before this I had heard of the Quaker opinion, and this was perhaps all I had ever heard against war. But when the prospect of a war with Britain had become a topic of conversation, I had opportunity to hear the Quaker opinion not only expressed but vindicated by a neighbor, who was educated among Quakers, and had imbibed their views of war. He, however, was a Baptist preacher. Though I listened to his arguments, I was little influenced by them, for my father and a multitude of others were on the other side of the question. So little was I influenced by arguments against war, that on the next evening after the war commenced, I enlisted voluntarily as a soldier. During the two campaigns that I was in the army, I do not recollect that I had any scruples of conscience in regard to the lawfulness of the business in which I was engaged; yet I was not pleased with the life of a soldier.

"Before the close of the war I was married, and settled in Plymouth, N. H. Soon after this the Rev. E. Estabrook was ordained in Thornton. He was known as a minister who denied the lawfulness of war. In a short time after his settlement, I had a wish to remove to Thornton, but I had some scruples in regard to sitting under the ministry of one, who in regard to war held the Quaker principle to be correct. But as he was deemed a pious man, and was prudent in regard to urging his views of war, seldom mentioning them in his discourses, I concluded to become one of his parishioners. Soon after I removed to Thornton I was requested to serve the town as a selectman. The town was called on for a soldier to serve during the war; and my office required me to hire the soldier. This I did, without any scruple as to the lawfulness of the service. This was near the close of the war, and it was perhaps the last service I was called to perform in favor of the Revolutionary struggle. About the time the war closed, Mr. Estabrook put into my hands a book to read in which the principles of war were examined in respect to their agreement or disagreement with the precepts of the gospel. I have forgotten the name of the author, if it was in the book. The work had a powerful influence on my mind, and though I did not feel convinced that defensive war was unlawful, my views and feelings on the subject of war became greatly changed, even in regard to trainings and every thing of a military character. I could no longer take pleasure in any thing of a military nature. I had not, however, thoroughly examined the subject, and I still retained the idea that defensive war and preparations for war were *necessary evils*, and to be supported as means for preventing greater evils. I did not then understand that all wars are conducted in an offensive as well as defensive manner, nor that the spirit of all war is repugnant to the spirit required by the gospel, and exemplified by the Prince of Peace. My ideas on the subject were dark, perplexed and confused. After I became the minister of Thornton, I was regularly requested to pray with the military company when they met for training. This duty I performed under the delusive impression, that being prepared for war was the surest means of preventing war. This was then the popular doctrine, in which I acquiesced. But in praying on such occasions I ever felt deeply, that the business of war was horrible, and opposed to my own feelings as a Christian, and to the spirit which, as a minister, I constantly incul-

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cated. I used to pray that the business on which we met, might be the means of preventing the necessity of our ever again having occasion to resort to the use of military weapons. I had another motive for attending the trainings. My people appeared to have a sincere affection for me; and I had a hope that my presence and my prayers might be the means of preventing disorderly and vicious conduct. But long before I left Thornton, I became fully convinced that the military trainings and reviews were not merely useless, but exceedingly pernicious in regard to morals of the community; that they were in fact means of danger, and not of safety to the country. This opinion I freely expressed to the Colonel of the regiment, who was also a member of the State legislature. As a substitute for trainings I then proposed nearly the same plan which was since proposed by General Calvin Jones of North Carolina, on resigning his office of Major General of the militia.

"The war of 1812, between Great Britain and the United States, was the occasion of perfecting the revolution in my mind in regard to the lawfulness of war. I was residing in Salisbury when war was declared. I had been for several months very attentive to the measures which were pursued to exasperate the minds of the people, and prepare them for the horrid conflict. I was indeed well satisfied that our country had suffered injuries from Great Britain, by the impressment of our seamen, and by spoliations under the Orders in Council. But I was also satisfied that these evils were exaggerated by the representations of our people; and that the impressment of our seamen was not authorized by the government of Great Britain. I regarded the war as having resulted from our own party contests, and the indulgence of vile passions;— and, on the whole, as unnecessary and unjust. Soon after the war commenced, I preached two sermons with a view to lead my hearers to proper reflections on the danger of indulging party passions, and the practice of reviling. In these I gave no opinion on the justice of the war. The discourses were published and were applauded by the people of both parties. On the day appointed by Mr. Madison for national fasting, I delivered a discourse on the pacific conduct of Abraham and Lot to avoid hostilities between their herdsmen. The President had called on ministers of the gospel to pray for the success of our arms. This I could not do; and I deemed it my duty to assign my reasons for the neglect. This part of my duty I endeavored to perform in a manner both impressive and inoffensive. This discourse was also published, but it gave offence to the advocates for the war. Though I could not pray for the success of our arms, I could pray that the lives of the soldiers on both sides might be preserved, and such were my prayers during the war.

"In 1813, I removed from Salisbury to Brighton. There I had much opportunity to become acquainted with the baneful influence of the war spirit, and with the progress of the war. The more I observed and reflected, the more I was shocked with the barbarity of war and its demoralizing influence, its contrariety to Christianity, and every benevolent feeling. In 1814 my mind became so impressed with the subject, that I resolved to make the inquiry whether the custom of war was not the effect of popular delusion. When I began to write I aimed at nothing more than an article for the Christian Disciple, of which I was then the Editor. But as I wrote, my mind became more and more interested, and instead of a short article for a periodical work, I wrote the Solemn Review of the Custom of War, which was published in December, I think the very week that the Treaty of Peace was signed at Ghent.

"While writing that part I became thoroughly convinced that war is the effect of delusion, totally repugnant to the Christian religion, and wholly unnecessary except as it becomes necessary from delusion and the basest passions of human nature; that when it is waged for a redress of wrongs, its tendency is to multiply wrongs a hundred fold; and that in principle, the best we can make of it, is doing evil that good may come. It is now more than eight years since I began to write the Solemn Review; and I believe I may say with truth, that when awake, the subject of war has not been absent from my mind an hour at a time in the whole course of the eight years. On the most thorough examination I am firmly of the opinion, that there has never been any error among Christians more grossly anti-christian, or more fatal in its effects, than those which are the support of war; that what are called preparations for war are the natural means of producing the calamity,—and that the popular belief, that being prepared for war is the means for avoiding it, has been contradicted by the experience of more than a thousand years among the nations of Christendom. In asserting my present views, I have this consolation, that the more there are who embrace them, the fewer there will be to encourage and promote the horrid practice, and the more there will be to employ their influence for its abolition; and that if all men would cordially adopt such views, war would be rendered impossible.

"Though I frankly express my own views of war and my perfect abhorrence of the military system of national rapine and murder, as perfectly needless, unjust, and opposed to the spirit of the gospel, I have no doubt that many men, better than myself have been of a different opinion. I cannot, however, but doubt whether they would or could have long continued of the opposite opinion, had they bestowed half as much attention on the subject as I have done, or as they have probably bestowed on other subjects of far less importance. I suspect that no one thing in the history of Christians will cause greater astonishment to posterity in a more enlightened age of the world, than the fact, that professed ministers of the gospel throughout Christendom have been so generally advocates and abettors of war; and that while Christians of different sects have been alienated from each other, and have spent much of their time in contending about unintelligible and unimportant dogmas, they could unite in the atrocious work of shedding human blood in the political contests of nations. Private or individual murders are justly esteemed and punished as among the grossest of human crimes; yet wholesale murder for the settlement of trivial national controversies has been licensed, sanctioned, and even commended by the rulers of Christian nations and applauded by the ministers of the Christian religion of almost every sect in Christendom!

"Notwithstanding all my zeal in the cause of peace, and the perfect conviction of mind that the war spirit and all the forms of national hostilities are in direct opposition to the precepts and the spirit of the gospel, I have never felt myself authorized to make my own views of the subject a test of the Christian character, or to call in question the piety of my fellow Christians who have been advocates and promoters of war. But I can say with the greatest truth, that I am unacquainted with any errors which have been adopted by any sect of Christians, which appear to me more evidential of a depraved heart than those which sanction war, and dispose men to glory in slaughtering one another. Should we call to mind any one of the supposed essential doctrines of any sect of Christians in New England, we might ask with confidence, what is the evil of denying or disbelieving that doctrine, when compared with the evil of believing that it is consistent with the spirit and precepts of the gospel for Christians of different nations to engage in war— to meet in the field of battle and destroy one another, by hundreds, by thousands, and by tens of thousands? If a man of apparently good character avows a belief that human infants are not by nature totally sinful, there are a multitude of churches who would refuse to admit him to their fellowship. Yet another man who believes in the doctrine of total sinfulness by nature, may perhaps be admitted to their communion, with his hands wreaking with the blood of many brethren whom he has wantonly slain in the games of war, and this too while he justifies those fashionable murders!"

The Fast-day sermon, written and preached in Salisbury, N. H., in August, 1812, to which Dr. Worcester refers in the above extract from his writings, is a clear and forcible statement of the principles of Peace, which he afterwards elaborated and illustrated to the conviction of many minds. He takes strong ground against the war declared between this country and Great Britain but writes with great moderation and calmness, as well as firmness, under an intense conviction of the truth in no spirit of a partisan. This sermon may be regarded in its publication, the first act in achieving the main object of his life. Henceforth he was consecrated and set apart to the work of convincing the world that war is an unmitigated evil, for the removal of which all Christians and philanthropists are solemnly bound to pray and labor.

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CHICAGO CORRESPONDENCE.

BY J. H. BAYLISS.

Chicago has had, during the last few days, probably the largest visitation of Christian workers, male and female, that ever graced and blessed our city at any one time. First came the Women's Foreign Missionary Society of the M. E. Church. This society is young, but its organization is quite thorough, and it has the inspiration of what seems a well founded and bright hope. Its treasury is an exception to most missionary and benevolent treasuries, in that it is very well supplied with funds. This results in part from the fact that the Society's expenditures are as yet quite limited. During the anniversary many of the elect ladies of Methodism were present, and some of them won golden opinions by their grace and eloquence. Mrs. Eastlacke of Philadelphia is a most effective and magnetic speaker. Her words are beautiful and her delivery of them wonderfully charming. Mrs. Willing of Rockford, maintained her reputation, and Mrs. Skidmore of New York, made effective addresses. It is safe to say that this anniversary did more to advance the cause commonly known as "the woman's rights movement," than any convention ever held here on that question. And yet the subject was hardly referred to during the entire anniversary. Women appeared here, not as brawling politicians nor pugilistic asserters of their rights; they did not denounce the tyrant man; they simply stood forth as pleaders for the unfortunate and the benighted; they spoke not for themselves but for others; they would comfort those who mourn in heathen night; they would lift up the bowed down. Thus directed, their appeals were full of power, and everybody said, "if this is what is meant by 'woman's rights,' the more we have of them the better."

Next came the Baptist anniversaries. Probably two thousand persons were brought here by these. Many of the most eminent pastors and educators of the denomination are in attendance. The debates have been quite harmonious as a whole, but on two questions, and those of the very first moment, they were not so harmonious, nor the results quite in harmony with the spirit of the age. One had reference to the acceptance by the Church of aid from the State, or from municipalities; the other referred to the education of colored men in the same theological schools, and on the same footing with white men. On the first question they were embarrassed undoubtedly by the sop thrown to them, and accepted by them, some months ago by the Roman Catholic city of New York; on the other they were embarrassed by the presence of some southern men, ex-rebel chaplains perhaps, and others. The results of their deliberation on these questions are severely criticized. It is not best, in these times, for any Church to have even seeming fellowship with the unfruitful works of darkness. Colored men must be put upon the same footing with white men, before the law, in our schools and in our churches. The greed with which Romanism seizes upon public property under State or municipal legislation should receive no sanction from any other ecclesiastical body. Better be poor than to get riches in that way. The Baptists will have to reconsider these questions.

The General Assembly of the now re-united Presbyterian Church is also in session here. Some six hundred persons are officially connected with it, while a still larger number are drawn here by the Assembly. Nothing of thrilling or general interest has transpired in the Assembly. Among the pleasant incidents of the occasion was a free excursion to Lake Forest, tendered I believe, by J. V. Farwell, Esq., a Methodist who resides at the place to which the delighted excursionists made their way. About sixteen hundred guests were accommodated.

The Germans are to have a Peace celebration here on Monday next, the 29th inst. Elaborate preparations are making, and the procession promises to be one of the most imposing ever witnessed here. Of course it will be looked upon as a tribute of human nature to the idea of Peace. And there will be something of that in it. Men do not delight in war. It is so horrible in itself, and in many, and often in all of its results, that men cannot be glad for it. And so this celebration may be regarded as a tribute to the better feelings and thoughts of human nature. It is undoubtedly true, however, that the leading element in this celebration is not Peace, but victory. The Germans have conquered, the French have been defeated; hence we have a German celebration; the French take no part in it. Why? They are evidently more interested in Peace than the Germans. They suffered most, and hence to them Peace is most welcome. Why do not they celebrate? Why not join their German brethren in this celebration? Manifestly because these doings have their inspiration more in the idea of victory, than in that of Peace. The bands will play martial music, and Germany's great warriors and statesmen will be magnified, and the triumphs of her arms extolled. Thousands of men who celebrate Peace on Monday would enlist on Tuesday to fight the French again. So far, however, it is an unequivocal tribute to the idea of Peace; they have baptized the occasion with that sweet, blessed name. Men never call their offspring by the name of what they hate or despise; nor by a name which the world at large hisses at. Let us get what comfort we can from this.

May 26, 1871.

LETTER FROM REV. E. W. BEEBE.

OIL CITY, PENN., April, 1871.

As Agent of the American Peace Society, I have visited and preached in the following places, presenting our cause from twice to three times in different churches on the Sabbath of each week.

At Fredonia, N. Y., a beautiful town three miles from the Lake Shore, and the richest grape growing region of Chautauqua County, I held two services where much interest was manifested.

Not a whit behind in beauty of country, and interest in our cause was manifested at Brockton and Portland. Both Brother Miller and Brother Hill gave a happy impulse to our labors there.

From Portland I went across the hills at the head of Chautauqua Lake only a few miles from Lake Erie to Mayville, N. Y., eight hundred feet above the Lake Shore, and from thence to Corry, Pennsylvania. Here I met a cordial reception and occupied the pulpits of Rev. Mr. Hopkins, Presbyterian, and Rev. Mr. Scofield, M. E., morning and evening, preaching to full houses. A hearty interest was manifested and corresponding results are looked for. So also in Union a growing town of Rail Road centres was there much interest exhibited. Brother Gillett and Brother Merchant and their churches are to be commended not only for zeal in their own fields of labor but also for their candor and hearty co-operation.

At Pleasantville, Venango County, Pennsylvania, I spent a Sabbath morning in Brother Bradsteed's Church and in the evening a Union service of deep interest was held in Brother Smith's.

This town has advanced with a wonderful impulse being the centre of a large oil interest and noted for its exemption from the vices incident to the oil regions.

All three pastors of the Churches in that place became Life members, and promised substantial aid in the future culture of their fields. Brown and Brothers of this place gave much encouragement to our cause. These brothers were early pupils of the writer, and rank among the wealthiest and most respected men of our oil regions.

E. W. BEEBE, *Agent for Western Pa.*

CAN NOTHING BE DONE? NO. 4.

BY REV. L. R. EASTMAN.

To WORKING MEN we turn. You we ask. We ask in solemn earnest. We ask you can nothing be done? Look, think, speak, write.

We need go into no metaphysical discussions or philosophical analysis to distinguish who are the workingmen. There are enough of you, who own you are such, for me to address.

Nor need we discuss your rights or ability, intellectual and moral. You have intellects and you know it; you have bodily strength and you know that too. If you do not, capitalists do. They will find it out when they want you to go and be shot down in their stead. Have you not seen it, felt it?

Let us face the matter. Look at the thing squarely. Who are the men that have the fighting to do? Who but the best, the ablest, the shrewdest, the workingmen?

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We assure you it was a proud sight to see regiment after regiment, eight or ten hundred strong, as they came and went from Boston during the late rebellion. But it was a sorry sight to see the tattered flags, the still more tattered regiments. The details are too shocking to relate.

It was not the lazy, the lame, or the sick, or the dainty that went forth. Doctors settled that. Think, look at it; hundreds of thousands of the very bone and sinew, the health, the activity, the very might of our land fallen on our battle-fields. Where their wives, their children? Where their espoused ones? Are you to expose yourselves to the shocks of war? Go to your glass; see the image of your athletic form, your limbs, your muscles. Say shall they rot on the battle-field? Turn to your loving wife, the sleeping babes. Shall father and husband be taken by your consent?

"But I must meet the calls of my country. I must obey the commands of my government." True, true. But what is your country? Who are your government? Home, plural homes! Homes make our country. Their plural, you workingmen are the government. The power is in the people. The workingmen are in the majority. You have the power. You can rule if you will. You can rule out war.

But how can we do it? How? How can you do anything else? If you wish a thing done you do it yourself or get some one else to do it. With the best health of body and mind have you not the right, the tact, the power to send anti-war men to Congress to set them making peace? Have you not the power to give up the newspaper which advocates war? We need not argue the case. Let the workingmen of our own and other countries take hold, bone and sinew, of the ballot box and press, how long before war would cease? In time of peace prepare for war; *i. e.* stop it. Here is a way, enter upon it. Make it a political question. Give up war-making politicians. Set these persons working for peace.

OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

I had hoped to be able to report a more pacific state of things on the European Continent, not only so far as the cessation of war is concerned, but in the direction of *special* efforts to revive public opinion in favor of a permanent peace. But I must confess to a bitter disappointment for affairs in France are scarcely more favorable to such a hope than when the German hosts spread death and ruin over the fair provinces of that beautiful country. Indeed, in some serious particulars the condition of France is worse than ever; for bad as a war with foreigners has ever proved to be, an internecine or civil war, is more horrible far. In such a contest, deadly passion reigns triumphant, cancelling, trampling down, or absolutely defying all that is rational in man; until there is nothing left to act but the brute, or the fiend. War among civilized nations is subject to some restraint in the laws of honor, feeble and defective though they always are: but in a civil war honor is scouted, and the black passion evoked, works up to fury itself and forms the demon where we expected to find the man.

Let your readers carefully peruse the following description of the present state of Paris, and then say if I exaggerate, or paint the condition in colors too black? It is from the Paris correspondent of the (London) *Daily Telegraph*, (two days ago) which paper is reported to have the largest circulation of any daily journal in the United Kingdom. Let the statements be duly pondered, and then let them honestly say whether it is not the *imperative* duty of us all, to employ our utmost power in driving from the whole earth, a system that transforms woman herself into a perfect fury.

PARIS, TUESDAY, APRIL 11.

"Paris is 'hard up.' The emigrants have taken away with them all the ready cash on which they could lay their hands; and the lawless pillagers have appropriated the remainder. When besieged by the Prussians we could not obtain food for love or money; now that Paris has been revictualled, the inhabitants find themselves in an alarming state of impecuniosity. Thousands of persons in easy circumstances find themselves at the present moment pressed for money. How can it be otherwise? For months there has been complete stagnation of trade. Tradesmen have been unable to meet their liabilities; proprietors, not having received their rents, have been unable to pay their tradesmen. Numberless employés have been cast adrift, and working men, deprived of means of support, have gladly accepted a miserable pittance of thirty sous to risk their lives. Unfortunately, even should they escape unscathed, they stand a good chance of becoming thoroughly demoralized. So this terrible civil war continues. To add to our miseries, the women are now becoming troublesome. They are forming committees in every arrondissement to organize a female movement for the defence of Paris. The vivandières some of whom have marched with sword at side and rifle on shoulder, have infected the rest of their sex with a taste for blood. 'At the gates of Paris, on the barricades, in the faubourgs—no matter—let us be ready to avenge and defend our brothers—to join our efforts to theirs. If the wretches who shoot prisoners, who assassinate our chiefs, shoot down a crowd of unarmed women, so much! If arms and bayonets are all engaged by our brothers, there still remain to us paving-stones with which to crush the traitors!' Such is now the cry of Eve's fair daughters in Paris!"

When these terrible scenes are to end,—and how the wide-spread hatred which has produced them is to be eradicated, I cannot pretend to say. But if ever Europe had occasion to be ashamed, it is now in the year of grace, 1871.

Yet there is one small ray of hope in Prussia herself. At the recent elections for Berlin, the military candidates were rejected, and civilians from the liberal staff chosen instead. Your able contemporary, the *Herald of Peace*, gives the particulars thus.

"The successful candidates at Berlin are the staff of the Liberal party—Hagen, Hoverbeck, Wiggers, Runge, Duncker, and Schulze Delitzsch; it needed but the addition of Jacoby's name to the list to make the triumph of the German Liberals complete."

The *Globe* remarks:—"It is to be hoped, both for the sake of Germany and Europe, that this election points to an empire which is peace.

It seems to show that, flushed though the Prussians are with their victories, elated though they are with the pre-eminence given to their country over the whole Fatherland, they have no intention of making their generals statesmen, nor of submitting in their domestic affairs to the military *régime*. For seven years that *régime* has been in the ascendant."

In England, judging by our Parliamentary Divisions, we shall have much more work to do in the cause of Peace, before we exorcise the war demon from our Senate. On March 23d, Mr. Mundella, the excellent member for Sheffield, moved, in effect against any increase in the army expenditure. He was supported by 91 votes, and opposed by 294.—Majority against him, 203. Mr. Latham of Huddersfield then moved for a reduction in the number of soldiers, etc., by 20,000 men. He was supported by 74 votes, against 304, the majority opposed to him being 230. This is a bad example to set before Europe and the world.—Yet, small, comparatively, as these minorities are, they represent between 7 and 8 millions of the people, and those who are most active, and have the greatest weight in public affairs.

With an extract from a recent lecture by Professor Seeley, I now close. I hope his words will do no damage to the humility of our American brethren.

"In spite of their one internal war, the American Union may be said to have solved the problem of the abolition of war, and we may see there the model which Europe, far superior to America in perfection of culture and in literary and artistic wealth, should imitate in her international relations. Now, this great triumph of the Union was achieved on the very ground upon which an earlier confederation had conspicuously failed in the same undertaking. The two federations may be compared; somewhere among their differences evidently lies the secret of success. Now they differ mainly in the degree of force and independence given to the federal organization. Where the federal organization was lax, and not decisively disentangled from the State organization, the federation failed: it succeeded when the federal bond was strengthened."

"ALL they that take the sword shall perish with the sword."—*Matt.* xxvi. 52.

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, JUNE, 1871.

FORTY-THIRD ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN PEACE SOCIETY.

DECEASE OF OFFICERS.

The Directors of the American Peace Society in presenting their annual report are called upon to notice the decease during the past year of three of their associates, viz.: Samuel W. Boardman of Middlebury, Vt.; William C. Brown of Chelsea, Mass.; and John Tappan of Boston, Mass.

The interest of Deacon Boardman in the Cause of Peace dates back to his boyhood. In 1834 he began to publish articles on the subject, and continued them in various periodicals until they numbered one hundred forty-six. These were widely copied, and his influence thus greatly extended. He also did much for Peace in other ways. His biographer says that his conversation and correspondence were full of it. He circulated Peace publications, secured the delivery of lectures on Peace, spoke ably on it himself, circulated petitions to the State Legislature and to Congress, secured the discussion of the subject in lyceums, induced ministers to preach upon it, brought it before conventions, offered handsome prizes to colleges for essays on Peace, and continued these efforts until his death on the 13th of May last, when he was eighty years of age. He had long been a director of the American Peace Society and gave liberally of his money as well as his time for the promotion of its objects. His example shows what a private person can do for Peace, and we hope will incite many to make similar efforts on its behalf.

Mr. W. C. Brown was at the time of his decease, the Recording Secretary and Treasurer of the Society. He had held the first named office since 1847 and had been a member of the Executive Committee since 1846. During some time he was also the office agent of the Society. Mr. Brown was a Christian whose character and conduct, were worthy of imitation. As a teacher of youth, as editor of Zion's Herald, and the Mothers' Magazine, and as Register of the Probate Court for the City of Boston, which office he held for fifteen years, he was in positions to exert an extensive influence which he did on the side of humanity and religion. He labored to promote Peace not only between nations but in communities, in churches and in families and his death has deprived our society of a wise counsellor and valued officer whose loss will long be felt.

Mr. John Tappan, whose death occured on the 25th of March last, when almost ninety years old, was one of the founders of the Massachusetts Peace Society in 1815, and an officer of the American Peace Society since its organization in 1828. He imported the paper on which the first Peace periodical in our country was printed. He was one of the delegates to the "World's Peace Convention" which met in London in 1843, and for over half a century was an ardent friend of the cause of peace. Commencing as a clerk in a Boston importing house when he was eighteen years of age, he became a partner in it at twenty-two—secured a competence by the time he was forty-four when he retired from business, and spent the remainder of his life in doing good.

He was careful not to allow his capital to accumulate but to employ his income in works of beneficence. He was the Treasurer or President of the American Tract Society, Boston, for more than forty years and at the time of his death was the oldest corporate member of the American Board of Foreign Missions. Mr. Tappan retained his bodily vigor and mental faculties remarkably. We have in our office his signature as Vice-President to certificates of life membership, written when he was eighty-nine in a hand as bold and beautiful as that of many a professor of penmanship in the prime of life.

Many other prominent friends of our cause have also passed away during the year, thus forcibly reminding us that we too shall soon cross the bridgeless river, and that what we do to abolish the barbarous custom of war must be done very soon.

ANTICIPATED MEMOIRS.

In this connection it is proper to allude to arrangements made to cherish the memory of friends of Peace, and officers of our Society who have departed in former years. Prominent among these were Noah Worcester, the pioneer of the Peace Cause in America, Wm. Ladd, the founder of the American Peace Society, and Geo. C. Beckwith, who did more than any one else to perpetuate this Society, and extend its influence. It is proposed to publish brief Memoirs of these Christian Philanthropists first in successive numbers of the Advocate, and then in a volume to be entitled "The Apostles of Peace." The first chapter of the Memoir of Worcester, prepared by Rev. S. H. Emery, has already appeared to be followed by others, until we have not only reminiscences of these men who did so much for Peace, but of the Cause itself from 1814 when Worcester wrote his "Solemn Review of the custom of War," to 1870, when Beckwith closed his labors and his life, after having spent thirty-five years in the service of this Society.

INCREASE OF INTEREST.

The year now closed has been one of the most prosperous in the entire history of the Society. A very great increase of interest in the Cause of Peace has been manifested, and much more has been said and written in its behalf than during any previous one since the outbreak of the Southern rebellion. This is partly owing to the terrible strife between France and Prussia, which has added another bloody illustration of the folly and wickedness of war, and the danger of maintaining immense standing armies which provoke collisions between nations. It is also partly owing to the increased operations of our Society, and a better acquaintance with its principles and work, for we find that these only need to be known in order to be appreciated. It is surprising how soon men become converted to peace principles when they give them their careful attention.

THE ADVOCATE OF PEACE.

The circulation of the *Advocate* at the commencement of the year, was a little over three thousand, monthly; it is now about ten thousand. This increase results partly from the accession of new members and subscribers, and partly from the fact that we are sending it free to a large number of ministers and other persons of influence, with the hope of enlisting them in our work. The results of this gratuitous circulation have been very gratifying, as manifested in frequent responses to our appeals for co-operation. During the year we have made arrangements with the following gentlemen to act as corresponding editors, or editorial contributors, and thereby materially increase the value of our paper, viz: Hon. Amasa Walker, of North Brookfield, Mass.; Howard Malcom, D.D., of Philadelphia, Penn.; Wm. G. Hubbard, Esq., of

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Delaware, Ohio; Rev. Wm. Stokes, of Manchester, England; Elihu Burritt, Esq., of New Britain, Conn.; Rev. J. H. Bayliss, of Chicago, Ill., and Abel Stevens, LL.D., of Brooklyn, New York.

In August last, a juvenile department of the *Advocate* was commenced, which, since then, has occupied two pages of every issue. Each number is illustrated, and contains articles designed to inculcate love and peace, and to interest children in our work. We have been encouraged by many expressions of approbation of this feature of our paper.

USE OF THE PERIODICAL PRESS.

In addition to increasing the circulation of the *Advocate* more than three-fold, we have availed ourselves of that of a large number of other papers for the diffusion of peace sentiments. There are, in the United States and Canada, about five thousand periodicals, and to a large share of these we have repeatedly sent brief articles on peace and war for republication, sometimes in the form of an editor's edition of the *Advocate*, and sometimes in printed slips, with circulars requesting their insertion. It is impossible to state how many editors have complied with these requests, but from what we have seen in such papers as have been sent to our office, we have reason to believe that hundreds of thousands, if not millions, of readers have been thus reached. We gratefully acknowledge the reception of $50 from William F. Mott, of New York, and $150 from the trustees of the "Lindley Murray Fund," of that city, to aid us in this work. We also acknowledge the reception of several hundred copies of "Dymond on War," from these trustees, for the supply of ministers, who may send to our office for them.

A pleasing indication of interest in our work, has been the readiness with which ministers and others have pledged themselves to promote it by furnishing articles on peace and war for the religious and secular papers. We have in our office a large number of written pledges to this effect, and anticipate much good from the employment of the pens of these men in opposition to war.

NEW PUBLICATIONS.

During the year we have republished the "Book of Peace," which was nearly out of print, added to our catalogue a volume for children, entitled "A Kiss for a Blow," and stereotyped the following new tracts, most of which are illustrated, viz: "Harry Wild; or, the Soldier's Progress;" "The Price of Victory;" "The Fascination and Waste of War;" "The Cost of War;" "War and Women;" "Look on this picture and on this;" "Battle of Blenheim;" "Murder by Command;" "Brief memoir of Rev. G. C. Backwith;" "Waiting for the Millennium;" "Disarmament;" and "Frederick the Great." We have also purchased for circulation, 1,500 copies of Senator Sumner's Lecture on the Franco-Prussian Duel, and received, as a gift, from Lee & Shepard, publishers, 1,000 more for gratuitous distribution to ministers.

Early in the year the plate for a new pictorial peace envelope was prepared, and from this plate and the plain one which we had before, we have been printing and sending out thousands per week. Every one used is in reality a tract distributed, and thus these messages of peace have been scattered from the Atlantic to the Pacific, and from the Lakes to the Gulf.

We have likewise endeavored to promote our cause by selling photographs illustrating peace and war, such as "The morning before the battle;" "The evening after the battle;" "Peace;" "War;" "Beating swords into ploughshares;" "Prophecy fulfilled," &c. We have found a very great demand for these pictures, and with many they have plead for peace more effectively than words could have done.

In addition to the foregoing, a beautiful and expressive certificate for life members and directors has been lithographed of which we have already commenced the delivery. It is larger than the certificates of most benevolent societies, and has received the almost unqualified commendation of those who have examined it. It represents among other scenes two stalwart sons of Vulcan making implements of husbandry out of broken and disused implements of war, while a Christian minister is instilling the precepts of the Prince of Peace into the minds of a group of interested heathen. We have long felt the need of such a certificate, and trust it will adorn the walls of many of our friends from Maine to California.

AGENCIES.

The death of Rev. Dr. Beckwith, the veteran corresponding Secretary of the Society, which occurred just before the last annual meeting, was an irreparable loss to our cause. The Secretary of the Western department being thus required to spend part of his time in the East and assume responsibilities there, has not been able to give that time to the Western field which its importance demands. Still there has been no diminution, but rather an increase of interest in our cause there.

In Aug. last, Rev. S. H. Emery, of Providence, R. I., long an ardent friend of Peace, became associated with the Society as Assistant Secretary, pro tem. Although he continued in charge of the Church of which he was pastor so that he was able to devote but about two days each week to the cause of Peace, he has rendered much valuable assistance both in our literary work and raising funds. Rev. H. C. Dunham, has acted as our office agent in Boston during a portion of the year, and rendered much valuable assistance in this capacity.

Some twelve or fifteen travelling agents have been employed each for part of the time. While they have met with many discouragements they have also found much to encourage and have realized that our Cause only needs to be known to be appreciated and sustained.

In addition to our travelling agents, we have had a good number of local ones who have served the Cause in their immediate vicinities. We ought to have one in each neighborhood in the nation, and hope to increase the number largely during the ensuing year.

EFFORTS OF WOMEN.

A new movement on behalf of Peace was inaugurated last fall and winter, from which we anticipate much good. We allude to the efforts of Mrs. Julia Ward Howe, Mrs. Lydia Maria Child and other prominent ladies to secure combined efforts by women all over Christendom for the prevention of war. Public meetings under the direction of these ladies have been held in several of the large cities of our country, at which such men as Wm. Cullen Bryant and David Dudley Field have spoken. The appeal which inaugurated this movement has been translated into five of the modern languages of Europe, and widely sent to Great Britain and the Continent for distribution. Mrs. Howe has corresponded extensively with friends of Peace on the other side of the Atlantic to prepare the way for a "World's Peace Convention of Women," and has enlisted the interest of a large number in the enterprise. We hail this movement as a bright omen to our Cause. Women can prevent war if they will, for they are the mothers and educators of men and "the hand that rocks the cradle rules the world."

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PETITIONS AND CONGRESSIONAL ACTION.

During the past winter, petitions were prepared by the Executive Committee of our Society praying Congress: 1st, to discourage all measures tending to involve the country in a war with England; 2nd, to encourage by every suitable method, and especially by example, the reduction of standing armies; 3d, to favor a provision in all treaties for the settlement of national difficulties by arbitration, and 4th, to take measures for securing a proposition from our government to others, for a Congress of Nations. Many thousands of these petitions were sent to our friends in various parts of the country, to be circulated for signatures, and large numbers have been obtained by them.

The appointment and action of the "joint high commission," for the settlement of questions pending between the United States and Great Britain, has met the wishes of the signers, so far as the first petition is concerned, and indicates the progress of peace sentiments in both countries. Fifty years ago, matters of less importance than those amicably adjusted by this commission, involved these two great nations in a foolish and bloody war, and many similar national duels might have been fought by them since then, but for the persistent efforts of the friends of peace.

The matters embraced in the other petitions will be presented to Congress next winter, and meanwhile, efforts will be made to obtain a large additional number of signatures to them. We have reason to believe that the Congress which is to meet then will consider the matters favorably, from the fact that a bill much more radical than our petitions call for, was on the 27th of March last, introduced in the House of Representatives, read twice, referred to the Committee on Ways and Means, and ordered to be printed This bill provides that no more cadets shall be appointed in our military and naval academies, that said academies shall cease to exist, that all recruiting for the army and navy shall be discontinued, that the war and navy departments of our government shall be abolished, and that the President of the United States shall invite the foreign powers to which we have representatives, to join in a disarmament and a general system of international arbitration. The time is not far in the past, when such a bill as this would have been tabled at once, and its advocates deemed either mad-men or fools. But the fact that it was respectfully received, referred to the appropriate committee, and ordered to be printed, indicates a willingness to look the relic of barbarism, against which we contend, full in the face.

RECEIPTS.

The receipts of the Society during the year, as shown by the Treasurer's report, including $1,063.46 from last year's account, have been $10,729.06. With a single exception, and that on account of legacies, this is a larger sum than has been received during any previous year. But it is a mere pittance compared with what is annually needed for promoting our work. When men will contribute to the cause of peace as liberally as they do to other philanthropic and Christian objects, we shall have the means of changing public opinion with regard to war, so that it will revolt from it, as it does now from duelling and slavery.

The assets of the Permanent Peace Fund have been considerably increased by the legacy of the late Dr. Beckwith, but only a portion of these assets afford an income at present, the net amount received from them during the past year being but $1,171.23. When additional donations and legacies increase this fund to $100,000, as is authorized by the Legislature of Massachusetts, and when the whole becomes productive, the Society will have an income from this source, which will enable it greatly to extend its operations.

In November last a similar permanent peace fund was organized for the interior and the West, with head-quarters in Chicago. The Trustees of this fund have been incorporated and are now ready to receive donations and legacies.

KINDRED SOCIETIES.

In our own country, the Friends' Peace Association has continued its activity. It now has a monthly periodical published at New Vienna, Ohio, entitled "The Messenger of Peace." Two or three lecturing agents have been employed by the Society, and it has distributed a very large amount of matter relating to Peace and War. The "Friends" also do much for the Cause of Peace in connection with the American Peace Society—many of our best agents and most liberal contributors being of that denomination.

The branch of the Universal Peace Society having its head-quarters in Philadelphia, has also been active and its President Alfred H. Love, has spoken often and ably on behalf of Peace.

The London Peace Society, has as usual been diligent and efficient. Its Secretary, Rev. Henry Richard, being now a Member of Parliament is in a position to promote the cause of Peace in the capacity of a legislator as well as that of Secretary, and does not fail to embrace his opportunities to do so. One of its Agents, Rev. Wm. Stokes, who is also our regular English Correspondent, and who a few years since published a telling volume entitled "British War History during the present century" has commenced a series of articles in the London Herald of Peace entitled "The War History of Christian Europe from the introduction of Christianty until the present time." The Society was especially active during the continuance of the barbarous duel between France and Prussia, and issued many timely publications which tended to save England from being also drawn into the maelstrom of war.

A new Peace Society has been formed in Holland, which has commenced operations auspiciously and already has a periodical.

We regret to say that the efforts of the "Paris International League of Peace," have been interrupted and for the present almost suspended. If the people of France had heeded its appeals and warnings, their beautiful country might have been spared the devastation and death which have been brought upon it by false notions of honor, and the maintenance of a large standing army. We anticipate but little good at present from the lesson which they have so dearly learned for one war always tends to produce another, and when the French could no longer fight the Germans, they commenced killing each other. But when they have once more recovered from their infatuation and rage we hope that Peace Societies in France, will resume operations, and disseminate sentiments which will make another national duel between that country and a neighboring one impossible.

ANNUAL MEETING.

The forty-third annual meeting of the American Peace Society was held in Association Hall, Boston, on Monday, May 29th, at 2 1-2 P. M. The chair was taken by Hon. Amasa Walker, one of the Vice-Presidents, and Rev. H. C. Dunham, appointed Recording Secretary pro tem. The report of the

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Directors and that of the Treasurer were read by Rev. Amasa Lord, the Corresponding Secretary. T. H. Russell, Treasurer of the Permanent Peace Fund, made a report in relation to its condition. A series of resolutions were read by Prof. Alpheus Crosby, Chairman of the Executive Committee, which after some animated discussion were adopted.

Subsequently an address prepared by Elihu Burritt, who was unable to be present, was read by the Secretary which inspired fresh courage and hope. The nominating Committee appointed by the Chairman reported a list of officers for the ensuing year who were subsequently elected, and whose names will appear in a future issue. Much satisfaction was expressed at the increased operations of the Society and the renewed interest in the Cause of Peace.

Treasurer's Report for the year ending March 31, 1871.

DR.

The receipts during the year have been as follows:

From last year's account,	$1,063.46
Donations,	4,046.18
Legacies,	655.00
Permanent Funds,	1,171.23
Deposits or Loans,	400.00
For Advocates,	1,003.51
Publications,	2,246.35
Advertisements,	143.33
Balance advanced by Assistant Treasurer,	340.00
	$11,069.06

CR.

The payments have been as follows:

Paid Assistant Treasurer balance due March 31, 1870,	$632.35
Paid for Paper,	1,195.59
Printing,	1,493.70
Binding,	624.75
Stereotyping,	42.51
Engraving,	65.95
Paid for services in connection with publication,	1,000 00
Paid for other services of Secretaries, Lecturing Agents, Local Agents, Clerks, &c.,	4,303,88
Rent of Office,	187.34
Office Furniture,	58.92
Office Expenses,	51.40
Depository Expenses,	18.00
Paid for Publications, &c., purchased,	655.83
Advertising,	5.00
Postage,	406.27
Freight,	27.04
Interest,	109.71
Travelling Expenses of Members of the Executive Committee,	6.71
Use of Church for Anniversary,	12.00
Moving and fitting up Office,	22.27
Taxes,	24.44
Certificates of Life Membership,	125.60
	$11,069.06

The Society is under obligations for paper, printing, etc., to the amount of something over $1,000.

RESOLUTIONS.

Resolved, That on this forty-third anniversary of the American Peace Society, we recognize with great pleasure the onward progress of the cause in which it has been so long engaged, and the cheering prospects which each year grow more assuring that the barbarism of war, against which it has ever contended, will be speedily banished from the earth.

Resolved, That the occurrence of a war like that which has, within the last twelve months, desolated France, affords no reason for discouragement to the friends of Peace, provided its results in such political changes as favor the general pacification of the world; and such, we confidently anticipate, will be the case in the late great struggle between Prussia and her great rival.

Resolved, That since the vast military ascendancy of France has been the terror of Europe, ever since the days of Louis XIV., and has been the principal cause of the constantly increasing armaments maintained by surrounding nations, we cannot but rejoice at what we regard as the downfall of *militarism* in that country.

Resolved, That the treaty so recently made with Great Britain for the adjustment of long-pending questions, and accepted with so much favor by the people of both nations, is an omen of bright prospect for the cause of Peace, especially from its formal establishment of great and important principles of international law.

Resolved, That we express to our National Executive our sincere gratitude, for the pacific disposition which he has manifested in regulating our intercourse with other nations, and that we accept it as an augury of good for the future.

Resolved, That we rejoice in the success of the Presidential policy towards the Indians, as a confirmation of the great principles, that peace is ever better than war, and civilization than barbarism.

Resolved, That, as our cause in this country must rest on the favor and support of the people, we derive great encouragement from the fact that the receipts of the Society from donations, and the sale of its publications during the past year, have been greater than in any previous year of its history; and from the readiness of so many clergymen and laymen, not only to give, but also to speak and write, in behalf of its heavenly object.

Resolved, That we cordially welcome the enlarged co-operation in our great work of woman, who has been so often an exciter of war, and so uniformly and intensely a sufferer from its horrors.

Resolved, That we recognize, with unfeigned gratitude, the developments of Providence among the nations of the earth, as a fulfilment of the prophecies foretelling the reign of the Prince of Peace.

A NEW ERA IN CIVILIZATION.—The true friends of man have reason to exult over the work of the *Peace Commissioners* in Washington. We offered to *discuss* our grievances, and resorted to reason rather than the sword. England nobly consented, and sent her Commissioners to our seat of Government. The result is before the world. Its two strongest nations have set an example which marks an era in history, an advance in civilization, an example to all nations. No longer has the sword exclusive jurisdiction in national controversies. Frankness, and fair dealing have triumphed. Henceforth it will be every where admitted that "national honor" is not maintained by refusing to acknowledge an error, or repair a wrong; but in readiness to do justice, and maintain friendly relations, in spite of provocation. Let the friends of peace take courage.

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PEACE PHOTOGRAPHS AND ENVELOPES.

Among the publications of the American Peace Society, are photographs illustrating peace and war such as "The Morning before the Battle," "The Evening after the Battle," "Peace," "War," "The Prophecy Fulfilled," "Beating Swords into Plough Shares," &c. They are on card board eight inches by ten, and are sold at 25 cents each with a discount of one third to those who purchase in quantities for resale. They illustrate the horrors of war and the blessings of peace more forcibly than words, and as they cost so little and are so beautiful and expressive, they are readily purchased both for the sake of the pictures, and that of the Cause of Peace.

The Society also furnishes two kinds of peace envelopes—one pictorial representing the time when swords shall be beaten into plough shares, and the lion and lamb lie down together and the other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $ 1.00 for two hundred and fifty and $ 3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere we are selling thousands every week and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally they can place them in the hands of their children or other persons who will be glad to do it.

A NOBLE ARMY OF PEACE MAKERS.

I love to hear the Ministers of the Gospel proclaim the blessings of peace—social, national, universal, glorious peace! The very word is fragrant with the perfume of Christianity. And if each of the Ambassadors of the Prince of Peace would lift up his voice with strength and denounce the spirit and practices of war the world's tranquillity would soon be secured.

But there is another army more numerous than the professional preachers of righteousness which ought to be marshalled into the ranks of the Advocates of peace. I refer to the School Teachers of the land, the instructors of youth and the founders of public sentiment! That innumerable and invaluable host of national benefactors, comprises the accomplished Presidents and faculties of our Universities and the honored Teachers of our district and common Schools, with all the various intermediate classes of Educators.

What noble auxiliaries these might be to the cause of universal peace! How easily they might introduce the seeds of love and harmony into the minds of their listening pupils!

SCHOOL TEACHERS, of both sexes and all grades! come out into the ranks of the peace-makers. Show the children, both boys and girls, the wickedness and absurdities of war. And when any of the lessons in your text books either Readers or Geographies, appear to sanction the military delusion, be sure to explain to them that war is essentially and invariably wrong, and that "better is he that ruleth his spirit than he that taketh a city." W.

WARD, the Missionary, says, "Either our religion is a fable, or there are unanswerable arguments against war, and the profession of arms."

NO MORE WAR.

Cease harsh war cry, cease forever,
Let the Nations peace obtain
Fill the earth, till foemen never
Meet on battle field again.

Friends of Jesus, show your banner,
Let the olive branch proclaim
Free forgiveness as the manner
You shall conquer in His name.

Lord, thy children are delaying,
They learn still the art with care,
See our Country, Millions paying,
Hindering every earnest prayer.

Let us all be firm united,
Peace promoting from this hour,
Live therein, all are invited
And make it the ruling power.

Let a Congress of the Nations
Prove the greatest science peace—
So disputes on all occasions,
Can be settled there with ease.

Lay aside that horrid glory
Which preys on life, near or far,
Millennial love tells its story,
Hush! ambition, no more bloodshed, no more War

Woodstock, Ont. JAMES MARTIN.

THE PRESIDENT'S INDIAN POLICY.—President Grant, in his message, December, 1869, speaks thus: "From the foundation of the government to the present time, the management of the original inhabitants of this continent, the Indians, has been a subject of embarrassment and expense, and has been attended with continuous robberies, murders, and wars. From my own experience upon the frontier and in Indian countries, I do not hold either legislation or the conduct of the whites who come most in contact with the Indian, blameless for these hostilities. The past, however, cannot be undone; and the question must be met as we now find it. I have adopted a new policy toward these wards of the nation (they cannot be regarded in any other light than as wards) with fair results, so far as tried, and which I hope will be attended ultimately with great success."

Probably few readers of the message realized how much was meant by this quiet utterance; and still fewer understand how persistently, and against how serious obstacles, the President has adhered to the purpose then declared, and how great an era he has opened for Christian thought and effort.—*Old and New.*

LECTURE ON PEACE.—L. H. Pillsbury (formerly connected with the Manhattan *Independent*) gave a lecture on Sunday evening at the Methodist church. His theme was, "War the giant barbarian of the nineteenth century." A full audience were in attendance and listened with marked attention while the speaker portrayed in vivid colors the unutterable horrors of war and the blessings of peace. The fearful indictment of war evinced that the speaker knew whereof he affirmed. Captain Pillsbury was himself a soldier and has seen the red hand of war and wielded its weapons. Now he pleads earnestly for peace, a plea which can only be made at a time when the bugle blasts of war are hushed and when white winged peace broods over the land "Let us have peace.—*State Record, Topeka, Kansas.*

JOHN HOWE, says, "Very plain it is, that war is a mark of the apostasy, and stigmatizes man as fallen from God, in a degenerated, revolted state; it is the horrid issue of man's having forsaken God, and of their being abandoned by him to the hurry of their own furious lusts and passions."

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

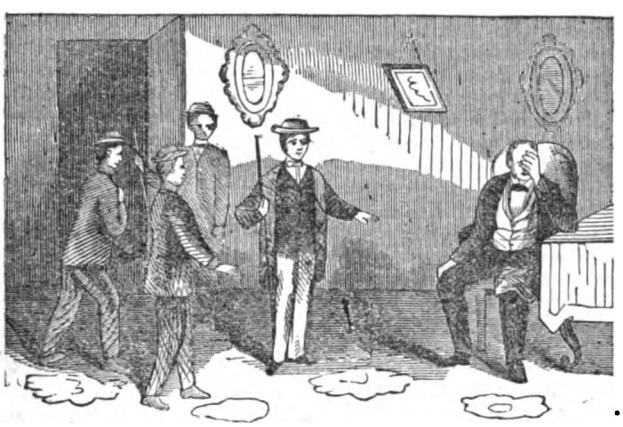
LE MONDE;

OR,

IN TIME OF PEACE PREPARE FOR WAR.

BY HON. AMASA WALKER,

LATE SECRETARY OF STATE OF MASSACHUSETTS.



CHAPTER III.

THE BOYS DOUBT THE EXPEDIENCY OF MAKING ANOTHER BIG GUN. THEY CONSULT THEIR FATHER. RESULT OF THE CONFERENCE.

AS we stated in our last chapter, the sons of Mr. Alexandrus had become quite doubtful of the expediency of making another cannon, and determined to go in a body to consult their father. William, who was the eldest, and a sensible boy too, was appointed spokesman, and stated the case, as follows:—

"We don't see, father, as our family is any better off, in the way of self-defence, in consequence of all the swords, rifles, and cannons we have made for ourselves. All our neighbors have done the same thing in consequence of our proceedings, so that, *relatively*, we do not see but we are just as defenceless as ever we were; and, indeed, a great deal more liable to attack, since all our neighbors, following our example, are well prepared to assail us. Nor do we, further, see how we shall be any better off, after we have made another and a bigger cannon, for you know all our neighbors will do the same; and then shall we not stand just where we do now? only we shall be a good deal worse off, because the new cannon will cost a deal of labor, that might be expended in making improvements on our farm and will moreover require one of us to take care of it. Is not the whole system of arming against each other an absurdity, father?"

The old gentleman was evidently much embarrassed. He had never thought of the matter in this light, and acknowledged that there did appear a manifest absurdity in the course the people of Le Monde were pursuing. "But, nevertheless," said he, "what shall we do? If I don't increase my guns, my neighbors will theirs, and that, boys, will never do."

John, the cannon-keeper, was now called in, and his opinion asked. But he had no hesitation in regard to the matter. He said the system was quite indispensable; that the *honor* and *welfare*, nay, the very existence of the family, depended, not only on keeping up, but gradually and regularly increasing, their means of defence.

"Why," says he, "you know, father, that we are on bad terms with at least half of our neighbors. We have had hard fighting with them; they owe us many old grudges, and are ready to pounce upon us at any time; and if they see us flinch, and leave off preparations to repel insults and aggressions, we shall certainly be assaulted and exterminated."

John was so confident, spoke so loud, and swaggered about so bravely, that the old gentleman was evidently much staggered, and finally told the boys he thought he must go on with his additional preparations. The latter, however, not convinced by the arguments of their heroic brother, re-stated their convictions, and earnestly appealed to the common sense of their father, if the case was not plainly as they here presented it. The old patriarch, thinking his dignity somewhat compromised, by holding parley with his sons on so grave a matter as family defence, told them flatly that he should manage his affairs according to his own discretion; and instead of coming to him with questions of policy, they had much better be digging and smelting ore.

The boys obeyed, as good boys should, but, nevertheless, not the least convinced by any thing their father or redoubtable brother had offered. They still further discussed the matter among themselves, and finally agreed that, as the last alternative, they would consult with Mr. Franconius's boys, who lived next north of them, and ascertain what they thought of the system. William was accordingly despatched on the mission of conference.

Contrary to his expectations, he found that the young men had already taken the subject into consideration, and had fully concluded that the system in question was as absurd as it was oppressive. "Why," says Frederic, "we shall not only have to make another and larger gun than any we have made, but when it is done, one of us will have to stand by it, and keep watch and guard, night and day, while the rest must work so much the harder to support this new artilleryman; so that it seems to us that we shall not only be oppressed by making the gun, but still more, and interminably, by taking care of it. But, William, what can be done?"

Ay, that is always the laboring point, and it took the conferrees some time to settle the question; they at length, however, concluded that the way would be to obtain an interview with all their young neighbors, and see how far their opinions coincided with their own, and if found generally harmonious, to make a united call on their respective fathers to meet together, and deliberate on the subject, and agree mutually upon a discontinuance of all further preparations for defence. They did so, and the result was, that all the fathers on the island soon received petitions from their sons, praying them, out of regard to their own and their children's welfare, to assemble in general council or congress, and see what measures could be devised to rid the island of a system so intolerable.

Such a general movement among the younger part of the population of Le Monde made no small stir. It was an innovation, a thing unheard of, and by many regarded as a matter of doubtful expediency, to say the least. However, the call was so loud, earnest, and long continued, and the young folks gen-

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erally had become so dissatisfied, that something must be done; and therefore, with some misgivings and reluctance, a general meeting of all the heads of families was finally called, in a central and convenient place in Le Monde.

To be continued.

"I WILL FIGHT."

"And, mother, you would fight, too," said Jack Watkins. "Nobody can stand such treatment. It seems wonderful easy at home to think I can overcome evil with good. But, when my temper is up, away go all my resolutions. Besides, the more I bear from those boys, the more I may. Abel gets along: he can somehow smile off his trouble. But I have seen Ned's eye fire up many a time, as though he felt just as I do. We are hooted at because we don't swear, cuffed and knocked about because we will not fight: and I believe they think we are 'little good-for-nothings.' I pitched into a boy to-day and gave him as good as he sent. If the boys attack me after this, they will learn who is the strongest."

"That is not the best way," said Mrs. Watkins.

"But it is the only way, mother."

"There is a way that is right," she answered. "Jesus was treated worse than you ever can be. His example is for us to follow. You must not fight."

That last sentence sank very heavily into Jack's heart. "I wish mother had left out the not," thought he, as he took his cap, and went out. "Now I must mind, whether or no."

Tumult was in his soul. He hastily crossed the yard and the garden which lay so quiet and peaceful in its border of flowers, and, following a little path through the pasture back of the house, climbed a steep hill, scrambled among rocks and briers, and seated himself where he could be unseen, to think over his grievances.

Here, "I will fight," and "You must not fight," had a terrible combat.

God saw the unhappy boy; the birds sang over his head; the soft breezes fanned his cheek. Jesus sent his holy spirit to convince him that he was all wrong. But Jack did not know this. He thought he set himself right.

"I will go home and fight the woodpile," said he aloud, "and see if I cannot be brave somewhere."

He ran cheerfully on, stopping now and then to gather mosses and wild flowers for his mother, not even dreaming that she was at the same time praying that he might have true courage —courage to please God rather than men.

As he handed her the flowers, there was something in her eye that seemed to say to him, "You will mind?" Jack's heart answered, "Yes, mother, I will mind;" but neither smiled, neither spoke, and Jack was off to saw a big pile of wood. Mrs. Watkins arranged the flowers in a beautiful vase and watered them with tears of joy.

I can not tell you all the encouragements and discouragements Jack had after this. He and his brother did not fight. They did not swear. After a time, they were no longer sneered at by the boys. They won the love and respect of older people.

I said they did not fight. This was a mistake. A card Jack made and hung up in their room, some years after, will help you guess what kind of fighting they wished to engage in.

He cut out letters from printed advertising sheets, and pasted them on Bristol board. The letters were of various colors, bright and beautiful, and were neatly arranged in these mottoes: "Fight the good fight." "God is love."—*The Christian Republic.*

THE MAY-DAY GIFT.

BY H. N. GREENE BUTTS

"O Nellie, what a beautiful doll! I wonder who will be fortunate enough to get such a present."

"Well, cousin Annie, you must guess."

"O, I can't guess. But I suppose it is for some one of your little favorites."

"Not for one of my special favorites; and yet I am interested in the little girl."

"Come Nellie, tell me, who is the doll intended for?"

"Well, I suppose Susie Johnson will have the doll."

"What! Susie Johnson the colored girl? I can't believe that you are in earnest. Why, nobody likes her. She is just as hateful as she can be. There is hardly a girl in school that wants to sit beside her."

"That may be one reason why she is so hateful! Nobody likes to be depised. I think that if the scholars would treat Susie better, she would treat them better. But she is made to feel that she is black, and on that account may be depised and ridiculed. I am for trying another method,—simply the law of kindness. I don't suppose that Susie ever has received a present of any value. I think it is best to try the experiment.

"Well, Nellie Brigham, if you want to make such a ninny of yourself, you can for all me. But there is one thing about it, all the school girls will laugh at you."

"I can well afford to be laughed at for such an act. I shall probably get as much happiness as the girls who laugh at me."

Poor little Susie Johnson, "the hateful nigger," as she was wickedly called by some of the children, was made very happy on May-day morning, when she found a beautiful doll, a bouquet of sweet anemones and blue violets, and a nice book placed upon the rude table, in a low roofed cabin by the river's side. Susie's mother was a widow, made so by the cruel hand of war. She earned what she could by taking in washing, which, however, did not afford them many luxuries. Never had the little colored girl so many nice presents before. Her heart was wild with delight. She sang snatches of songs, and laughed merrily, till the little fishes basking in the silver brook that ran by the half open door, seemed to pause and wonder what could be the matter with Susie.

But Susie Johnson never forgot Nellie Brigham. A short time after, when Nellie lay prostrate with typhoid fever, and many of her intimate schoolmates turned away lest it should prove contagious, Susie sat by her bedside day after day bathing her hot and fevered brow, or culling from the meadows and woodlands the fairest wild flowers to adorn Nellie's sick room.

Little children forget not the poor outcast. Be kindest to those who have but few to love. Remember there is nothing lost by being kind to the lowliest of your associates.—*Bond of Peace.*

LOVE YOUR LITTLE BROTHER.

I had a little friend,
And every day he crept
In sadness to his brother's tomb,
And laid him down and wept.

And when I ask'd him why
He mourn'd so long and sore,
He answer'd through his tears, "Because
I did not love him more.

"Sometimes I was not kind,
Or cross or coldly spake;"
And then he turn'd away and sobb'd
As though his heart would break.

Brothers and sisters are a gift
Of mercy from the skies;
And may I always think of this
Whene'er they meet my eyes.

Be tender, good and kind,
And love them in my heart,
Lest I should sigh with bitter grief
When we are call'd to part.

ALBERT BARNES says, "Who has ever told the evils and the curses and the crimes of war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there? If there is anything in which earth, more than any other, resembles hell, it is in its wars."

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In April, 1871.

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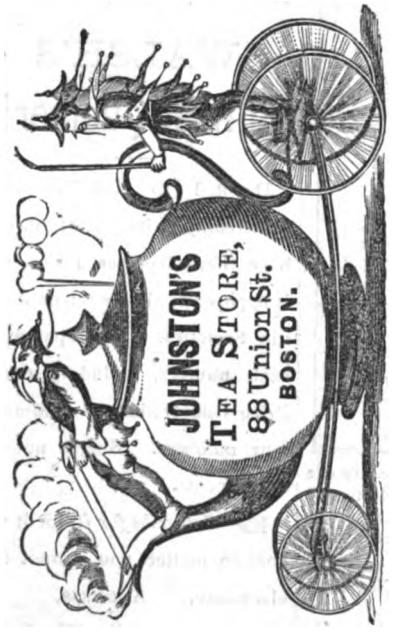

AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

JANUARY 1, 1871.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

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CHARACTER OF INVESTMENTS IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387,232	$140,905	$6,989,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5 433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5.103,604	724,387	4,915,921	1.055,502	11,799,414
1865	7,348,622	782,307	7,348,022	1,512,499	14,112,350
1866	10,097,399	937,712	5,003,109	1.601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,568	22,662,452
1868	21,488,357	951,807	5,003.109	1,912,022	29,325,295
1869	27,319 882	953,717	5,073,109	1.864,875	35,211,584
1870	33,099,422	946,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York. Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS.				Policy and Additions.
		Cash Value.	Per Cent.	Ins. Value.	Per Cent	
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 60	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total,.....	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

On Earth Peace . . . Nation shall not lift up Sword against Nation, neither shall they learn War any more.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, JULY, 1871. | NEW SERIES. VOL. III. NO. 31.

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Published about the middle of every month by the Am. Peace Society.
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The American Peace Society, feeling called upon by Divine Providence greatly to enlarge its operations, most urgently appeals for the generous sympathy and aid of all the friends of God and man. We have plans, approved by the wisest in the community, for the successful accomplishment of which we must have a large increase of funds. Give us but an insignificant fraction of the cost of one war, and, by the help of God, we hope to prevent many wars. Let contributions be sent to our office, without waiting for personal solicitation.

AGENTS WANTED.

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

Colporters are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

Local Agents — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

Female Agents.—In most of the foregoing services women, as well as men, may, with propriety, and often with marked success, serve our cause, especially as *Local Agents*; and we should like to employ one in every neighborhood.

☞Persons desiring to act in any of the above mentioned ways, or acquainted with others who may, can address the Corresponding Secretary.

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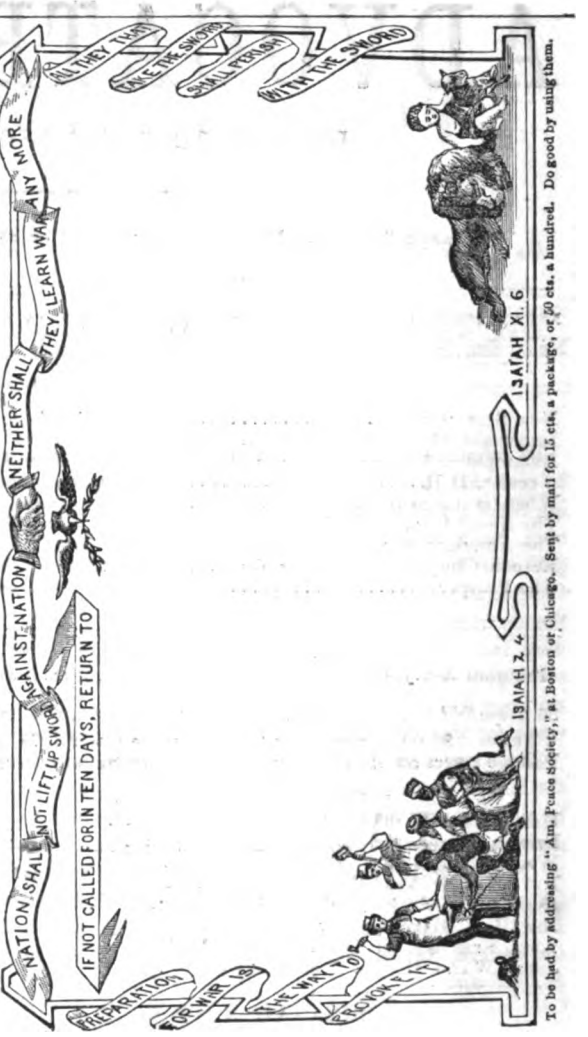
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NEITHER SHALL THEY LEARN WAR ANY MORE
ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD
ISAIAH XI. 6
ISAIAH 2. 4
IF NOT CALLED FOR IN TEN DAYS, RETURN TO
PREPARATION
THE WAY TO PROMOTE IT
To be had by addressing "Am. Peace Society," at Boston or Chicago. Sent by mail for 15 cts. a package, or 50 cts. a hundred. Do good by using them.

Above is a representation of our *new* pictorial envelope. The former one was objectionable in consequence of not having sufficient room for the address. This difficulty has been obviated, and we now have one of the most beautiful and expressive envelope plates in the country. We shall print not only from this, but from another, not pictorial, but very tasteful, and containing brief paragraphs in relation to peace and war. The circulation of either kind, will do great good, as they are not only envelopes, but in reality tracts, which will diffuse peace sentiments, and help hasten "the time when the nations shall learn war no more."

The price is 15 cents a package; 50 cents a hundred; $1.00 for two hundred and fifty; and $3.33 per thousand. We hope our friends will order them, not only for their own use, but to sell to their friends and neighbors.

Also the Peace Photographs of the Society, price 25 cents each, with a discount of one third, to those who purchase for re-sale. Address Rev. H. C. Dunham, 36 Bromfield St., Boston, or Rev. A. Lord, 41 Madison St., Chicago.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, JULY 15, 1871. No. 31

NEW SECRETARY.

By reference to the list of officers in another column, it will be seen that Rev. J. B. Miles has been appointed Corresponding Secretary of the American Peace Society. Mr. Miles has been, during the past sixteen years, pastor of the First Congregational Church, in Charlestown, Mass.—the oldest existing Congregational Church in the country. His success as a pastor, the confidence reposed in him by those who know him, and his deep interest in the cause of peace, induce the belief that much good will result from his appointment. His position, as we know from experience, will be a difficult one, and we bespeak for him the sympathy and co-operation of our readers.

The connection of the writer with the Eastern department of the Society was not designed to be permanent and he will now be able to devote his whole time again to the Western one. The division between the two departments is the western boundary of New York, Pennsylvania, Virginia, the Carolinas and Georgia. Correspondents in the eastern field will please address Rev. J. B. Miles, at 36 Bromfield St., Boston: and those in the western, Rev. Amasa Lord, at Elgin, Ill., or 41 Madison St., Chicago.

IMPORTANT ANNOUNCEMENT.

The Directors of the American Peace Society, being desirous of greatly extending its operations and influence will this month commence the publication of a four-page paper, of the size of the Advocate pages to be called "The Angel of Peace." It will be filled with brief and interesting articles in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single Copies,		.25
5	Copies to one Address, .	1.00
10	" "	1.50
25	" "	3.00
50	" "	5.00
100	" "	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends or in Sabbath Schools, Churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these "Angels of Peace" repeating the angelic song: "On earth, peace—good will to men." Specimen copies will be sent free on application.

The publication of the Advocate of Peace will be continued as heretofore.

Ecclesiastical Commendation.—At the meeting of the General Assembly of the Presbyterian Church, recently held in Chicago, a minute was adopted in relation to Peace as follows:

"The attention of the General Assembly having been invited to the work of the American Peace Society, at the request of its Secretary, Rev. Amasa Lord, the following was offered by Rev. D. X. Junkin, D. D., and unanimously adopted, viz:

Resolved, That this General Assembly feels a deep interest in the objects of the American Peace Society, and does hereby express cordial approbation of all wise and scriptural efforts to promote the principles of universal peace, so that the nations may learn and practise war no more."

At the last annual meeting of the American Peace Society, two ladies, Mrs. Geo. C. Beckwith, and Mrs. Julia Ward Howe, were elected members of its Executive Committee. Mrs. Beckwith is the widow of the late Corresponding Secretary of the Society, and has been familiar with and interested in its work for a third of a century. Mrs. Howe is already well known as the acknowledged leader in the effort to enlist women in America and Europe, in a grand and prolonged effort for the prevention of war. She becomes also one of the corresponding editors of our paper. We presume that both these ladies will be glad to receive letters from other women in relation to efforts to promote the Cause of Peace, which may be addressed to Mrs. Beckwith, at No. 1 Pine St., Boston, and to Mrs. Howe, at 32 Mount Vernon street.

"And what can Wars
But endless Wars still breed?"

The newspaper writers almost universally overlook the principal cause of the recent terrible scenes in Paris. In our view they are the legitimate results of the war education of the people and of the thirst for blood, aggravated by the recent struggle with the Prussians. One war always tends to produce another, and if a people who have acquired a taste of blood, cannot gratify it by shedding that of the people of another country, they will not hesitate to shed that of their own countrymen. War cheapens human life, and produces a crop of villains and cut-throats, who are ready to engage in any bloody work.

The malign influences of war are seen in our own country, as well as in France. The outrages of the Ku Klux at the South, and of their counterparts at the North, are the fruits of the war of the rebellion; and if this one does not produce another, it will be because a strong public sentiment is created against *all* wars.

The agency of one war, in producing another, is clearly seen in the history of our country. That with Great Britain in 1812, made General Jackson a hero. His being a hero, secured his election as President. As President, he favored and facilitated the acquisition of Texas. The independence of Texas, and its admission into our Union, was the chief cause of the war with Mexico, and this had much to do in bringing on the Southern rebellion. It produced another crop of so-called heroes, who were anxious to distinguish themselves still farther, even at the expense of the lives of thousands of their fellow beings and the unity of the nation.

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BIOGRAPHICAL NOTICE
OF
REV. NOAH WORCESTER, D.D.,
THE
PIONEER AND PROJECTOR OF THE AMERICAN PEACE SOCIETY.

CHAPTER III.

REVIEW OF THE CUSTOM OF WAR.

It was in 1814, that Dr. Worcester published that most remarkable tract, styled "A Solemn Review of the Custom of War," which attracted great attention, was translated into many languages, and has been circulated in all lands. It was not written for a day but still lives to speak to the generations of men, when its author, then nearly three score years of age, has long ceased from among the living. It thus opens:

We regard with horror the custom of the ancient heathens in offering their children a sacrifice to idols. We are shocked with the customs of the Hindoos in prostrating themselves before the car of an idol to be crushed to death; in burning women alive on the funeral piles of their husbands; in casting their children, a monthly sacrifice, into the Ganges to be drowned. We read with astonishment of the sacrifices made in Papal crusades, and in Mahometan and Hindoo pilgrimages. But that which is fashionable and popular in any country, is esteemed right and honorable, whatever may be its nature in the views of men better informed.

But while we look back, with a mixture of wonder, indignation and pity, on many of the customs of former ages, are we careful to inquire, whether some customs which we deem honorable, are not the effects of popular delusion? Is it not a fact, that one of the most horrid customs of savage men is now popular in every nation in Christendom? What custom of the most barbarous nations is more repugnant to the feelings of piety, humanity and justice, than that of deciding controversies between nations by the edge of the sword, by powder and ball, or the point of the bayonet? What other savage custom has occasioned half the desolation and misery to the human race? And what, but the grossest infatuation, could render such a custom popular among rational beings?

War has been so long fashionable amongst all nations, that its enormity is little regarded; or, when thought of at all, it is usually considered as an evil necessary and unavoidable; but cannot the state of society and the views of civilized men be so changed as to abolish so barbarous a custom, and render wars unnecessary and avoidable?

Some may be ready to exclaim, 'none but God can produce such an effect as the abolition of war; and we must wait for the millennial day.' We admit that God only can produce the necessary change in the state of society, and the views of men; but God works by human agency and human means. None but God could have produced such a change in the views of the British nation, as to abolish the slave-trade; yet the event was brought about by a long course of persevering and honorable exertions of benevolent men. When the thing was first proposed, it probably appeared to the majority of the people, as an unavailing and chimerical project; but God raised up powerful advocates, gave them the spirit of perseverance, and finally crowned their efforts with glorious success. Now, it is probable, thousands of people are wondering how such an abominable traffic ever had existence in a nation which had the least pretensions to Christianity or civilization. In a similar manner God can put an end to war, and fill the world with astonishment, that rational beings ever thought of such a mode of settling national controversies.

As to waiting for the millennium to put an end to war without any exertions on our own part, it is like the sinner's waiting God's time for conversion, while he pursues his course of vice and impiety. If ever there shall be a millennium in which the sword will cease to devour, it will probably be effected by the blessing of God on the benevolent exertions of enlightened men. Perhaps no one thing is now a greater obstacle in the way of this wished for state of the church, than the spirit and custom of war which is maintained by Christians themselves. Is it not then time, that efforts should be made to enlighten the minds of Christians on a subject of such infinite importance to the happiness of the human race? That such a state of things is desirable, no enlightened Christian can deny. That it can be produced without expensive and persevering efforts, is not imagined. But are not such efforts to exclude the miseries of war from the world, as laudable as those which have for their object the support of such a malignant and desolating custom?

The whole amount of property in the United States is probably of far less value than what has been expended and destroyed within two centuries by wars in Christendom. Suppose, then, that one-fifth of this amount had been judiciously laid out by peace associations in the different states and nations, in cultivating the spirit and arts of peace, and in exciting a just abhorrence of war, would not the other four-fifths have been in a great measure saved, besides many millions of lives, and an immense portion of misery? Had the whole value of what has been expended in wars, been appropriated to the promotion of peace, how laudable would have been the appropriation, and how blessed the consequences.

The author next proceeds to consider some of the "pleas in favor of War," as, first, the admitted fact that "the Israelites were permitted and even commanded to make war on the inhabitants of Canaan."

To this he replies:

The Giver and Arbiter of life had a right, if he pleased, to make use of the savage customs of the age for punishing guilty nations. If any government of the present day should receive a commission to make war as the Israelites did, let the order be obeyed; but until they have such a commission, let it not be imagined that they can innocently make war. God has, moreover, given encouragement, that under the reign of the Messiah, there shall be such a time of peace, "that nation shall not lift up sword against nation, neither shall they learn war any more." If this prediction shall ever be fulfilled, the present delusion in favor of war must be done away. How is it to be fulfilled? Probably not by miraculous agency, but by the blessing of God on the benevolent exertions of individuals to open the eyes of their fellow-mortals in respect to the evils and delusions of war, and the blessings of peace.

A second plea may be this, that war is an advantage to a nation, as it usually takes off many vicious and dangerous characters—But does not war make two such characters for every one it removes? Is it not in fact the greatest school of depravity, and the greatest source of mischievous and dangerous characters that ever existed among men? Does not a state of war lower down the standard of morality in a nation, so that a vast portion of common vice is scarcely observed as evil? Besides, is it not awful to think of sending vicious men beyond the means of reformation and the hope of repentance? When they are sent into the army, what is this but consigning them to a state where they will rapidly fill up the measure of their iniquity, and become "fitted to destruction?"

It will be pleaded, thirdly, that no substitute for war can be devised, which will insure to a nation a redress of wrongs. But is it common for a nation to obtain a redress of wrongs by war? As to redress, do not the wars of nations resemble boxing at a tavern, when both the combatants receive a terrible bruising, then drink together and make peace, each, however, bearing for a long time the marks of his folly and madness? A redress of wrongs by war is so uncommon, that unless revenge is redress, and multiplied injuries satisfaction, we should suppose that none but madmen would run the hazard.

But if the eyes of people could be opened in regard to the evils and delusions of war, would it not be easy to form a confederacy of nations, and organize a high court of equity to decide national controversies? Why might not such a court be composed of some of the most eminent characters from each nation, and a compliance with its decisions be made a point of national honor, to prevent the effusion of blood, and to preserve the blessings of peace? Can any considerate person say, that the probability of obtaining right in such a court, would be less than by an appeal to arms? When an individ-

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ual appeals to a court of justice for the redress of wrongs, it is not always the case that he obtains his right. Still such an appeal is more honorable, more safe, and more certain, as well as more benevolent, than for the individual to attempt to obtain redress by his pistol or his sword. And are not the reasons for avoiding an appeal to the sword for the redress of wrongs, always great in proportion to the calamities which such an appeal must naturally involve? If this be a fact, then there is infinitely greater reason, why two nations should avoid an appeal to arms, than usually exists against a bloody combat between two contending individuals.

It may be urged, also, that a spirit of forbearance on the part of a national government, would operate as an invitation to repeated insult and aggression. But is this plea founded on facts and experience? Does it accord with what is well known of human nature? Who are the persons in society that most frequently receive insult and abuse? Are they the meek, the benevolent, and the forbearing? Do these more commonly have reason to complain, than persons of quick resentment, who are ready to fight on the least provocation? There are two sects of professed Christians in this country, peculiar in their opinions respecting the lawfulness of war, and the right of repelling injury by violence,—the Quakers and the Shakers. Now, does it appear from experience, that their forbearing spirit brings on them a greater portion of injury and insult than is experienced by people of other sects? Is not the reverse of this true in fact? There may indeed be some instances of such gross depravity, as a person's taking advantage of their pacific character to do them injury with the hope of impunity; but in general, their pacific principles and spirit command the esteem even of the vicious, and operate as a shield from insult and abuse. How seldom, too, do children of a mild, forbearing temper experience insult or injury, compared with the waspish who will sting if touched? The same inquiry may be made in respect to persons of these opposite descriptions of every age, and in every situation of life; and the result will be favorable to the point in question.

Should any deny the applicability of these examples to national rulers, we will produce one example undeniably applicable. When William Penn took the government of Pennsylvania, he distinctly avowed to the Indians his forbearing and pacific principles, and his benevolent wishes for uninterrupted peace with them. On these principles the government was administered, while it remained in the hands of the Quakers. What then was the effect? Did this pacific character in government invite aggression and insult? Let the answer be given in the language of the Edinburgh Review of the Life of William Penn. Speaking of the treaty made by Penn with the Indians, the Reviewer says:—"Such indeed was the spirit in which the negotiation was entered into, and the corresponding settlement conducted, that for the space of more than seventy years, so long indeed as the Quakers retained the chief power in the government, the peace and amity which had been thus solemnly promised and concluded, never was violated; and a large though solitary example afforded, of the facility with which they who are really sincere and friendly in their views, may live in harmony with those who are supposed to be peculiarly fierce and faithless."

Next, "some of the evils of war" are dwelt upon. The "war spirit" and "the profession of a soldier" are presented in their true light. When we remember it was at the close of the last—and let it *evermore* be the last—war with England, these words were penned, it will give the greater significance and point to them:

The depravity occasioned by war, is not confined to the army. Every species of vice gains ground in a nation during war. And when a war is brought to a close, seldom, perhaps, does a community return to its former standard of morals. In time of peace, vice and irreligion generally retain the ground they acquired by a war. As every war augments the amount of national depravity, so it proportionably increases the dangers and miseries of society.

The "undervaluing of human life" and "dreadful depravity of feeling" engendered by war, are painted in graphic, glowing colors. Their inconsistency with Christian principle and conduct, is plainly shown. The argument, which is close and convincing, is followed with an appeal to all who bear the Christian name, tender, faithful and rousing. It is in this wise:

Let every Cristian seriously consider the malignant nature of that spirit which war-makers evidently wish to excite, and compare it with the temper of Jesus; and where is the Christian who would not shudder at the thought of dying in the exercise of the common war-spirit, and also at the thought of being the instrument of exciting such a spirit in his fellow-men? Any custom which cannot be supported but by exciting in men the very temper of the devil, ought surely to be banished from the Christian world.

Can Christians hold their peace, while this custom is sweeping off myriads of their brethren into eternity by violence and murder? Can they forbear to exert themselves to put an end to this voluntary plague? If war is opposed to our religion, and God designs to put an end to this scourge by the influence of the gospel, can we still sleep on without an effort to secure this promised and expected result? It can come only from the efforts of Christians; and so long as they acquiesce in the custom, this desirable event will be delayed. Christianity itself, is not an intelligent agent; neither a God, an angel, nor a man. It is only a system of divine instructions, to be used by men for their own benefit, the benefit of each other, and the honor of its Author. Like all other instructions, they are of no use any further than they are reduced to practice.

In what way, then, can Christianity ever put an end to war but by enlightening the minds of men on the subject? Can war cease while Christians themselves are its advocates? If men are to be saved by the preaching of the gospel, the gospel must be preached; and so, if this world is to be delivered from war by the gospel, it must be applied for the purpose. Its pacific tendencies must be illustrated, its opposition to war displayed in the lives of Christians, and men influenced by its motives to cease from destroying one another. We expect the abolition of idolatry, and human sacrifices; but how? Will our Bibles spread their covers for wings, fly through the world, and convert the nations without the agency of Christians? Would the gospel ever convert the heathen from their idolatry, if Christians should themselves encourage idolators by a compliance with their customs? But as little may we expect the gospel will make wars cease without the exertions of Christians, and while they countenance the custom by their own example.

Is it pleaded that men are not sufficiently enlightened, but we must wait for a more improved state of society? Improved in what? In the science of blood? Are *such* improvements to prepare the way for peace? Why not wait a few centuries, until the heathen become more improved in their idolatrous customs, before we attempt to convert them to Christianity? Do we expect that continuance in idolatry will prepare them to receive the gospel? If not, let us be consistent, and, while using means for the conversion of heathens, let us also use them for the conversion of Christians; for war is, in fact, a heathenish and savage custom, most malignant, most desolating, and most horrible, and the grossest delusion, the greatest curse, that ever afflicted a guilty world.

This "solemn review of war" from the lips and pen of the venerable Worcester, was not in vain. It reached thoughtful Christian minds, and found a response in many a sympathizing heart, an answering voice, which encouraged this "John, the Baptist," whose faithful words sounded through all the land, calling to repentance and a better life.

WHERE IS THE SATISFACTION? — Five years ago, two neighbors in Indiana got into a lawsuit about a fence, the amount in question between them being only twenty-five dollars. The case has been appealed, until now it is before the Supreme Court, and the costs at present amount to three thousand dollars; the strife now being who shall pay the costs. Better to have followed the wise man's advice: "Leave off contention before it be meddled with."—*Pacific Observer.*

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THE SMALL LEGACIES OF WAR.

BY ELIHU BURRITT.

The distance between the two extremes of the earth's orbit is the yard-stick with which astronomers measure the distance of some of the stars from our planet. Compared with this latter distance, the former is but small, but still it serves well for the measurement. The earnings of peaceful industries and commerce seem proportionately small when put as a measure against the waste of war. If we take all the coined gold, silver and copper in the world and compare it with all that modern war has wasted, it seems like the holiday money in a boy's pocket against the wealth of London. If we lump together in one sum the full value of all the annual manufactures of the world, without deducting the cost of their raw material, the total amount is hardly equal to one mill in a dollar spent in war in less than a century. If we take the cost or value of all the railroads in the world, vast as it is, the amount to the waste by war is only what the longest diameter of the earth's orbit is to the distance between us and the nearest star. What are the annual earnings of hired labor as a measure to fathom the depths and heights of war expenditure, even that of one nation only?

Suppose, for instance, that we could bring together all the men and women and children of Europe and America who work for wages, and array them face to face with the debt that England alone brought out upon her shoulders from the wars with the French republic and empire. This debt, which was only the *unpaid* money cost of that "vigorous foreign policy" which she is so much urged at home and abroad to pursue, was £902,000,000 or $4,329,600,000. Let all the men and women of the field and factory throughout Christendom face that amount, and reckon up how many years' work it would take to pay it off at their average rate of wages. But this was only one nation's debt fifty years ago. War has been very impartial in bequeathing its legacies and costly souvenirs. It only left out one little starvelling nationality in Europe in the distribution of its bequests—that is poor, benighted, half-civilized Servia, too weak and unmanly to contend for prestige and glory in the prize-ring of the fighting powers. Little Bolivia is the only country on the continent of the two Americas that has been left out in the cold of war's neglect, or without a debt for military glory. Passing over to another continent we find that Siberia has also been forgotten in like manner, and is obliged to live without the honor and luxury of a war debt. But among so many states, and when so many were so small and scattered, it is not surprising that war has not remembered them all in its legacies. Still no one can say that it has not been liberal and even prodigal in its bequests to all the other nations, which were more deserving of the favors they courted. Dudley Baxter, one of the ablest and most accurate statisticians in Europe, gives us the figures of the war debts of the world made up to last September, or at the downfall of the second French empire. But it must be remembered that the totals he gives do not include the whole that France and Germany owe at the close of the war. Adding these additional amounts, the great total will be augmented by nearly $2,000,000,000. He lumps up the national debts of the world in these large divisions, given in English currency, to which the American equivalents are adjoined at $4 80 to the pound sterling:

Great Britain,	£ 800,000,000	$ 3,840,000,000
Continent of Europe,	2,165,430,000	10,394,064,000
America,	765,320,000	3,673,536,000
Asia,	104,716,000	502,636,000
Africa,	39,655,000	190,344,000
Australasia,	35,744,000	171,571,200
Grand total,	£3,910,865,000	$18,772,151,200

Let all the workingmen and workingwomen of the wide, wide world march up to the front of that total with their plows, hoes and sickles, with their hammers, spindles and needles, and see how long it would take to carry it away at the rate of their daily wages. Ring into line before this Mont Blanc of debt all the manufactories of Europe and America, and let them figure out the problem, how long it would take the profits of their productions, at the annual average of 25 per cent., to build a mountain of gold of equal size and weight. Let the commerce of the world try it with its net earnings, at the same per cent., and tell us how many thousand shiploads of goods it would require to equal this vast weight that war has left upon the bosom of the nations. Let the railways of the world take an inventory of all the values they own and put the total against this, and see how many times it must be multiplied to turn the scale. Let all the banks of Christendom bring all their coined metal and pile it up in one great heap, and see how it would measure itself against this mass of money lost.

Eighteen thousand millions of dollars! And all this the *unpaid* war bill of the world! But the paid up bills for wars prospective or possible, from the beginning of this century, or within the memory of thousands of living men, can show as large a total, as high a mountain, and as heavy on the shoulders of the nations. The annual interest of $18,772,000,000 at six per cent, including cost of collection and other charges amounts to $1,326,320,000. Some of the more advanced nations are trying not only to raise this interest but a little every year to "sink" the principal as a hard laboring crew would try to bail out a water-logged ship with a teaspoon. One would think that these nations, struggling thus in the trough of the sea, would work vigorously on deck with the shovel instead of dabbling in the hold with the teaspoon. But they are all shovelling on instead of off. Let us look at England, who has been so denounced for caring so little for her military prestige and power in the late continental struggle. Notwithstanding she is so sharply rebuked, at home and abroad, for being unready to "come up to time" in the prize ring of the great powers, the actual figures show that she has done a little toward this *role* besides paying the annual interest on debts contracted for her old "mills" on the continent, to use a parlance only befitting the position and duties pressed upon her. Let us look fairly at these figures to see if she has been so dead asleep to the animating possibilities of war as both European and American writers have labored to prove.

Without going back to the beginning of the century to deal with great totals, that no common mind can comprehend, we find that these items or heads of England's expenditure for wars prospective, for seventeen years from 1851 to 1868 inclusive, stand thus:

Army, militia, &c.,	£286,777,368	$1,376,531,366
Navy,	202,848,805	973,674,264
Fortification,	5,555,000	26,664,000
Total,	£495,181,173	$2,375,869,630

Now it should be observed that this whole amount, $2,375,869,630, is what England paid for her armed peace establishment in seventeen years, from 1851 to 1868. All this went for wars prospective or possible. And it is a wonder that any fair-minded American or Englishman can say that she ought to have spent more to keep up her old military prestige or to train and fit herself to enter the European prize ring as the first or second in the "mill." If any such man believes she ought to have spent more for this purpose let him, in justice, consider the fact that the amount expended was not her whole tribute to war. She had to raise and pay a small bill in the same time on the old score of military glory or prestige. Within these seventeen years she had to pay for interest and management of her old war debt the sum of £497,559,155, or $2,398,283,944. Let those who reproach her for not being on such a war footing as they think becomes her dignity remember this little bill she had to pay on the old score. Putting the two bills together we have for

Wars past,	£497,559,155	$2,398,283,944
Wars prospective,	495,181,173	2,375,869,630
Total	£992,740,328	$4,774,153,574

The reader may notice that these totals do not exactly balance each other; that the cost of wars past exceeds by a little the cost of wars prospective. But if any one is disposed to complain at this difference between the past and future, he may be satisfied to know that England is now levelling up the two expenditures to an even balance. The patriarch Jacob described one of his sons as an ass crouching between two burden, suggesting that one was as heavy as the other This figure will doubtless represent England's condition throughout this coming decade if the present military rule prevails in Christendom. She will make the two burdens of equal weight. Whether her

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people, especially the great working masses, will crouch under them as patiently and as silently as the animal that Jacob had in his mind is another question. There is another fact apparent from these totals that should also be noticed. We can easily see what short measures industrial and peaceful industries supply for gauging the waste of wars past. But wars prospective furnish us an easy and adequate standard for this purpose. Before this last conflict between France and Germany, the annual appropriations of the great and small powers of Europe alone on their armies and navies amounted to £124,000,000, or $595,200,000. We will not count in or add to this amount the loss of the labor of 5,000,000 of picked, able-bodied men these peace-footing armaments withdrew from productive occupations; but, at this rate of actual money expenditure, Europe alone pays for wars prospective in 32 years an amount exceeding the war debts of the whole world, or more than $18,772,151,200.

Here, then, we have the legacies of war to the civilized world in two great donations, or the annual legacy, duty or interest amounting to $1,326,320,000 on the debt of $18,777,151,200 and $595,200,000 yearly in money for their annual peace establishments. If we add to the latter $133 per annum for the labor lost per man by the 5,000,000 composing the standing armies of Christendom, then the past and present just balance each other, and the two bequests amount to the yearly sum of $2,652,640,000. Surely these figures and facts should deeply impress all thoughtful minds with the conviction that the civilized world cannot go on in this race much longer. Can they wonder that the workingmen of these countries feel that these burdens are too heavy upon their peeled shoulders, and that they are beginning to murmur and rebel against them? Is it not time for manufactures, agriculture and commerce, and all the great material interests of mankind to combine to lift this crushing and increasing weight from the bosom of the world? Is it not time that the Christianity of our age should raise its voice and power against this huge sacrifice to the Moloch of war? Is it not time for all its pulpits to speak "like angels trumpet-tongued" against a system that gives millions to Mars and mites to Messiah?

THE AMERICAN PEACE SOCIETY.

The time is coming, and not far distant, when the advocates of peace will be generally regarded as the truest friends of our race and the wisest leaders in righteousness and national reform; when "peace societies," and their aims and efforts, shall not be ignored or condemned by the Christian pulpit or the religious press, as chimerical schemes or illusive dreams of impracticable men, but recognized as among the faithful and most efficient auxiliaries to the church of Christ and his Gospel of peace in their earthly mission.

The American Peace Society has been organized nearly half a century. It has not entirely prevented the existence of wars and tumults in our land, but how much good it has done by sending out light and truth and scattering the seeds of love and peace in hundreds and thousands of American families, or how much of strife and the evils of war has been prevented by the development of correct public sentiment through the earnest efforts and kindly offices of this society will be known only in that day in which everything will be brought to light, whether it be good or whether it be evil.

By some means there is unquestionably a great awakening at the present time on the subject of International Peace, not only among leading statesmen and thoughtful Christians, but also among the masses both in America and Europe. This great awakening gives fair promise of resulting in a great reform in public opinion on this subject, if not in a general revolution in both sentiment and practice among nations.

Our American Peace Society must have no small share of the honor of the glorious results so sure to ultimate from these combined and persistent peace efforts, as it has performed no small share of hard work already bestowed in this right direction. By its suggestions many peace sermons have been preached in American pulpits; by its agency public agitation has been more constantly kept up and the subject of peace as an international possibility and privilege been brought before rulers and people by its activities; much wholesome and powerful literature, in the form of papers, books and tracts, has been circulated among all classes. Its influence is felt for good, from the lowest grades to the highest ranks of society. It aims to educate the people in the principles of peace; that war or *dueling* between nations, as between private individuals, on the pretext of insult or injury, of honor or justice, is not only a calamity to be deplored but a crime to be avoided by all means possible within the power of reason, religion and just diplomacy; that as differences and difficulties between private citizens, or between individuals, states or provinces of the same government, are investigated and adjusted by disinterested parties or by higher courts of equity and supreme authority to whom the adverse parties are to appeal as the final arbitrament, and whose final award, they are to abide; so nations, in their disagreements and troubles, should appeal to an international court or congress for an investigation and settlement of their difficulties and grievances, instead of first flying to arms and settling their feuds by a wholesale murder with sword and cannon on the battle field. These peace societies do not believe with Bonaparte that God is always on the side of the party having the most and heaviest cannon; they do not believe that justice is always with the nation victorious in the strife, or that because might often tramples on the right, therefore might makes right. They believe that war, though sanctioned by the code and legalized by the law of nations, is nevertheless cruel and sinful in its nature and most terrible in its sacrifices of happiness and of life, and often most unjust in its results.

Eminent ministers and Christian philanthropists, influential capitalists and patriotic statesmen are its earnest friends and its leading standard-bearers. Its platform is the Gospel of the Prince of Peace. It challenges the attention of all lovers of God and man. It appeals to our sympathies; it is deserving our confidence and co-operation.

Let us give it our words, our prayers and our means, to further it in its work of peace and love. The offices of this society are at 36 Bromfield Street, Boston, and 41 Madison Street, Chicago. It is destined to live, and to grow, and to do great good.—*Vermont Christian Messenger.*

RESPONSIBILITY OF WOMEN FOR WAR.

We have received from a gentleman connected with the Peace Society, a tract on the above subject, in which the writer declares that mothers who provide military toys for their children, and fit them out in holiday uniforms are thereby encouraging a martial spirit, and must expect to reap what they have sowed.

This view of the case is certainly true so far as it goes; but in our judgment it does not go far enough. The child that plays with tin soldiers, and rigs himself in gaudy uniform, sees in his mimic war a game as harmless as the knocking down of ninepins. He is pleased with the paltry imitation of "pomp and circumstances," with his cheap triumph over his inanimate troops, or with the ready yielding of his playmates to the one whose "turn" it is to be a bloodless victor. This would be harmless enough if it did not stimulate ambition and nourish selfishness, to the obscuring of that universal obligation, "Love thy neighbor as thyself."

It is because only the brilliant externals of war, its appeal to the boy's natural love of activity, of managing, of exercising executive powers, and planning for triumph over obstacles, are present to his childish understanding, that he grows up a soldier in spirit, a tyrant and devastator in the circle of his opportunities. If special pains were taken to direct these impulses and energies, which are innocent in themselves and can not be rooted out, we should not find in every instance of international misunderstanding a million of men eager for martial conflict. If the ruinous phase of soldiership were brought home to juvenile imaginations; if suffering and destruction were brought to the foreground in the place of parade and "glory," there would be a juster estimate of the wickedness of war.

Let mothers remember this, and guide at least a portion of their boy's growing strength into downright work for "the sick, the poor, the halt and the blind." A child taught to be the peaceful champion and helper of the unfortunate will not grow up to be a Bonaparte; but a child whose sports are left to chance will be certain to use his "grit" to grind some weaker one to powder.—*Christian at Work.*

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, JULY, 1871.

THE PROSPECT.

BY REV. JAMES B. MILES.

The American Peace Society, has commenced a new year in its history, under auspices singularly bright and cheering.

In the progress of the race, and the unfolding of great providential movements among the nations, an era has dawned, which offers to the friends of Peace in all lands, opportunities truly grand and inspiring.

No thoughtful person can contemplate the present condition of the nations without saying indeed,

> "We are living, we are dwelling,
> In a grand and awful time,
> In an age on ages telling,
> To be living is sublime."

During the last few years events, political and religious, of peculiar magnitude and significance in this, and in other nations, have conspired to lift our noble Society, whose work from the first, has been blessed, into especial prominence. The signs of the present time, indicate for it, a mission, in the years that are before us, truly glorious.

It is now bidden as by the audible voice of Jehovah the very God of Peace, to gird itself anew for its great work. It is bidden to appreciate and improve the advantages now offered to it. It is called upon to rise to a loftier and more expanded plane of operations; and to show itself equal to the grand occasion. Let it with a holy, persistent, and ever increasing enthusiasm, throw itself into the work to which both God and man summon it!

The recent Black Sea Conference, and the more recent Joint High Commission, in their organization, spirit, and the results of their action bear signal testimony to the fact, that, the American Peace Society rests upon a basis of wisdom and truth. They demonstrate, that, the end it seeks, though grand in the highest degree, is no chimera. The man who candidly examines the principles of this Society, and its aim, in the light shed forth by recent events, by the best political science and statesmanship, will not be likely to pronounce the Society a Utopian Scheme. That it does not strive after impossibilities may be inferred from such sentiments as the Hon. Caleb Cushing expresses.

Speaking of the Washington Treaty he says "If as we trust and believe it will, this treaty shall be ratified by the Senate, it will constitute an epoch in the history of the two nations. *It will be the harbinger of a long almost perpetual peace between the two Great English Speaking Nations.*"

If these two mighty nations could adjust their complications without resort to war, may we not reasonably hope for a time when all nations may do the same?

The friends of Peace may hail, as one of the most animating omens, the utterances of such persons as are acknowledged to be among the leaders in the realm of thought, persons in different countries, that, not simply, represent the most advanced thought of the world, but exert a powerful influence in shaping and moulding public opinion. It fills our hearts with gratitude, that now more than ever before, the world's great original thinkers, orators, statesmen, ministers, poets, men and women, are turning their thoughts in the very direction in which our Society is moving.

They all agree with Mr. Sumner and the other great names upon the roll of our officers and members, in declaring war at the best to be a *dire* necessity, a stupendous evil. They, also, admit, the abolition of war is not an impossibility. Intelligent and thoughtful people no longer speak of, a Congress of Nations, a Federal Council, an International Court of Arbitration, as the suggestions of dreamers and enthusiasts. They speak of them as institutions to which the advance of civilization, intelligence, justice, freedom, morality and religion among the nations, will give birth. The adjustment of national differences, and disputes by such courts, or councils without resort to war, is already regarded by the foremost statesmen and scholars, as practicable. J. R. Seeley, M.A., the eminent Professor of History in Cambridge College, England, a man distinguished in a high degree, for depth, freshness and originality of thought, has recently spoken words, bearing on this subject, that will not soon die.

In reference to the common idea, that, war with all its horrors, has something grandly beneficent about it, he says:

"In case war should cease should we have no more hymns like Isaiah's triumph over Sennacherib? Would not poetry and prophecy lose their highest theme; and mere comfort and vulgar prosperity reign where great conflicts of good and evil had raged?" He replies, "If those ancient prophets, who spoke of the Lord of Hosts had lived in our day, they would have spoken a very different language. It is in comparison with no justice at all that the justice of war is admirable, compared with any properly organized legal system it is surely deplorable." In eloquent terms he calls for a feasible and Statesmanlike Scheme of arbitration, and says:

"If once men caught sight of the truth, that war is not merely a terrible thing, or a wasteful thing or an uncivilized thing, but an unnecessary thing, an abolishable thing, an agitation would be caused which would overawe governments and make light of all the world—old traditions of military monarchies. The war-giant whom now we keep, as we keep the hang-man, and regard as a detestable but necessary drudge, with what triumphant joy would the liberated populace turn on him! He would be slain in puny battle by wives with spits and boys with stones."

Viscount Amberley, also, within a few weeks, has given expression to thoughts that breathe in words that burn. He says, "If war could be stripped of its incidental enormities and reduced to a mere combat of armed men, in which every propriety and every rule of military etiquette should be strictly observed, it would still remain one of the worst of crimes, and would involve moral evils of the most terrible kind. Large armaments imply, that, we live in a semi-savage condition."

Now, such utterances from such sources, show that with the advance of Society, the moral reprobation of the combative and destructive propensities, those malignant lusts and passions from which war springs, has been gaining in intensity, and that public opinion is gradually, but surely undergoing a transformation in favor of the principles we advocate.

Happily the time has passed in which the idea of the abolition of war is regarded and treated as a chimera, or the dream of the enthusiast. Philosophers, Statesmen, Scholars, the ablest and wisest, will say with Amberley and Seeley: "There

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is no obvious impossibility in an era of universal peace. It can scarcely be a more difficult task to establish peace between nations than to establish peace within the limits of a given nation. May we not enquire how it is that nations have emerged from what Hobbes calls a state of anarchy, and discover a method by which the state of anarchy in the world may be superseded by settled organization."

How are we encouraged to believe, that, a system of international arbitration is a proper subject for rational hope, is an end that may be realized, by the fact, that these eminent men outline systems which, not only by the authors themselves, but by all who examine them with candor, may be regarded at least, as an approximation to a system that will secure the end proposed. In future numbers of this journal, we hope to notice more carefully the substitutes for war suggested by the distinguished writers we have named.

Our limits permit us, at this time, simply to hint at indications and tendencies of such a character as ought to inspire Christians, patriots, philanthropists, all the friends of God and of man to put forth their utmost endeavors to advance the Cause of Peace. The time is approaching in which victories more renowned than those of war are to be won; a time that is to be signalized by the magnificent victories of Peace.

The end, the entire abolition of war, may not be gained in the immediate future. Stupendous obstacles and difficulties doubtless, are to be overcome before we reach it. But with our eyes fixed upon a consummation so grand and beneficent, shall great obstacles intimidate or dishearten us? Think how vast, how sublime is the end we seek — *universal peace*,— a condition in which "No war nor battle sound, shall be heard the earth around;" when the promise of the angels shall have become a reality; "On earth Peace, good will toward men."

In our efforts to reach this grand consummation, we invoke the prayers and co-operation of the great and good in all the world. To what loftier, more noble problem, can scholars, statesmen, philosophers, jurists devote their attention, than to the devising of some practicable scheme or plan of international arbitration. The discovery of such a system may be a task of great magnitude. It may demand profound and protracted thought. Repeated trials and experiments may be necessary. And yet, for these reasons, the princes in the realm of thought will not shrink from the task. The devising of such a system is one of the objects which the friends of Peace must ever keep in view.

They must consent to be held responsible for proposing some possible, some plausible substitute for war. Such a plan is both cause and effect. It implies a certain high degree of intelligence, justice, and morality among the nations. It also stimulates intellectual and moral advancement. Let also, the ministers of our holy religion, the designated ambassadors of the Prince of Peace, with new ardor inculcate upon high and low, rulers and subjects, rich and poor, upon the multitudes to whom they preach, the gospel of Peace. Let poets, by thousands, catch the inspiration of such as Whittier, and by their songs give an impulse to this benign cause. Let woman, upon whom war ever visits its direst horrors, let mothers, wives, sisters give us their prayers and their great and sacred influence. Let capitalists and day-laborers, let employers and employed, in a word, let all classes in society unite with us in a cause which has a vital relation to the highest interests and best welfare of all. Let us only have the hearty sympathy and co-operation of the multitudes, upon whom the war-giant rolls crushing burdens and inflicts terrible sufferings, and who can tell how soon, by the help of the God of Peace, will dawn the day of which Amberley seems to have had a vision, when nation after nation, continent after continent, will be drawn into the ever widening area of uninterrupted peace.

> "'Till the war-drum throbs no longer,
> And the battle flags are furled,
> In the Parliament of man,
> The federation of the world."

As co-workers with the Prince of Peace in this benign and inspiring cause, let our resolve be to

> "Do noble things, not dream them all day long,
> And so make life, death and that vast forever,
> One grand, sweet song."

LONDON PEACE SOCIETY.

We have received a copy of the "Non-Conformist" containing a lengthy account of the proceedings at the recent annual meeting of the London Peace Society, but have only room for the following condensed items.

The report of the Secretary Mr. Henry Richard, M. P., showed the past year to have been one of continued and increased activity. The Committee had employed several lecturing Agents, and no less than 370 peace meetings had been held, which had generally been attended by crowded and enthusiastic audiences. They had issued during the year 260,000 copies of publications ranging from volumes of considerable size to small tracts and hand-bills.

Another use of the press of which they had availed themselves was supplying paragraphs to the Newspapers of the Country, containing arguments, statistics, and facts, illustrative of peace and war. More than 350 Newspapers including 60 published in London, had inserted these paragraphs in addition probably to a large number that had not come within the knowledge of the Committee.

The speakers at this meeting (which was largely attended) were men whose names are familiar on this side the Atlantic. They were Rev. G. W. Conder, Sir Wilfred Lawson, M. P., Mr. Jacob Bright. M. P., Mr. Samuel Bowly and Mr. Henry Vincent.

The following resolution was offered and advocated by Mr. Henry Vincent.

Resolved, That this meeting hails with unfeigned satisfaction the intelligence which has just reached this country, that the Commissioners appointed by Great Britain and the United States have agreed on a method of arbitration for settling the pending differences between the two countries; and earnestly hopes that the tribunal they have chosen will not only satisfactorily dispose of the questions referred to them, but prove a precedent for the establishment of a permanent International Tribunal, so that the differences of nations may be referred to the decision of reason and justice instead of the blind and brutal arbitrament of war.

Mr. Vincent remarked that he had passed four times through the United States spending nearly three years in that country, addressing five hundred public assemblies in all parts of it, and that he never referred to the bad blood that had been created between England and America, and to the great traditions of the two countries to their community of language, of literature, or of liberty, without awakening in the breasts of the American people those emotions that will always respond to kindly endeavors to bring the people and the governments of the two countries together in the strongest bonds of esteem and affection.

SIR WALTER RALEIGH said, "that the practices of war are so hateful to God, that were not his mercies infinite, it were in vain for those of that profession to hope for any portion of them."

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OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

I am thoroughly tired of exposing to you Americans, the follies of war-like Europe. Here we are in May, 1871, with evil discord raging in the very heart of one of our finest nations — man against man, brother against brother — until creation groans beneath the miseries and barbarities of an hypocritical civilization; and there is no powerful voice from any one of the European Cabinets, lifted up in condemnation of the sickening depravity. But if politicians are too cowardly to speak out, where are the clergy? Where are the Cardinals, Primates, Bishops, Priests, etc., etc., of the Romish Church? And where too, are the thousands upon thousands of the ministers that throng the Lutheran, Episcopalian and other protesting churches of Christendom? Who among them all (with slight exceptions) lifts a voice or even a little finger, to condemn the shedder of blood, and to claim, on behalf of the great God, a divine property in man? With deep sorrow of heart, and with stern unwillingness, I am driven to apply to the whole class, the solemn rebuke of the ancient prophet: "they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." (Isaiah 56 – 10, 11.) Severe as this rebuke undoubtedly is, yet I am not sure whether one far more humiliating is not in store for the great body of clerics of this compromising age. I think I can see the gathering clouds upon a not very distant mountain top, out of which the awful voice will issue: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3 – 16.) My honest conviction is, that a more pacific order of clerics will have to be supplied by the churches of Christendom, before we can expect to have a more pacific Christianity in the world. So long as preachers admire war,— as our own eloquent Robert Hall did,— just so long shall we have a war-like Christianity. And the consequence of this time-serving policy will be, that the mere politician will continue to rule the world, whereas, the Christian citizen should rule the politician; or, in other words, the interests of God should *govern* far more than *obey* the interests of Cæsar.

Pardon me for repeating myself to some extent, having expressed a few of these thoughts in a former paper. The importance of the subject, however, will go far to justify a slight repetition. Yet, let me be candid. On the breaking out of the recent Franco-German war, our Archbishop of Canterbury and the Bishop of London, consulted together about a form of prayer to be used in the churches at public worship. There being no precedent for such a course, in connection with a purely foreign war, it was abandoned, and the following was drawn up and recommended to be used in the *private* devotions of the people:

"O Almighty God, King of all kings, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent, assuage, we beseech Thee, the horrors of this war which Thou hast permitted to break forth in Europe; restrain the passions of the combatants; inspire the conquerors with mercy and the vanquished with submission to Thy will; give patience to all who suffer; prepare for Thy summons, those who are called to die; and set to this warfare, bounds which it may not pass. We pray Thee, O God, speedily grant peace to the nations, and so overrule, in Thy good providence, the course of all events, that our present anxieties may end in the spread of righteousness, enlightenment, and true liberty, and thus Thy kingdom may at last be established upon earth. And this we pray through the merits and mediation of Jesus Christ, our Lord and Saviour, the Prince of Peace. Amen."

So far good, but the trammels of the STATE CHURCH (from which you are happily free,) did not allow them liberty to do more!

We have been debating over our Budget for a week or two past, and have gone near to making a mess of things altogether. Our rulers, afraid of some ghost or other that never existed, nor was ever likely to exist, have been kind enough to add to our huge war expenditure, nearly THREE MILLIONS of our money, and in order to meet the extra outlay, have managed to increase our income-tax by fifty per cent. Of course, we are obliged to be thankful for "small mercies;" but somehow or other, we fail to be grateful, that we have to pay all this for "Blood Money." Here is war again— *the great pick-pocket of the world*. The enormity of this outlay drove me into a careful calculation of our annual war expenditure, from the commencement of the present century, to the close of 1870; that is, for seventy years, and the following is the result, given in seven decimal periods:

	PER ANNUM.
First ten years, from 1801 to 1810	£38,115,680
Second " " 1811 " 1820	40,064,078
Third " " 1821 " 1830	15,185,468
Fourth " " 1831 " 1840	14,236,879
Fifth " " 1841 " 1850	17,950,372
Sixth " " 1851 " 1860	25,183,581
Seventh " " 1861 " 1870	26,736,183

It will be seen from this list, that during the 30 years from 1821 to 1850, our annual war expenditure averaged but £15,790,919, while in the present year it will be £26,208,000, or £10,417,181 in excess of those 30 years. You may well ask: Is "Old England" becoming nervous? And are our Ministers, our brave bold men once, frightened with the school-boy cry of invasion, when all sane men know there is no invader? If so, then we have made a great mistake in the choice of our rulers; but let us hope that it is but a fit of "temporary insanity," and that before long, they will recover, and be pronounced well enough to go at large again!

LETTER FROM PROFESSOR UPHAM.

KENNEBUNKPORT, MAINE, May 30th, 1871.

MR. LORD:—

Allow me to express in the Advocate of Peace, the great gratification which I feel, in common with the friends of peace, throughout the country, at the recent ratification of the Treaty known as the Washington Treaty, between the United States and England. In my view it would not be surprising, if the ratification of this treaty, embodying as it does, the views and the practical decisions of two great nations, should constitute the beginning of a new era in the history of the world. If this Treaty should be carried out in its true spirit, then peace is established between England and America forever. And such will be the results in the increase of wealth, in the progress of the arts, and in the enjoyments and happiness of life, that other nations will not be slow in following the noble example which has thus been set before them.

It is worthy of notice, that the public sentiment of this country, with great unanimity, sanctions what has been done. I am quite sure that the labors, continued through many years and often with great discouragement, of such men as Appleton, Worcester, Ladd, Burritt, Beckwith, Dymond, Sumner and others, have had more effect than is commonly supposed, in changing the current of public opinion; that men are beginning to see that peace has its glories, far greater than the supposed glories of war; and that there are methods, already recognized in the Laws of Nations, by which peace, *universal* peace can be secured without dishonor, and which cannot be overlooked and neglected without both dishonor and crime.

Let us labor on in this good cause, and insist especially, that all difficulties arising between us and foreign nations, which cannot be settled by the parties immediately concerned, shall be left to the judgment and decision of some friendly power mutually selected for this purpose.

I remain very sincerely yours,

THOMAS C. UPHAM.

WANTED TO COMPLETE VOLUMES.

The Advocate of Peace for February, March, April and May, 1871. Also for May, 1870, and December, 1869. Persons having any of the above numbers to spare, will confer a great favor by sending them to our office 36 Bromfield Street, Boston.

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QUARRELSOME KINGS.

Quarrelsome Kings,
Are dangerous things,
To all that are about them;
But let them beware,
Or the world will declare,
Right soon to live without them.

For men are fast tiring,
Of bloodshed and firing,
Of battle and murderous fray;
And anger it waxes
At big, bulky taxes,
That make honest labor their prey.

The people have lives,
And husbands have wives,
And little ones, lovely and mild;
But Kings take the life,
And widow the wife,
And beggar the fatherless child.

They make themselves great,
By the blood of the state,
And by murder they think to be stronger;
But stern men have spoken,
The vow never broken,
To stand by this folly no longer.

The people are more
Than Kings by the score,
Though slaughter is never their game;
For Kings never give,
But on working men live,
And are paupers in all but the name.

But their state is a fiction,
Beyond contradiction;
A shadow at best, or a snare!
All they eat, drink, and spend,
From the taxes ascend,
While the laborer's cottage is bare.

How long shall delusion,
Fill earth with confusion,
With hatred, and strife, and dismay?
Shall Kings with their rules,
But deem us their tools,
To labour, to groan, and to PAY?

Ye quarrelsome Kings,
Ye mischievous things,
To all that are about you!
Of bloodshed beware,
Or the world will declare,
Right soon to govern without you!

The expenditures of the British Government, even in time of peace, for war purposes, including interest on the national debt contracted mainly for war, are about 85 per cent, of its total income, leaving only 15 per cent for other purposes. When money is wasted in this way, it is no wonder that the poor people are taxed to such an extent that they suffer for the want of the necessaries of life. As long as the standing armies of Christendom number over 5,000,000 of men, there must be suffering on the part of the poor who have to support both themselves and these standing armies.

MR. SUMNER last winter presented a memorial to the Senate of the United States praying Congress to inaugurate some measure for the establishment of a court of nations to settle national difficulties without a resort to arms. This is one of the elementary ideas of all peace societies, and civilization will never become thoroughly Christian until it is practically adopted. When it will be adopted it is perhaps difficult even to guess; yet, if it should take a whole century of remonstrance and discussion to secure the result, the labor would be wisely and well expended.—*N. Y. Independent.*

A WOMAN'S APPEAL TO WOMEN.

In the May number of the Advocate, I notice that Ruskin in his recent lecture on war thus addressed the ladies present; "I, for one, would fain join the cadence of hammer strokes that should beat swords into plowshares; and that this cannot be, is not the fault of us men. It is your fault. Wholly yours. Only by your command or by your permission, can any contest, take place among us." What high and awful charge is this he makes against us? Our fault? wholly ours, that there is and has been this great man slaughter, that thousands and tens of thousands of our husbands, brothers, and sons are torn from our embrace to murder and be murdered, to suffer a thousand deaths in torture and privations? Our fault? wholly ours, that hundreds and thousands of widows and orphans, are left homeless and friendless, that our cities are destroyed, and our country laid waste, that our churches are forsaken and the saloons frequented, that the holy Sabbath is disregarded, and in place of Christ and his principles being the topic of conversation and teachings of the mother, the last great battle, the Hero, the glorious victory, and the great slaughter, are talked of as matters of the greatest interest.

Our fault? and is it true that we can at any moment we choose, put a period to war? In our power? do you realize it? Arouse, oh ye mothers of England and ye daughters of America! Arouse ye, from your lethargy and fancies, and hear what power is yours—look ye and see what special work is yours. Hear ye the cry of our sister Mrs. Julia Ward Howe and come to her aid, cry unto the Lord to *give you* a work in His great harvest field, not "I pray thee have me excused, I would gladly have everlasting peace proclaimed for war is awful, but *I* can do nothing."

Ye faint hearted, trifle no longer. "If women did not waste life in frivolity, men would not waste it in murder, for the tenderness of the one sex is set by God to restrain the violence of the other."

It is time, fully time we should look at war as it is. Look at its heroes as they are, strip them of their name as brave and conquerors, and what are they?

Mothers would you set before your innocent boy for an example the character of a murderer, one that has destroyed cities, burned houses, murdered men, women, and children? True he did it lawfully, according to war customs; but is the sin any less in the sight of God? Were those who murdered by command of Nero, innocent because they acted with the authority of government? Did God command it? or did he say "Thou shalt not kill," and what were the teachings of Christ? "Love your enemies, pray for those that dispitefully use you."

Oh war, war! this wholesale murder, it ought not to be, and now sisters let us be up and doing, it is we and our children who are the greatest sufferers. Therefore it is our duty to lift up our voices against it, and if as has been said, it is in our power to stop wars, (and who can doubt it if we thoroughly arouse,) in the name of humanity let us do it. Let us no longer lie under the charge of so great an evil. But let us now work to prevent the awful wounds and mangled limbs with the same energy and self sacrifice (nay, only half the energy will be needed) we did to prepare lint and bandages for the wounded, and delicacies for the sick. In place of sanitary fairs and lint picking parties, let us have peace meetings and raise money to help on the great cause. Not half so much as we raised for the wounded and distressed will be needed to stop forever the cannon's roar. Would it not be better philanthropy to prevent wounds, than allow them made and then dress them? All can and may help. If your home duties prevent you from attending the proposed "World's Congress," *you* can give a helping hand to another who with *your aid* could go. If you cannot write or speak on peace you can give of your money to help those who can. Let it not be *said of you it is your fault.* You have a work to do in this great movement, every woman is either for or against it. There is no neutral ground, and now is the time for action, what will you do?

What part in the great drama will you play? God and the world offer you the opportunity *now* to do a great work—will you do it? Shall *we* not do it? Mrs. H.

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JEFFERSON'S VIEW OF WAR.

The following letter from Hon. Thomas Jefferson was written to the Rev. Noah Worcester, D. D., Corresponding Secretary of the Massachusetts Peace Society, in reply to a proposal to him to become an honorary member of that Society; and was communicated at the annual meeting Dec. 25, 1817.

"Nov. 26, 1817.

SIR:—You have not been mistaken in supposing my views and feelings to be in favor of the abolition of war. Of my disposition to maintain peace until its condition shall be made less tolerable than that of war itself the world has had proofs, and more perhaps than it has approved. I hope it is practicable, by improving the minds and morals of society, to lessen the disposition to war; but of its abolition I despair. Still, on the axiom that a less degree of evil is preferable to a greater, no means should be neglected which may add weight to the latter scale. The enrollment you propose therefore, of my name in the records of your Society, cannot be unacceptable to me; it will be a true testimony of my principles and persuasion that the state of peace is that which most improves the manners and morals, the prosperity and happiness of mankind; and although I dare not promise myself that it can be perpetually maintained, yet if, by the inculcations of reason or religion the perversities of our nature can be so far corrected as sometimes to prevent the necessity, either supposed or real, of an appeal to the blinder scourges of war, murder and devastation, the benevolent endeavors of the friends of Peace will not be entirely without remuneration. I pray you to accept the assurance of my respect and consideration.

THOS. JEFFERSON."

ORGANIZE.

We print below the form of a Constitution proper for auxiliary Peace Societies. We hope the friends of Peace all over the country will call public meetings, secure speakers to address them, and present these Constitutions or others for adoption. There ought to be a Peace Society in every town, with a local agent in every neighborhood, and an unceasing warfare waged against national duels until they are abolished. When Societies are formed, please report the names and address of the officers to us.

CONSTITUTION.

ARTICLE 1st. This Society shall be called the———— Peace Society, auxiliary to the American Peace Society.

2d. The object of this Society shall be to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to urge as substitutes for it, mutual forbearance, negotiation, arbitration, a Congress of nations, and other peaceful expedients.

3d. The payment of any sum between $2 and $20 shall constitute a member for one year, $20 a life member, and $50 a life director. All members and directors of the American Peace Society within its limits shall be ex-officio members of this.

4th. The officers of this Society shall be a President, three Vice-Presidents, a Secretary and a Treasurer, whose duties shall be such as their respective titles import, and who shall constitute an executive Committee for the management of its business. They shall appoint agents,—travelling or local,—procure the delivery of lectures on Peace and War, and the circulation of peace publications, and promote the Cause in such other ways as may be expedient.

5th. All funds of the Society not needed for prosecuting the work of Peace within its own limits, shall be paid over annually or oftener to the American Peace Society, to aid in promoting this work elsewhere.

6th. There shall be held each year on call of the officers, an Annual Meeting of the Society, when reports shall be presented, officers elected, and such other business transacted as may be necessary.

7th. This Constitution may be altered at any Annual Meeting, by a vote of two-thirds of the members present.

TESTIMONY OF BISHOP MORRIS FOR PEACE.

Rev. T. A. Morris, senior Bishop of the M. E. Church, and an officer of the American Peace Society communicates his sentiments with regard to efforts for promotion of peace as follows:

"Our Lord Jesus Christ is the Prince of Peace. The final result of his mission among men, shall be, "On earth peace, good will toward men." "The good that is done in the earth, the Lord doeth it." Yet he works by human agency. Let Christians pray for peace; let nations legislate for peace; let our Congress recommend to all nations to appoint a Court of arbitration to settle national disputes, amicably; till "swords shall be beaten into plough-shares, and spears into pruning-hooks; and nations shall not lift up sword against nation, neither shall they learn war any more."—*Isa.* 2: 4."

WAR THEORY—RESULTS.—The most warlike nations have been the greatest sufferers by war, and evince the folly of the adage, "In peace prepare for war." Mark the condition of Babylon, Persepolis and Rome. Glorious old Rome was besieged, stormed and plundered five times within twenty years! France has been conquered five times; England four times.

We have some beautiful instances of the triumphs of peace. When Alexander besieged Tyre, he made a requisition on the Jews for supplies, which they refused, on conscientious grounds. The Emperor, in his resentment, threatened the destruction of Jerusalem. He came with his hosts, but instead of armed resistance, the people set open the gates and pursued their wonted employments. The mighty conqueror left them unharmed.—*Christian Neighbor.*

BOOKS RECEIVED.

From Henry Hoyt, 9 Cornhill, Boston.

Snail Shell Harbor. By J. H. Langille.

The scene was an isolated spot inhabited by a single family. Emigration came and with it the gospel which elevated the people from a low degradation to a high state of prosperity, temporal, intellectual, spiritual. What saved this community can save the nation-world. An exceedingly readable book.

Digging a Grave with a Wine-Glass. By Mrs. S. C. Hall.

A capital book on temperance. Such literature cannot fail to do good. No Sunday-school library should be without it.

Eleanor Willoughby. By Annette L. Noble.

An adopted daughter — a faithful and successful worker in the vineyard of the Lord.

Alone in the World. By Emma Leslie.

And yet not alone, for the gentle Shepherd was with this good little girl, and the sequel shows godliness to be profitable unto all things.

Also the following from the same publisher:

Isaac Phelps, the Widow's Son: or, The Rugged Way made Smooth.

The Day After To-morrow.

The Lost Piece of Silver.

From Lee & Shepard. Publishers. Boston. We have received:

The Model Pastor: a Memoir of Rev. Baron Stow.

This is a very valuable memoir of one whose life was spent in doing good. Mr. Stow was at the time of his death, Chairman of the Executive Committee of the American Peace Society.

DOWN WITH THE WAR-CLUB, UP WITH THE CROSS.—Has not the world *tried*, and trusted to *War* long enough? Think of the weary ages—the bloody centuries! How the heart sickens while beholding the world's hideous panorama of War!

Has war ever strengthened the bonds of love—of a common brotherhood? We think not. War may—it *has* usually, broken down the true spirit of manhood in the conquered. It induces a spirit of Sycophancy; fallen power may prostrate itself at the feet of the conqueror; but to *love*, it has no heart.

On the other hand, the principles of the Gospel, symbolized by the cross, propose an amicable settlement of all human difficulties—a peace principle, upon which, both parties may stand in honorable manhood, and rejoice together in *Peace.*

R. M. MORGAN.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

ISAIAH 2, 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

ISAIAH XI 6

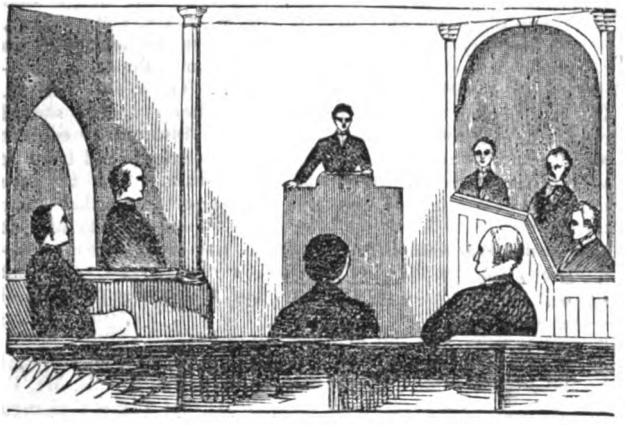
LE MONDE;

OR,

IN TIME OF PEACE PREPARE FOR WAR.

BY HON. AMASA WALKER,

LATE SECRETARY OF STATE OF MASSACHUSETTS.



CHAPTER IV.

THE FIRST CONGRESS IN LE MONDE. HOW IT WAS ORGANIZED. WHAT WAS SAID, AND WHAT THE FINAL RESULT.

ON the day appointed, the delegates, wise and venerable seigneurs from all parts of the island, assembled, and the congress was organized in due form.

MR. ALEXANDRUS, so well known as the leader in all preparations for self-defence, was unanimously elected president, and MR. PHILO PACIFICUS, generally understood to be quite dissatisfied with the existing state of things, was chosen secretary by a fair majority. This result was regarded, on the whole, as a favorable indication of the spirit and feeling of the assembly.

The president, on taking the chair, very briefly returned his thanks for the honor done him; said he should endeavor to preside with perfect impartiality and fairness, and facilitate, to the extent of his power, the deliberations of the meeting. He should not express any opinion as to the course of proceeding which this congress ought to pursue, nor presume to anticipate its decisions. But he would say, that he felt it to be an occasion of great importance, and that the welfare and happiness of Le Monde were deeply concerned in the deliberations and conclusions of this first general meeting of representatives from all the great families on the island.

The roll of the congress was now called, and it was found that the only vacancy was that occasioned by the absence of MR. CONSERVATUS. The president here announced that a letter had been put into his hand directed to "the president of the first congress in Le Monde," and he should now break the seal, and present it to the meeting. He did so, and read as follows:—

"DEAR SIR: I have received, in common with my neighbors, an invitation to be present at a meeting of the principal inhabitants of the island, to discuss the propriety of a mutual agreement to discontinue all further preparations for self-defence. I decline taking any part in such a meeting. I think I understand my own affairs, and am competent to manage my own business; that I know, or ought to know, better than any one else, what my situation and interests demand. It seems to me a measure uncalled for, and an unwise innovation upon past usages. I shall, therefore, remain content, attending diligently to my own affairs, and would respectfully suggest that I think others would do well to follow my example.

"Yours, with due consideration,

"HANNIBAL CONSERVATUS."

The reading of this uncourteous letter produced a very unpleasant effect upon the assembly; all sat in silence for some minutes. At length, MR. GRAVITAS arose, and said that he much regretted that his neighbor Conservatus had seen fit to absent himself from the meeting, and he regretted still more that he had addressed such a note to the presiding officer. He thought that, however much they might regret the fact, they nevertheless ought not to be influenced by the opinions of a single individual. Entire harmony was not to be expected on an occasion so novel and unprecedented; he therefore felt gratified and encouraged, by the consideration that nine-tenths of Le Monde had joined in this congress, rather than disheartened by the non-noncurrence of one person, however respectable he might be; he therefore should move, in order to introduce the business of the meeting, the following resolution:—

"*Resolved*, That all further increase of our means of defence is unwise and inexpedient, oppressive to our families, and injurious to their prosperity and happiness, and we therefore mutually pledge ourselves to abstain from all additional armaments during the next twelve months."

Mr. G. added that he offered this resolution that the whole subject might be at once before the house. He did not suppose that all, perhaps not even a majority, would concur in it, but it was desirable that the opinions and feelings of the members should be drawn out. For his part, he felt that something ought to be done. His own family were certainly greatly dissatisfied with things as they now were, and very unwilling, if it could be avoided, to expend more of their time and labor in making weapons of destruction. It would be far more agreeable to them to be employed in their ordinary agricultural and mechanical pursuits, by which their means of enjoyment would be increased, than in making further preparation for fighting their neighbors. If any thing could be done, he, for one, was ready at least to make the attempt; for he did not hesitate to declare that his own convictions were against the present system, and he felt unwilling to return to his family and tell them that they must still go on working, toiling, and starving, in order to get more facilities for killing other people.

MR. DUBITATIVUS next rose, and said he should second the resolution now offered, not because he felt ready to adopt it, but because it brought the subject in all its length and breadth, before the convention. That the measure proposed seemed very desirable, he should readily admit: but the question in his mind was, Can it be carried out? For years we have been engaged, said he, in making weapons of destruction, and in training our boys to use them. Many of our sons do nothing else and wish to do nothing else, and I am sure will be more than unwilling to renounce the further increase of our means of defence. Besides, are we sure that all will do as they agree? Are we sure that some will not, in a clandestine manner, man-

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ufacture guns, swords, cannon, gunpowder, balls, &c., and thus get an advantage over those who do not? How shall we be sure of good faith in this matter? Without mutual confidence no progress can be made in this business. Do we feel that confidence? He feared not. We have quarrelled, said he, so often, and got into such a state of feeling towards each other, that there will be too much jealousy and distrust to allow of a fair experiment.

MR. BONITAS next took the floor, and observed that as he was a near neighbor of Mr. Dubitativus, it might be proper that he should reply to his remarks; and for himself he would say, that he feared no difficulties on the grounds suggested by Mr. D. He believed that the individual members of his family felt little jealousy of the family of his neighbor D. They were on very good terms. True, Mr. D. and myself, said he have often come to blows since we have been so well prepared to defend ourselves, and our feelings have been greatly exasperated towards each other; but in those feelings our children do not generally participate. They have a great deal of friendly intercourse, especially of late; they have talked this matter over, and they have come to see that they are deeply interested in getting rid of this onerous burden; and it is my belief that they are ready to unite heartily and in good faith to carry out the desired reform, and I believe their only anxiety is whether their fathers will come to an agreement, the execution of which they feel may be safely left to themselves. No, continued Mr. Bonitas, we need not be afraid of our children, for they are much better disposed to live in peace and harmony than their fathers; that I am quite sure of.

MR. ZELOTYPHUS now rose, and rather abruptly said, that however well the gentleman who had just taken his seat might get on with his next neighbors, it must be quite obvious to all that he was very differently situated. They might agree to a cessation of further armaments, as proposed in the resolutions before the meeting, and their families might, and for aught he knew, probably would, carry out the agreement in good faith; but he stood in quite another position. His neighbor Conservatus had told this house, in so many words, that he would have nothing to do with such arrangements, and, in effect, that he would make what additional preparations he pleased. Now, said Mr. Z., what am I to do? Mr. C. is my nearest neighbor, and we have had very serious collisions on more occasions than one. He has killed one of my sons, and I have killed two of his. He has burnt down my house once, and I have burnt down his barn twice. Now, under such circumstances, do gentlemen ask me to cease preparing to defend myself? They must suppose me very much wanting in the spirit of a man, and the affections of a parent if they expect me to sit still and see my neighbor preparing the means of my own and my family's destruction.

MR. FIDENTIA next addressed the chair, and said he had not intended to take part in the discussion at this stage of the debate, but the remarks of Mr. Zelotyphus seemed to make it proper that he should take some notice of the position which Mr. Conservatus (who was also a near neighbor of his) had assumed; and he should say, at once, that he was not intimidated from joining with the rest of his neighbors in the proposed compact, in consequence of his unwillingness of Mr. Conservatus to come into it. He did not fear that gentleman. Once, indeed, he should have feared him, under such circumstances, but the condition of things had wonderfully changed within the last two years. Before that time, the children of Mr. C. had never taken any active interest in the management of the affairs of the family, had never presumed to judge of the acts of their parent, or supposed that any responsibiliy attached to them, in regard to what he thought fit to engage in. But the sons were now grown to man's estate, and felt that they had responsibilities as well as duties; that the acts of their father involved them, not only in all the physical, but moral consequences that followed; that while they were themselves suffering from the wrong course of their parent, others too were suffering from the same cause, and that for all these evils to themselves and others they were responsible, so far as they had power to prevent them; and they could readily see that if they did not make the guns, and powder, and ball, they would not be oppressed by the making, nor any one injured by the use of them; that when they left off the work it would cease, for their father would never do the work and the fighting himself. Such, said Mr. Fidentia, is the situation of Mr. Conservatus's family, and every body knows it but himself. *He* sees no change, is blind to the altered condition of public sentiment among his children, and although, by many of their acts, they have given the plainest indications of their intention and power to do as they think the interests of the family require, Mr. Conservatus seems quite unconscious of the fact. Notwithstanding all this, I am sure that when all the islanders have agreed, as I must say I trust they will, that they will no longer pursue the foolish and wicked course of the past, Mr. C. will find that he reckons without his host if he thinks he can still keep up the burdensome and oppressive system among his own children. No, Mr. President, I repeat it, I have no fears from my crusty neighbor. He is slower in getting his eyes opened than some of us; but he is a man of sense, and must ere long see that he cannot array himself against the united public sentiment of the country. He, not we, sir, would have reason for anxiety and alarm, if he should persist in a course repudiated and condemned by the whole community, and thus place himself in direct antagonism not only to all his neighbors, but to his own family.

MR. HONESTUS followed. He said he was forcibly impressed by the remarks of the gentleman who had just spoken, and he could not but join in the opinion, that the great change that had taken place, not only in the family of Mr. Conservatus, but he must say of his own, and he believed of nearly all his neighbors, was a circumstance that had a most important bearing upon the question before the house. Once, sir, said Mr. H., it depended upon my *ipse dixit*, whether my family should remain in peace with my neighbors, or be involved in conflict with them; but now, sir, I must acknowledge,—and I do it without regret,—that my sons have come to feel that they are entitled to a voice in all questions of this sort, and that their concurrence is to be sought before their father commits himself to a course that must involve them in the most serious consequences. So that the question has now come to be, not what my capriee or passion may dictate, but what the general good of my family requires; and if I mistake not, sir, this is the condition of most of the gentlemen present.

MR. CAPTIOSUS now addresed the president, and said, that he should not dispute the position taken by his friends, Mr. F. and Mr. H. He must agree with them, that a great change had come over the children generally in Le Monde. He thought it, however, a most deplorable one. The children had come to feel that they were men; that they had a right to speak and act, to do or not to do, and that their fathers must consult them in regard to the general arrangement of the family. For his part, he found this a most uncomfortable state of things. He wished that this spirit of rebellion—for he could term it nothing else—might be put down; but, for one, he believed that the arms we had made to defend our families, were most likely to be used against our legitimate authority. He did not know what could be done in such an emergency. He saw no way of restoring parental government; not even a union of all the parents for that purpose would be of any use, since they were in fact powerless, unless sustained by their children, and and they could not *rely* on any of them, except those employed to do the fighting, nor always on them, for unfortunately, even *they* had, on recent occasions, sometimes "wavered," and shown a most deplorable sympathy with their brothers and sisters.

The debate which we have briefly sketched thus far was continued for several days, the subject examined in all its bearings, and the prevailing opinion at last was, that the demand for a cessation of further preparations must be acceded to, for at least one year, at which time the congress would again assemble, and could then decide upon such a course as the circumstances of the case might seem to require. The resolution was therefore adopted by a nearly unanimous vote, and the congress adjourned.

JUDSON, the apostle of Burmah, says, "I have for some time determined to make whatever efforts were necessary to comply with the dictates of conscience, and wash my hands of the blood that is shed in war, a measure which appears to me *the indispensable duty of every Christian.*

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RECEIPTS

In May, 1871.

MAINE.

PORTLAND.
Jeremiah Proctor..... $ 20 00

MASSACHUSETTS.

NEW BEDFORD.
Samuel Rodman..... 50 00
Rev. W. J. Potter..... 5 00
Mary N. Bennett..... 2 00
James B. Congdon..... 2 00
Hon. Jos. Grinnell..... 10 00
Mathew Howland..... 5 00

BOSTON.
Augustine Jones..... 5 00
A. C. Russel..... 15 75
Thos. Gaffield..... 10 00
T. H. Russel..... 20 00
Rev. C. A. Dunham..... 2 00
Rev. W. P. Tilden..... 2 00

NORTH BROOKFIELD.
Hon. Amasa Walker..... 20 00

READING.
Dr. J. H. Hanaford..... 20 00

TAUNTON.
Rev. S. H. Emery..... 20 00

FOXBORO'.
Tyler Carpenter..... $5 00
Linus Carpenter..... 5 00

QUINCY.
James McGrath..... 15 00

MIDDLEBORO'.
Estate of Rev. J. W. Putnam 25 00

PENNSYLVANIA.

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H. H. Steel..... 2 00

PERRY CO.
Center Church by Rev. J. J. Hamilton..... 10 00

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Mrs. M. J. W. Griffith..... 20 00

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FREDERICKSTOWN.
Rev. Samuel Mower..... 5 00

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J. F. Harrison..... 5 00

HILLSBORO'.
Dr. S. S. Guthrie..... 2 00
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Lemuel Middleton..... 2 00
Isaac Hollingsworth..... 5 00

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Elvin Haworth..... 5 00

CHICAGO.
B. W. Raymond..... 5 00
Amasa Lord..... 50 00
Rev. J. H. Bayliss..... 20 00

ARCOLA.
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Thos. A. Benbow..... 2 00
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Jos. J. Wood..... 2 00

EARLHAM.
Joseph Cook..... 2 00

OSKALOOSA.
Henry Thorndyke..... $2 00

KANSAS.

OGDEN.
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Lucias Holden..... 2 00

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Rev. N. Green..... 2 00
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WABAUNSEE.
Wm. T. Cotton..... 2 00

COUNCIL GROVE.
David Pyle..... 2 00

MICHIGAN.

MIDDLEVILLE.
A. L. McDowell..... 2 00

IONIA.
E. C. Terro..... 5 00
Mrs. H. M. Badder..... 2 00

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Total..... $804 56

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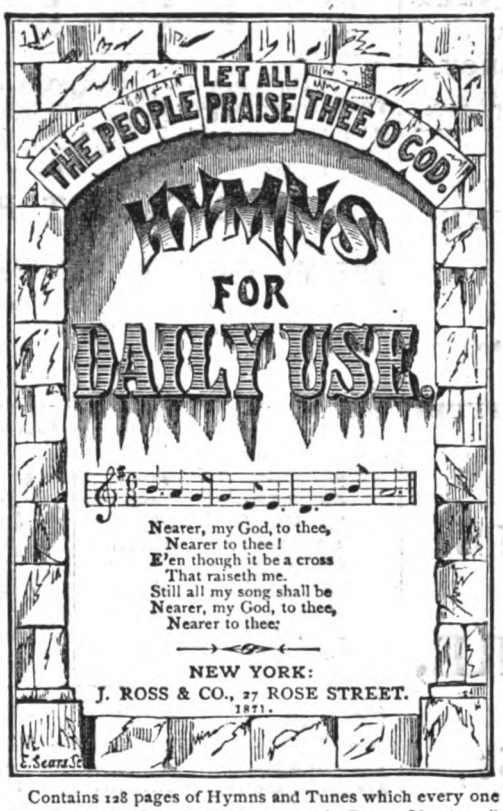
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JANUARY 1, 1871.

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IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks & Interest.	TOTAL.
1860	$6,421,480	$10,239	$387,232	$140,906	$6,959,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,063	10,029,285
1864	5,103,604	724,387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,709	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,916	937,835	5,003,109	1,545,563	22,662,452
1868	21,488,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319,582	953,717	5,073,109	1,864,875	36,211,284
1870	33,969,422	946,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE

IN

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York. Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 80	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total,.....	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 2 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

Rhode Island, Providence, R. I., and Massachusetts,

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, AUG., 1871. | NEW SERIES. VOL. III. NO. 32.

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THE ADVOCATE OF PEACE,
Published about the middle of every month by the Am. Peace Society.
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PEACE JUBILEE.

A public meeting, under the auspices of the American Peace Society, is to be held in Music Hall, Boston, about the middle of September next, to notice in a proper manner the ratification of the Washington Treaty. Addresses will be given by several of our most eminent and eloquent speakers, in Church and State. Music, also, will lend its aid, and the occasion promises to be one worthy of the great victory of Peace which it is to celebrate. Particulars will be given in due time by the papers.

AGENTS WANTED.

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

FEMALE AGENTS.—In most of the foregoing services women, as well as men, may, with propriety, and often with marked success, serve our cause, especially as *Local Agents*; and we should like to employ one in every neighborhood.

☞Persons desiring to act in any of the above mentioned ways, or acquainted with others who may, can address the Corresponding Secretary.

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Any of the foregoing publications will be sent by mail on receipt of the prices named, or by Express at a discount of one-third, where more than $5 worth are taken for libraries or for re-sale.

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WORDS OF CHEER FROM THE PRESS.

Boston Journal.

The Cause of Peace. Recent events have given a new impulse to the Cause of Peace among Christian nations. The Conference which settled the Black Sea troubles between Russia and the other European powers, and the probable happy result of the British and American High Commission, are hailed by the friends of the noble cause as auspicious omens of a better future, when national disputes will be settled by peaceful discussion and not by the dread arbitrament of the sword. These occurrences have aroused the American Peace Society to renewed activity, and its new Secretary, Rev. J. B. Miles, proposes to prosecute its work with new spirit and vigor, especially through the agency of the *Advocate of Peace*, which, by attention to literary merit and the wants of the times, he will render a welcome visitor to all intelligent circles. In an eloquent introductory in the July number he reviews the signs of the times with great hopefulness, and declares that an era has dawned which offers to the friends of Peace in all lands opportunities truly grand and inspiring.

The Peace Society and its able Secretary will have the hearty sympathy of all good men in their noble labor, and from none, we are sure, will they receive a more earnest God speed than from the brave men who have so lately laid aside the sword in our own country.

Boston News.

The American Peace Society having elected the Rev. James B. Miles their Secretary and editor, he, last Sabbath resigned his charge of the First Congregational Church of Charlestown, to accept the new position. Mr. Miles, having been pastor of that church for sixteen years and a half, is favorably known in all this region as one of our ablest, most cultivated, and best literary men. In his hands The Advocate of Peace will enter upon a new and broader career, and become an attractive and influential monthly. We cordially welcome our valued friend to his new work.

Boston Post.

The appointment of Rev. James B. Miles as Secretary of the American Peace Society, is calculated to add new vigor and give a stronger impulse to the prosecution of the laudable designs of that Association. Mr. Miles is well fitted to fill this office and to conduct the operations of the Society with judgment, and in the manner best suited to popularize its principles. He has also been given the editorial charge of the organ of this Association, the Advocate of Peace, published at Boston and Chicago, in the current issue of which he publishes a leading article on the prospect, which is at once highly interesting and encouraging. The purpose of the Society which the Advocate represents is one which commends itself to all, and which now, more than ever before, is receiving the attention of statesmen. All efforts for the establishment of universal peace are worthy of admiration and support, and those which this Association is making are based upon principles so sound and measures so practical as to merit thorough appreciation and encouragement. The past year has seen not only a terrible illustration of the evils of war, but has also afforded a noble example of the benefits of arbitration between nations; and it is to universalize this plan of settling international differences that the American Peace Society labors.

Boston Herald.

The American Peace Society continues its work with new vigor and bright hopes. It already numbers among its members leading men in all the great interests of the country, statesmen, lawyers, clergymen and manufacturers—men who are accustomed to deal with the practical questions of the day, and Rev. J. B. Miles, the new Secretary, upon whose efficiency the Society largely depends for success, brings to this new field of labor ripe scholarship, industry, disciplined habits and love of the Cause. Under his management the organ of the Society, the Advocate of Peace, will be made a first-class monthly, enriched by the contributions of the best writers of this and other countries. Both America and Europe have seen so much of the horrors of war during the last ten years that the present seems to be a very auspicious time to present the gospel of "peace on earth and good will toward men."

Boston Advertiser.

The Advocate of Peace is the name of the monthly journal published by the American Peace Society. The Rev James B. Miles now assumes editorial duties by appointment of the Society, and will print his salutatory in the number for July. From reading advanced slips which we have received we are able to say that the Society starts out on its new year greatly encouraged by recent events in the political world, among which the treaty of Washington is one of the most important and significant, and that it will push forward in its beneficent mission with renewed vigor and hope. One of the evidences of this is the enlargement and improvement of the Society's organ of communication with the public.

Worcester Palladium.

The Advocate of Peace is a journal published by the American Peace Society and recent events seem to have given a new impulse to the Cause. The Conference which settled the Black Sea troubles between Russia and the other European powers, and the probable result of the British and American High Commission, are hailed by the friends of the Cause as auspicious omens of a better future, when national disputes will be settled by peaceful discussion and not by the arbitrament of the sword.

Rev. J. B. Miles, late pastor of the First Church in Charlestown, has recently been appointed Secretary. The Boston *Transcript* has the following flattering notice of him and the paper;

"The American Peace Society is to be congratulated upon its success in securing the Rev. James B Miles of Charlestown, for its Secretary. He will infuse new vitality into its operations, and make its publications a power in the community. He will at once assume editorial charge of the *Advocate of Peace*, and the appearance of the July number will be looked forward to with interest. The church in Charlestown, over which Mr. Miles has been pastor for upwards of sixteen years, part with him with many regrets; but express confident hopes that his labors will be blessed in the new field to which he has been called with so much unanimity."

Watchman and Reflector.

We are glad to see that the American Peace Society discerns the times. It has done well in appointing Rev. James B. Miles, of Charlestown, its Corresponding Secretary, and editor of the *Advocate*. With strong and decided convictions, quiet and persistent energy, broad and catholic views, and a first-class character established in a long pastorate, he is just the man to take hold of this Society in the enlarged work opening out before it. We commend to our readers the following close of his leading editorial for July:

We will only add that in no way can we better serve the cause than by extending the circulation of the *Advocate of Peace*, the organ of the Society. Come brothers, one and all, and sisters too, especially, let us help teach our poor war scarred world to unite with the heavenly host in the glad song, "*Peace on earth, and good will to men.*"

Zion's Herald.

The American Peace Society have fortunately secured the services of Rev. J. B. Miles, of Charlestown, as their Secretary and editor. He is a superior preacher, and an efficient worker, and will give this Society a good start towards its goal, a goal too that will be surely reached—abolition of war. Taking a man's life because you differ from him, is the worst thing you can do to cure his differences. So it is with nations. We welcome Rev. Mr. Miles to his new sphere.

IMPORTANT ANNOUNCEMENT.

The Directors of the American Peace Society, being desirous of greatly extending its operations and influence will this month commence the publication of a four-page paper, of the size of the Advocate pages to be called "The Angel of Peace." It will be filled with brief and interesting article in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single Copies,		.25
5	Copies to one Address,	1 00
10	" "	1.50
25	" "	3 00
50	" "	5.00
100	" "	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends or in Sabbath Schools, Churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these "Angels of Peace" repeating the angelic song: "On earth, peace—good will to men." Specimen copies will be sent free on application.

The publication of the Advocate of Peace will be continued as heretofore.

The issue of the "Angel of Peace" has been delayed a little, to favor the artist who is preparing the vignette and heading. We are confident the result of his efforts will be "a thing of beauty." The paper will appear about the first of September. Let orders for it come in promptly that we may know how many to print.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, AUG. 15, 1871. No. 32

ACKNOWLEDGMENT.

We gladly improve this opportunity to express our grateful acknowledgment for the many words of encouragement, and commendation of the cause of peace we have received since, in the providence of God, we have been called to consider the question of entering upon its service.

An eminent Judge, the recipient of the gratitude of the nation for distinguished public service in the past, and who now enjoys the thanks of the two leading nations of the earth for the noble part he acted as a member of the High Commission, said to us: "You will have the hearty God-speed of *everybody*," and, hesitating a moment, he added, "Yes, of everybody, except, perhaps, here and there an aspirant for military fame, who feels he has not yet reached the summit of his ambition." The wisdom of this opinion, we have reason to believe, is not less evident than that of the opinions he is accustomed to express, in which men so safely confide; for the Press, which both forms and reflects public sentiment, has spoken with singular unanimity and emphasis. To the secular Press,—the organs of different political parties, and to the religious Press,—the organs of different denominations, we tender our heart-felt thanks, for their prompt and warm expressions of cheer. We are most grateful for the assurance of their co-operation in this world-wide and beneficent work.

From the representatives of the great interests of the country,—statesmen, ministers, men in charge of our great literary institutions and benevolent societies, lawyers, commercial men, manufacturers, we have also had words of sympathy and encouragement. It gives us peculiar pleasure to add military men, officers in our army and navy to the list of those who bid us God-speed. The men who know best what the terrible reality of war is, join with the great Captain, now the civil Head of our nation, in the cry: "Let us have Peace." One of our best journals has said: "The Peace Society and its Secretary will have the hearty sympathy of all good men, in their noble labor, and from none, we are sure, will they receive a more earnest God-speed than from the brave men who have so lately laid aside the sword in our own country."

OUR PAPER — WHAT WE INTEND.

We intend, that, the rank and place of "The Advocate of Peace" shall be with the very best monthlies. We mean, that its readers shall find each number a rich feast for their minds and hearts, and each succeeding number a richer feast than the one, that preceded it. The paper professes to be "devoted to the cause of Peace, and kindred topics."

It will be observed, therefore, that it is, by no means, a periodical of one idea. Its design admits of a very wide rang of subjects, and of the richest, most pleasing and profitable variety of matter. Its scope is as broad as that embraced in the famous, and suggestive triad, the Good, the Beautiful, and the True. Hence, all such, and only such teachings and sentiments, as refine, ennoble and beautify the character, elevate society, promote magnanimity, and kindly feeling in the intercourse of men, in the various relations they sustain to each other, can properly have a place in its columns. Its aim, according to the reigning principle of the Society of which it is the organ, is to labor for the abolition of the barbarism of war between nations.

In prosecuting this purpose, its effort of necessity, will be, to develop, and give force to the public conscience, reason, sense of justice and right. It will endeavor to show to rulers and subjects the folly and sin of suffering feelings of revenge and retaliation, ambition for conquest, to control them. It will strive to repress and eradicate those malignant lusts and passions from which come wars and fighting, strifes, envy, jealousy, hostilities among states, nations, races, rulers, individuals. At the same time it will exert itself to the utmost to cultivate and stimulate to vigorous action all those impulses, sentiments, aspirations, and qualities that combine in the noblest manhood and the loveliest womanhood.

It will seize upon all opportunities to exhibit the dignity and surpassing glory of a spirit of forbearance, and conciliation; and that obedience to the dictates of an enlightened conscience, and the demands of justice and right, is the sublimest heroism.

Its columns will be enriched not simply by contributions from the pens of the distinguished writers named as editorial contributors; but also, by those of many other eminent writers in different lands. The broad and profound aspects of the subject of Peace among the nations, will be discussed in our columns by those versed in international law and justice; the religious and moral, the commercial, and all the numerous and various aspects of this great subject, from time to time, will be presented by those competent for the task.

No pains will be spared to make the children's department both entertaining and instructive. Those who possess the rare talent and genius, at once to edify and delight, this most important class of readers will write for the "Child's Advocate of Peace." In a word, we venture to hope "The Advocate" will be hailed as a welcome visitor by families and reading circles and intelligent and benevolent people; and we take this occasion to solicit contributions from the pens of any with whom the desire to promote "Peace on earth and good-will to men" is as a fire shut up in their bones.

Friends of God and man, please give us your best thoughts, those that come to you fresh, living, burning, in your moments of highest inspiration when your souls are all aglow with love for your fellow-men. Such thoughts, we shall be glad to commit to our "Angel of Peace," with the command, that, it bear them swiftly to multitudes in this and in other lands.

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CROWNED HEADS, BEWARE!

BY WILLIAM STOKES, OF MANCHESTER, ENGLAND.

CROWNED HEADS, BEWARE!—Immortal man was never,
Designed to be the sport of cannon balls.
Born from above, and born to live for ever,
In every death a God-like being falls.

You mock at Heaven when in bloody battles,
You lay his kin by thousands on the plain.
Are roaring cannon aught but royal rattles,
That tell the world where murder now shall reign?

CROWNED HEADS, BEWARE!—If you would have us render,
Obedience meet to all "the powers that be;"
Those "powers" must prove to us, and ours, more tender—
The faithful guardians of a people free.

We were not born the prey of proud ambition;
We were not made to be a race of slaves;
Heaven never gave it as our earthly mission,
That we should mar the soil with soldiers' graves!

CROWNED HEADS, BEWARE!—Ye, ye are on your trial,
The world has knowledge now of wrong and right;
And come it will, despite your vain denial,
"That kings who quarrel be the men to fight."

Say, is not this a righteous proposition?
Or can ye offer aught of reason more?
Yes—nobler far is that divine condition,
Where kings resolve to give all fighting o'er.

CROWNED HEADS, BEWARE!—Your wars mean huge taxation,
With Widows, Orphans, and a Pauper's doom;
They mean for man a wide-spread desolation,
Where fiendish strife for mercy finds no room.

Then give them o'er, ye kings, and list to reason,
Thrones grow in firmness as they grow in love:
And love will deal the death-blow to all treason—
Then change your Eagles for the peaceful Dove.

OUR ENGLISH CORRESPONDENCE.

BY WILLIAM STOKES, MANCHESTER.

In my last communication I gave you a statement in seven decennial periods, of our British war expenditures from the commencement of the present century, which will have shown your readers that among the warlike nations of Europe, the English government has been the most extravagant. I now enclose two others of no less importance, though bearing on other portions of national finance, and which will still further expose the monstrous evil of the system that lives by the slaughter of mankind. The first table shows how much is spent upon blood-shedding, how much on debt, and how much on the people and the government. I drew it up a few years ago with much care, and though some recent changes have slightly altered a few of the proportions, it may be relied on as substantially correct.

"The revenue of Great Britain is the largest in the known world, yet, with all our wealth, a smaller proportion of it is spent upon the government itself than in other European States, as the following comparison of revenue appropriations will clearly prove:—

		On War Forces. Per cent.	On Debt. Per cent.	On the State. Per cent.
In Prussia, they	spend	26	17	57
Russia,	"	34	12	54
Spain,	"	25	18	57
Portugal,	"	26	23	51
Austria,	"	29	27	44
France,	"	26	31	43
Gt. Britain,	"	43	42	15

It follows from this statement that while those six States spend a large proportion of their national income upon the government, we spend 85 per cent. of ours on debt and war. There is truly no similar extravagance in the known world. Even China—though but imperfectly civilized, manages the government of 360 millions of mankind with about sixty millions of revenue,—that is, about 3s. 4d. per head, per annum,—but we, with our superior enlightenment, contrive to extract from the pockets of the people no less a sum than £2 5s. per head. for precisely the same work."

The other table represents the national debts, with the amount per head, of 28 European and foreign States of the world. These are tabulated in the order of their amount of debt to each individual, and plainly show that the industry, trade, and manufactures of Great Britain are more shackled and burdened by needless taxation than those of any other nation.

		National Debt.	Per Head.
1.	Ducal Hesse,	£ 228,916	0 5 4
2.	Sweden,	4,114,880	1 0 0
3.	Norway,	1,854,157	1 1 10
4.	Chili, S. America,	2,933,405	1 15 0
5.	Prussia, (1866)	42,123,064	1 15 8
6.	Turkey,	69,142,270	1 19 1
7.	Oldenburgh,	621,585	2 1 2
8.	Electoral Hesse,	1,845,892	2 9 6
9.	Brazil,	30,762,289	3 1 3
10.	Hanover,	6,423,955	3 3 6
11.	Russia,	274,544,770	3 14 1
12.	Würtemburg,	7,033,911	3 19 6
13.	Saxony,	9,912,049	4 4 10
14.	Belgium,	25,070,021	5 0 7
15.	Brunswick,	1,707,707	5 16 5
16.	Bavaria,	29,669,267	6 3 5
17.	Baden,	9,256,728	6 9 6
18.	Austria,	268,965,064	7 5 3
19.	Denmark,	14,862,465	8 18 9
20.	Italy,	211,503,298	9 8 3
21.	Portugal,	42,930,472	9 17 4
22.	Spain,	163,927,471	10 4 6
23.	Greece,	14,000,000	12 15 3
24.	France,	566,680,057	14 18 9
25.	Hamburg,	4,222,897	16 16 5
26.	*United States,	579,880,391	18 18 9
27.	Holland,	81,790,799	21 17 10
28.	Great Britain,	797,031,650	26 10 0

In the presence of this fearful expenditure, it is by no means surprising that our present Premier, (Mr. Gladstone,) when Chancellor of the Exchequer, should have expressed himself in such terms as these: "It is all very well to talk of the confidence of the people, and I myself, wish always to possess it; but it is a very good thing to have somebody to look sharp after you." In England we are obliged to make great allowance between the utterances of officials when *in the House*, and *out of the House*. Their audiences are different, and the candor they display when free from official fetters, is very seldom exhibited in a more important place. How far Mr. Gladstone remembers his own words, I am not able to say; but this much I can honestly affirm, that in being the leading party to an expenditure of the frightful sum of £72,000,000, for the present year, and the far larger proportion of it for war purposes, it is obvious to the world that such a man evidently requires "*somebody to look sharp after him.*"

Yet are you in America at all more prudent than we are? Are we the only sinners over whom financial wisdom and compassion are called to weep? Just look at the following statement which has gone the round of our papers. If you can honestly deny it,—good.—I shall be rejoiced to learn that you are less foolish than we are. But if you cannot gainsay it, then pray be very cautious how you presume to "cast the first stone."

"ENORMOUS TAXATION IN NEW YORK.—It is estimated that this year, (1871) New York will pay in city taxes alone the enormous sum of ten millions sterling, or £10 per head for

* The amount of debt, &c., in your country has undergone a change for the better of late; but I prefer to keep the figures as they stood in the period to which the entire list belongs. W. S.

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every man, woman and child in the city. 'From this fact,' says a correspondent, 'some idea may be formed of the vast robbery and corruption in our municipal high places'"

If such be New York economy, let us thank Heaven that New York is not all the world!

My next will be a fearful showing of what War has done, and is doing for France. Of all that history records of wickedness and fiendish crime, the present state of that beautiful country surpasses it all! It is Vandalism of the blackest character, but without the plea of Roman provocation!

LETTER FROM JACOB S. WILLETTS.

VINELAND, N. J., 1871.

Editor of the Advocate,

I have been very much interested in reading Clarkson's History of the Abolition of the Slave trade, from which valuable lessons may be drawn for the benefit of the Peace Cause. Clarkson considered the slave trade as the greatest evil of that day and in his history describes the "forerunners and coadjutors" up to the year 1787—who had been laboring singly and independently up to that time, when the different forces were brought to unite in more united and specific action. In '85 he obtained the prize which resulted in his devoting his life to the cause, not knowing at first, of what others were already doing, and was surprised to hear of Greenville Sharp's labors or of the six "quakers" who had for two years been working unobserved by the public.

When ready to begin active work, in 1787, a committee of twelve was formed and commenced their public labors. Their object was "The abolition of the slave trade." Their previous labor had been to enlighten the public, and prepare them to unite in their labors. The object of the American Peace Society is, The abolition of war. For fifty years it has been at work in preparing the public mind, and it seems to me the time has come for it to take more specific action. The work of the Abolition Committee was to induce government to act, to put down a wicked practice conducted by wicked men, and therefore had to depend upon the religious and moral power of the people. The Peace Society have a similar end in view, the action of governments, but in a very different way, for while the Christian Church abhorred and opposed the slave trade, it is the Christian Church that sustains and upholds the great evil of war. We have not the self-interest of wicked people to contend with, but the mistaken views and actions of the Church. It is these views and actions that must be changed, and the action of governments will conform therewith. Some of our best arguments against war were written fifty years ago, and we may still continue to circulate these and others for fifty years more and they will not abolish war. But go to work directly with the churches. Organize one or more branches (to be composed of members of each church in the place) in each State. Let each branch appoint a committee to attend every Conference, Synod, or Assembly of every religious body in the State, to bring the subject before them in such way, as to induce them to take action that will eventually result in petitions pouring into Congress from every branch of the Christian Church.

Let the London Peace Society adopt a similar course, and others in Europe follow, and it will not be long before governments will be compelled to act in obedience to a public sentiment that would thus be formed. This is indeed a great work, but no greater or more visionary than that undertaken and carried on by the London Committee who labored for twenty years before the work was accomplished. Twenty years of similar persevering labor, in faith in the promises of God—in a way similar to what I have proposed, I believe would accomplish much.

As I have before mentioned, I find the public are very ignorant of the objects and work of Peace Societies. Not one in a hundred or perhaps a thousand ever see or hear of their publications. While the papers are publishing the doings of every *ism* we rarely see any allusion to the Peace Cause. Therefore is it not time to go forward in a more aggressive manner? I attended one of the Methodist Conferences of our State last Spring with packages of tracts for the members. I was invited to address the Conference on the Cause of Peace, with a view of bringing it before them, but the very exciting subject of Lay Delegation was before them and I could not well stay over the Sabbath on account of the small means in my purse. I had thought of attending the two Conferences this month, but the same cause will prevent—an empty purse.

Being anxious of aiding the cause in every way I can, I have therefore given my views more fully for consideration, if they do not lead to action. J. L. W.

THE ANNUAL REUNION OF THE COBDEN CLUB.

BY REV. JOSEPH HURLBUT.

At the annual banquet of the Cobden Club, lately held in London, the prominent speeches of the occasion were made by Earl Granville, Secretary of State for Foreign Affairs, and the Marquis of Ripon, member of the High Commission. In the course of his remarks — passing to the Treaty of Washington— Earl Granville, said "that Mr. Cobden always desired that America and England should be connected by ties of the warmest character." The speaker then praised the labors of the Marquis of Ripon and Prof. Montagu-Bernard in the High Commission, and spoke of the settlement of the *Alabama* question as a great and good work, both in its relations to the past and the future, showing how dissensions, which were perhaps the commencement of quarrels, should be settled, leaving behind only friendship, peace and good-will. The Earl also spoke in high praise of the efforts of the United States to pay off its debt, and in conclusion expressed the hope that the two countries would always be friends.

The speech of Lord John Russell was eminently characteristic. Though a professed Whig, through a long life in office, clinging to the traditions of his family, yet he rarely fulfilled his pledges to the people.

The real gist of the speech was, however, a personal vindication. He was evidently very sore that he had been thrown over, and that it had been made a question for arbitration whether or not the Government, of which he was Foreign Secretary, had been guilty of neglect in 1861–62. He insisted that Mr. Fish imputed intentional neglect to him and others. "That was Mr. Fish's charge," he exclaimed, and it seems to have been so pleasant to the English Commissioners that they were delighted to meet him, and seem to have sworn eternal friendship with him. This was really the cue to the whole speech, the source of all his tears and groans. He could not endure the idea that the English Commissioners should have hob-nobbed with any one guilty of the atrocity of having questioned his official conduct. Incidentally Lord Russell mentioned an interesting little biographical detail. He submitted his foreign dispatches to Lord Palmerston, who sometimes wrote the whole dispatch over again.

Thus fulfilling the caustic witticism of Sydney Smith, that "whenever he mounted the box and took the reins, he was sure to upset the coach;" and even his colleague, Lord Palmerston, had no confidence in his wisdom, and would not trust him.

The Marquis of Ripon closed with the following noble sentiments. Speaking in response to the toast, "The Treaty with America," which was enthusiastically cheered, he said: —

"It is not upon the ground of interest alone that I would, before this assembly, rest the claims of that instrument. It seems to me that far above all other considerations which lead me to believe we were fully justified in appending our names to that treaty on behalf of England was this, that it contains an embodiment of a principle of the highest value to the world at large. Doubtless we have heard on other occasions of arbitrations about small and almost unknown islands and other insignificant matters; but, if I mistake not, this is the first occasion upon which two great and proud nations, equally tenacious of their honor and their interests, have been found to agree upon questions, so closely touching those interests and that honor to lay them all, one by one, before impartial and freely-chosen arbitrators. It seems to me that there is in that treaty the embodiment of a great principle, the adoption of which would have been hailed with the utmost satisfaction by the illustrious man whose name this club bears. There are few things that would have given higher satisfaction to Mr. Cobden than to have found the two countries he so deeply loved, his own and

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that of the English race on the other side of the Atlantic, with their common history and their common interests, combining to establish, for the first time in the history of the world, that great principle for which he contended, that in international questions, as much as in private disputes, men are the best judges of their own quarrels. It is, then, because this treaty has embodied that principle that I, for one, shall ever esteem it to have been a great happiness and a great honor that I was permitted to place my name to that document. We must regard this treaty as a treaty between two nations. I have said truly what I think was the share of my noble friend, your Chairman, respecting it; but neither in this country nor yet in America, can this treaty fairly be called the treaty of any party. It was supported on the other side of the Atlantic by the Press and by politicians of both the great parties in the United States; and we had the great advantage, and a signal advantage it was to us in our negotiations, of having by our side, as our trusted and most valued colleague, an eminent member of the great Conservative Party in England. I trust that this treaty will never be regarded in a narrow or party view. I trust it will be ever looked upon as the first step in the restoration of those close and intimate relations which ought to exist between this country and the United States—between that which Mr. M'Culloch has called the mother country, and that which I may therefore venture, without assumption, to designate her illustrious and mighty daughter on the other side of the Atlantic."

THE TRIUMPHS OF PEACE.

BY REV. G. W. BRIGGS, D. D.

"I do not look for the triumphs of peace as the result of arguments in its behalf. It is easy to show the folly and waste, as well as the terrible devastations and bloodshed, of war. The argument is unanswerable. But argument is powerless when men live in the domain of passion instead of reason. Brutalized, passionate men are as deaf to reason as the brutes themselves. In the true civilization that develops manhood, the peaceful adjustments of national disputes will become as natural as the battle for barbaric races. It is a great thing to produce any special reform in the world's action. The whole ocean must be stirred in order to raise the tide at a single point. But then it will pour into every creek and inlet, and fill every channel open to its floods. To secure one splendid moral victory in the life of states, the truer civilization must come to uplift thought, sentiment, character. That civilization is coming. The omnipotent influences are at work to affect the action of governments and the character of nations. The leaven of Christian truth has been hid in the mass of human thought to leaven the whole at last. Long centuries it has seemed to be buried from our sight. We have raised the old despairing cry, 'Where is the promise of its coming?' The coral insect, in its countless generations, works on perhaps for centuries at the bottom of the sea. But by and by it fashions the rocks that lift themselves above the waves, on which fair islands are formed, rich with vegetation, green as that of Paradise. Now and then the Christian civilization reveals its power, hurling slavery from its ancient foundations, settling controversies, securing peace between disagreeing nations. It shall accomplish the thing whereunto it is sent. Look through the prophet's eyes to the coming of that better day, and be glad.

"What a magnificent service to a true civilization England and America can render! Linked together by a common parentage and a common tongue, among the foremost in resources, culture, power, spanning the globe with their settlements, holding up the principles of peace in their intercourse with one another, they may gradually shame or inspire Christendom to appeal to reason rather than to arms.

"Twice already irritating controversies between England and America have had a peaceful settlement. This present treaty has been ratified on the other side of the ocean as cordially as here. These two kindred nations will not learn war with one another any more. Joined together by a cable beneath the sea, they shall henceforth be joined in closer bonds of amity. What is truest and best in either nation will be mutually transmitted to one another, till each shall receive the highest culture and progress of both, and gain a double inheritance of greatness. Hail to the event that makes such a consummation possible, with its promise to ourselves and to the world. Celebrate it at Christian altars, and gladly give one Sabbath to thanksgiving for such a victory of the Prince of Peace."

COURAGE AND FAITH.

BY ELIHU BURRITT.

Our great and noble cause has not lost ground before all the wars that have desolated the civilized world within the last sixteen years. For the ten years from 1843 to 1853 the friends of peace put forth their doctrines and principles boldly and fully at the great capitals of Christendom. At the great Peace Congresses at Brussels, Paris, Frankfort and London, and at hundreds of public meetings between, they not only demonstrated the crime and folly of war, but they developed and urged practical substitutes for a resort to the sword. The governments and peoples of Christendom listened to these propositions, we had reason to hope, thoughtfully and approvingly. But we see how they have replied to them. Between our last Peace Congress and this day, the whole of Christendom, on both sides of the Atlantic, has rushed into the bloodiest wars that have been waged since the very name of Christianity was first heard of in the world. Only the small States of Sweden, Portugal, Switzerland, Holland and Belguim have escaped the scourge.

EVIL OF THE ARMED PEACE SYSTEM.

All these wars prove and illustrate the truth of the argument of our Peace Congresses and of all we have written and said elsewhere—that the armed peace establishments of the nations must involve them in war; that they are the greatest provocatives to war that could be created; that they excite the jealousies, suspicions and alarms and passions that always precede and produce war. This has been our argument from the beginning; and the wars of the last sixteen years have proved its truth with terrible illustrations. These illustrations are the new forces of truth put into our hands by the very system which we have labored to abolish.

EVILS OF WAR FRESH AND VIVID NOW.

We can now take the field against war with more effective arguments than we could array against it sixteen years ago. Up to that date war was only a historical fact to the generation then on the stage. Middle aged people were children when the last battle of the old conflicts was fought at Waterloo. We had no vivid personal experiences to appeal to against the evil. Let us now see where we stand. War and the preposterous armed-peace system that begets and feeds it are no longer historical with this living, toiling, burdened generation. Now we have the fresh, vivid and startling experiences of millions to appeal to and array against this cruel and shameful barbarism. Once we talked and wrote about widows and orphans made by the sword who were merely historical; most of whom had lived out their natural course of life or had been healed by time of the wounds that bled forty years agone. But now we have a million of widows and orphans whose bleeding wounds are not a year old. We have hundreds of thousands of desolated homes, in the once fairest lands of the world, now darkened in the fresh ruin that the sword has brought upon them. Now we have burnt cities and villages and hamlets plowed by the red plowshare of war and sown with the dead-sea salt of human tears that fall hopeless on the desolation. From all these vast deeps of ruin and wretchedness so fresh and vivid, we may summon forth living voices that should "plead like angels trumpet-tongued" against the whole war-system.

EFFECT OF WAR UPON WORKING PEOPLE.

Then there are other voices, like as the sound of many and mighty waters, coming up from every part of Christendom, all strengthening our remonstrance against war. They are the voices of the great industrial millions who are bending and groaning under the crushing burdens that war has put upon them. And there is a cruel aggravation of this weight upon their shoulders. While nearly all the old wars have been declared great follies and crimes by the governing classes of the

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present day, still the preparations for future wars, for no better objects, have saddled upon the masses nearly as great a weight of taxation as all the wretched mistakes and crimes of the past. Is there any cause of wonder that labor throughout the civilized world is groaning as it did once in Egypt under far lighter burdens? Can we wonder that "strikes" and "trades unions" are bringing the labor question to the front everywhere under the tremendous pressure of these burdens? Why, the earnings of labor, of commerce and manufactures hardly furnish scales large enough to weigh these burdens.

WAR-DEBTS AND TAXES STARTLING.

Just think of it! At the close of this bloody struggle between France and Germany, the war-debts of the world will amount to twenty-five thousand millions of dollars! The interest and charges on this debt at six per cent., make a yearly burden on the people of *fifteen hundred millions of dollars*. This is the yearly tax upon them for the luxury and glory of wars past, most of which were fought before they were born. But the ass, to which the patriarch likened one of his sons, "crouched down between two burdens." That exactly represents the people of all these nations. They are crouching between two burdens which no scales can weigh. Their armed peace system, or their preparations for future wars, cost them yearly *six hundred millions of dollars* in money alone. But this is but a little more than half of what they pay on this score. The labor lost of the 5,000,000 of picked, able-bodied men composing the standing armies of Christendom, at $100 a year per head, amounts to *five hundred millions of dollars* annually sunk in this preposterous system. Thus the cost of wars possible or prospective puts a yearly tax on these nations of *eleven hundred millions of dollars*. *Fifteen hundred millions of dollars a year* for wars past, and *eleven hundred millions* for wars prospective; making in one tremendous total *twenty-six hundred millions* wrung out of the people of Christendom yearly for the cost of the war system. The pressure of this mountain weight must bear heaviest upon labor, and it cries out loudest under the load,

These terrible wars, that have followed each other in such quick succession during the last sixteen years, have proved the ruin and folly of the system in lessons which we could not before bring to bear upon the public mind, especially against the armed peace system. The world now sees that monstrous folly as it never did nor could before. They see what it has brought to that great military empire that gloried in vast standing armies and martial prestige. They see and feel as they never did before how it agitates Europe with alarm and continual unrest and danger. Now we can urge simultaneous and proportionate disarmament with a power that the nations must feel under these terrible experiences so fresh and vivid upon them.

Everywhere new allies are mustering to our cause. We have the working masses of Christendom with us, looking with eager hope for its consummation. All the great industrial classes and interests; all the social forces of civilization, and all its new achievements are on our side. The governments themselves are slowly moving in the direction of our principles.

THE TREATY.

The settlement of the long controversy between England and America, inaugurates a new era in the history of nations. The restoration of harmony and friendly fellowship between the two great kindred peoples is only the first and immediate result of the settlement. It not only settles, but creates principles of international law, which must be accepted by all the nations of Christendom. It does more than this, and in the direction of our own measures. In the first place, it is the first instance in history in which a great power was ever asked or ever consented to the enactment of a law which would retroact against its own proceedings which were allowed by the laws then existing. To my mind, this is the most remarkable tribute to uncodified justice and equity that can be found on the record of nations. Then, in the adjustment of the claims and questions between the two countries, the principle of arbitration is to be expanded in its application almost to a High Court of Nations, deciding the several cases according to fixed, well-defined laws. It provides for a Court of Arbiters numbering as many members as our Supreme Court at Washington. Here then, we have that High Court of Nations, which we have advocated for thirty years, virtually established for this especial case. But when it has settled this case, the precedent will be established and followed for all similar cases that may arise.

Courage and Faith! These have been the watchwords of hope which I have repeated year after year at the anniversary meetings of the London Peace Society; they are words that I would utter now with more confidence than ever.

EXTRACTS FROM COMMUNICATIONS.

From Rev. O. P. Jones, Turin, N. Y.

I was much delighted at the appearance of The Advocate of Peace in my study the other day.

I have determined to take my respected friend with me in my visits, and introduce him in private and public.

From Rev. R. G. Jones, Utica, N. Y.

I received by post to-day The Advocate of Peace, for which I am truly thankful.

I was when in Wales personally acquainted and on friendly terms with Hon. Henry Richard, and Mr. Stokes of Manchester. I frequently accompanied the latter in his lecturing tours.

Since I came to this country, four years nearly, I have failed or perhaps neglected to come into any connection with the American Peace Society. But I have not neglected at any time an opportunity to advocate the principle both in and out of the pulpit.

From Rev. E. D. Holtz, Hannibal, Ohio.

I am glad to learn that there is a society organized called the American Peace Society. My sympathies are ever with you, and my heart in the work of aiding to promote Peace throughout ours as well as other lands.

From Rev. E. B. Huntington, Stamford, Conn.

I cannot express to you my sense of the great and good cause you advocate.

Temperance and Peace, Anti-rum and Anti-war, what would not such abstinence do for us and for our race! God speed the day when no one of our race shall hold out the tempting drink and no nation of the world shall be found unwise or wicked enough to invoke on its population the desolations of war. It seems unaccountable that a subject so often introduced in the Christian Scriptures should so seldom be made a topic of pulpit discourse. It seems still more strange that ministers who speak so often of the millennium and pray so fervently for it should so much lose sight of the strongest anti-millenial force now to be overcome.

From Rev. H. P. Sage, Huntington, Ohio.

I thank you much for two numbers of your excellent paper, devoted to the grand cause of Christ and humanity, as signified by the chorus of angels at the birth of the world's Redeemer, "Peace on earth, and good will to men." I have for many years as a minister of the gospel made it a specialty to call the attention of my hearers to the antagonism of war, either personal, sectional, national, international or general, to the spirit of Christianity and the teachings of Him who said, "Peace I leave with you, my peace I give unto you;" and the receipt of the Advocate has awakened within me fresh resolutions to persevere in the good work.

From Rev. S. M. Simons, Rish's Store, S. C.

The Peace Society is destined to do infinite good. The cause is of God. It is one in which all good men will engage. To say it has accomplished but little as yet might be said with the same propriety of the Christian Religion. The greater the superstructure to be raised the longer and stronger the foundation must be preparatory to its permanency and show. So with the Peace Cause. It must first take hold of individuals, then empires and nations, then cover the whole earth as the glory of God.

BURKE says, "that war suspends all the rules of moral obligation."

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, AUGUST, 1871.

THE AMERICAN PEACE SOCIETY.

The watchword inscribed upon the banner of this society is; "Glory to God in the highest, on earth Peace, and good-will to men." We know not, that, any human organization has a more inspiring watchword than this. We know not, that, any human organization has, or indeed can have, a loftier and more benign mission than is expressed by this motto. We see not, why a mighty host of the great and the good, the lovers of their God and of their race, should not rally to such a standard as this, and march to victories more renowned than those of bloody Mars. This Peace Society at its formation, was founded upon the Holy Scriptures. It inculcates no principles, that are not in accord with the sacred oracles, rightly expounded.

It draws its very life and inspiration from Christianity. It believes, as the Scripture affirms, that, wars and fightings come from the wicked lusts and passions of men. To borrow the forcible language of John Foster, it believes, that, *there*, in these passions, "is the brimstone, the gunpowder, the forge; there is the hot and terrible element, that has burst abroad in so many thunders, that has attracted infernal spirits to combine in its fires." Hence, it strives in all possible ways, to bring the principles of Christianity to bear upon these passions and propensities of men, of governors and the governed, to check, restrain and extirpate them, and prevent their "bursting abroad" in the thunders, and terrible devastations of war.

It looks to the "very God of Peace," as its wisdom and strength. It calls the "Prince of Peace" its captain and master. Its grand and persistent endeavor is to hasten the day when society and the world shall abound with the fruits of the ever living, ever present Spirit of God, love, joy, peace. It confidently believes in the good time coming. Regarding the prophetic declarations of the Bible, not as the utterances of dreamers and enthusiasts, but as divine promises, that will not fail of accomplishment, it is ever animated in its work, by the entrancing vision of the scene, which this earth is destined to present, when the Prince of Peace shall have spoken peace to the nations, and nations shall learn war no more. It looks with high hope for the dawn of an era quite in contrast with the eras of history, an era the record of which shall not be one sickening account of wars and bloodshed; it has faith in the coming of a time, when the daily press shall no longer teem with recitals of the storming, sacking, burning of towns, villages, cities; of streets running with human blood, of rivers crimsoned with human gore; of helpless women and children, by thousands, famished, and dying of starvation; of fathers, mothers, wives and children plunged into the deepest sorrow by the death on the battle-field, of children, husbands, fathers; of fleets shattered and sunk; of vast tracts of country devastated and depopulated by invading hosts; of such spectacles as immense armies of men—*men made in the image of God, brethren*—furnished with the most destructive and deadly implements, that ingenuity can invent, engaged with all their might in mowing down, slaying and cutting each other to pieces. It cherishes the expectation of a time, when the sun in his entire circuit shall not look upon such scenes as within the past twelve months have been enacted on the other side of the water—scenes that beggar description, where in one day and on a small spot of earth, tens of thousands of human beings, who in the morning were full of fresh and joyous life, and before sunset were prostrated in all the frightful attitudes that death assumes upon the battle-field, writhing with "all modes, and degrees of anguish,"—in agonies that wring from them such shrieks and groans as might move the very rocks and hills to tears.

Oh! Patriots, Philanthropists, Christians; is there not something better than this in store for our race? We believe there is. Is not the Gospel of Peace the very power of God? Can it not deliver our world from this gigantic scourge and curse of war? We believe it can. We believe there is a power now at work in society, that shall ultimately, if applied as it may be, introduce the reign of Universal Peace. We have faith in the coming of an era when all nations shall convert their weapons of destruction and death into implements of husbandry; when all people of all climes, and all lands, will devote their resources, their wealth, their time, their strength of muscle, their energy of brain, for advancing the noblest purposes of Peace, for promoting education, the arts and sciences, for giving an impulse to civilization, for enhancing human welfare. We believe in a glorious future for our race, when the enterprise, the enthusiasm, yea the *heroism* of men will not be less, but tenfold greater than we see now exhibited. But when these powers will be exerted rather to alleviate than to create suffering; rather to save life than to destroy it—a time when high intellectual pursuits, the enterprises for human weal, for elevating all classes of society, and helping them forward for the attainment of their divine destiny, will engross the thought and the interest of men; when "the stream of sentiment—of strong interest—of ardent feeling, of passion, of affection, that in the past has flowed into *the river of blood* shall flow through all the channels and streams of peaceful benevolence." The call is for co-workers in this sublime enterprise. What though it is a work of difficulty. Is it nothing in the midst of toil and in hours of weariness to have come floating down from heaven and sweetly sounding in our ears the words, "Blessed are the peace-makers, for they shall be called the children of God."

THE WASHINGTON TREATY.

In our paper for July, we congratulated the friends of Peace upon present indications fitted to inspire the expectation of singularly rich results from their endeavors. We have reason now, not to retract one word we then uttered, but rather to emphasize the most hopeful of them all. Since we penned those words, the work of the Joint High Commission has been consummated. That is a triumph and a victory worthy of celebration by ceremonies of the most impressive character. It is an event, in some of its aspects, the grandest in all history. The complications between the two most prominent members of the great family of nations had been protracted and were much involved. And, yet, they have not imitated savages and barbarians by resorting to brute force to settle them. Like two high-minded Christian gentlemen, they have adjusted their differences by an appeal to conscience, reason and the eternal principles of right and justice. This is indeed a triumph of Christian civilization. It excites the admiration of intelligent people everywhere. It has given proof, that Milton was not dreaming when he sang of the victories of Peace more renowned than those of war. It is electrifying all civilized nations.

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In the light of this great transaction, people have "caught sight of the truth, that war is not merely a terrible thing, but that it is an unnecessary and abolishable thing." This truth is stirring the popular heart to its very depths. Men are feeling, that, it is stupendous folly as well as *crime* for nations, when questions arise between them to rush into war, and that it is quite time for them to have learned the wisdom—to settle their differences by peaceful arbitration. Thank the God of Peace, multitudes are waxing grandly earnest in their determination to have wars cease from under heaven. They are saying the race shall not forever groan under the gigantic burdens, and travail in the mighty agonies of war. "Glory to God in the Highest"—let the lovers of their race shout in view of this sublime victory of Peace. R. S. Rantoul has finely said, "The High Commission to which we gave Judge Hoar has settled it, that, the English language shall henceforth be spoken only by friends." We may be sure there is truth in the lines of one of our charming poets:

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song,
Which now the angels sing.

Rev. J. M. Manning, D. D., most fittingly closed and crowned his touching speech, made at the recent banquet of the Ninth Army Corps with the eloquent passage, which we subjoin. After referring to the mighty host who had given their lives for the life of the nation, he said:—

"At so great a price, outweighing any material values, has the integrity of the nation been preserved. In view of it let us learn the worth of liberty, of popular government, of a country in which justice shall be assured to all. Against this costly ransom let us weigh the horrors of war. Surely the world cannot go on forever doing that for which it pays so much. History, ever bringing to mind the infinite sacrifice at which we draw the sword, must at length persuade men to long for universal peace, and to learn war no more.

"Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace."

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

REV. SAMUEL J. MAY.

BY REV. WM. P. WILDER.

This devoted, Christian philanthropist, who was called from his earthly labors on the 2d day of July, was a true disciple of the Prince of Peace. Though more widely known as the fearless champion of the equal rights of all men, without distinction of color or nationality, as the life-long friend of freedom, and temperance, and popular education, still there was no cause dearer to his heart than that of "Peace on earth and good will to men."

At his funeral in Syracuse, it was delightful to see how all shades of complexion and faith united in doing honor to his memory. It was the spontaneous tribute of the common heart to real intrinsic worth.

"None knew him but to love him,
None named him but to praise."

Mr. Garrison, in his appreciative tribute at the funeral thus speaks of his interest in the cause to which our Advocate is devoted:

"Blessed are the peacemakers; for they shall be called the children of God." If I mistake not, the very first reformatory movement which challenged the attention and won the advocacy of Mr. May, was that for the promotion of universal peace. This must have been nearly half a century ago, at the very commencement of his ministerial career. Aside from the teachings of Jesus, to no one probably was he so indebted for his deep-seated convictions on this subject as to the venerable Noah Worcester, of blessed memory. His whole being seemed to be permeated with the divine element of peace, as was the Saviour whom he loved and revered so profoundly, and whose example he constantly held up as worthy of all imitation. His spirit was ever attuned to the angelic song, "Glory to God in the highest; on earth peace; good will towards men." Peace radiated from his countenance—found fitting cadence in the music of his voice—made fragrant his daily walk and conversation. While he clearly saw that, in the Divine Providence, war had both its admonitory and retributive uses, he saw not less clearly that

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred;
And every nation that should lift again
Its head against a brother, on its forehead
Would wear for ever more the curse of Cain."

That, just prior to his being summoned hence, he was permitted to hear of the ratification of an honorable treaty of peace between Great Britain and the United States, whereby all their grave difficulties are to be amicably settled, must have given to him inexpressible gratification, causing a feeling kindred to that of aged Simeon, when he exclaimed, "Lord, let now thy servant depart in peace; for mine eyes have seen thy salvation." In view of all the circumstances, it is the most cheering event in the history of international arbitration, and cannot fail to exercise a salutary influence upon the nations of the earth in the bloodless adjustment of their variances with each other. In that case it will be a long stride towards the goal of universal peace, which, whenever reached, shall be the fulfilment of the inspiring prediction—

"No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end,
Then palaces shall rise; the joyful son
Shall finish what his short-lived sire begun;
Their vines a shadow to their race shall yield,
And the same hand that sow'd shall reap the field."

HOW A SINGLE PERSON, PERHAPS, PREVENTED WAR BETWEEN TWO GREAT NATIONS.

S. V. S. Wilder, so well known in religious and philanthropic circles from twenty to fifty years ago was among the early officers of the American Peace Society. Though declining its presidency, (as he insisted that the honor belonged to William Ladd, its founder,) he was accustomed for nearly ten years to preside at its annual meetings and was an active member of its Board of Directors from 1830 onward.

During a residence in France, from their connection with religious and benevolent societies in Paris, Mr. Wilder became acquainted with two sons of the celebrated Madame de Stael, the Baron de Stael and the Duc de Broglie, the latter being Prime Minister of France. On his departure for the United States, the Duke committed to him a matter of business which was attended to satisfactorily, without pecuniary charge, and a lasting friendship sprung up between them. The remainder of the story is told by Mr. Wilder as follows:—

"In the meantime General Jackson became President of the United States. In his first message to Congress, he came out with a threat against France, if she did not pay the twenty-five million francs which she had promised to do at a late settlement between the two nations.

"On the following October I received a confidential letter from the secretary of the Duc de Broglie, suggested by Rev.

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Dr. Baird, saying that, however great the desire of the duke as prime minister of France to pay the twenty-five millions, yet were he to do it under the aforesaid threat, it would create a revolution in France. He therefore requested me to go to Washington—and this was backed by an urgent request from my venerated friend Baron Hottingeur—and have recourse to all the influence that could be put in requisition to obtain if possible an apology from the President, in the ensuing message, for the offending threat, or at least a softened expression, so as to allow the duke, in accordance with his desire, to pay over the money.

"Knowing the unyielding character of the man with whom I had to do, I was by no means sanguine of accomplishing the difficult task entrusted to my management. Encouraged, however, by the declaration of St. Paul, 'I can do all things through Christ strengthening me,' I proceeded on my way to Washington. Having previously some acquaintance with the Presbyterian minister there, I called on him to accompany me to the White House and present me to the President."

Mr. Wilder found the President at home, and was soon able to secure a private interview; when the first remark he made was: "Sir, you see before you a man who desires no office, no emolument from government." The stiff attitude and settled features of the President very visibly relaxed, and with a more easy manner he asked Mr. Wilder to proceed, which he did, explaining the whole matter as has been stated. As the word apology was spoken, the President became excited, rose to his feet, exclaimed: "No, sir, Andrew Jackson never will," bringing his fist down on the table with a heavy blow, "Andrew Jackson never will make an apology for what he has said in his message." Mr. Wilder began to tremble for the success of his mission, but waiting a moment, renewed his statement of facts, concluding with an appeal to President Jackson's feelings, made in his own inimitable style and manner:—

"If by one turn of your pen, merely softening an expression, you, sir, avert from this land and from France all the horrors of a bloody conflict, generations yet unborn will bless your name. Think, sir, of all the widows and the orphans such a war would create. Prevent it and your own approving conscience before God and before men shall be your reward. You, sir, are, in the providence of God, occupying a station which, if you should find grace to discharge with fidelity its responsible duties, will produce results of vast importance to the present, future and eternal good of our fellow-men—results which angels will view with joy and admiration. Should you, by the mere softening of an expression, be now led in the ways that make for peace eternity alone will disclose all the beneficial effects of it amid the splendors of celestial glory. That you, sir, may have grace to do this, God grant for the Redeemer's sake."

The President was evidently much affected, and answered: "Sir, it shall be as you wish; the message shall be made satisfactory. What would you propose?"

Prepared for such an emergency, Mr. Wilder took from his pocket a paper on which was written a short sentence relative to our affairs with France, and handing it to the President said: "Something to this purport, I am sure, would enable the Duke de Broglie to pay the money without difficulty." Suffice it to say, the suggestion was adopted, the sentence virtually inserted in the next message; France was satisfied, and her debt to us soon cancelled.

HOW TO SETTLE CHURCH DIFFICULTIES.

Some time since we published an article entitled "How to settle Indian difficulties." We now present one below showing the way to settle difficulties in Churches, written by our lamented Recording Secretary, W. C. Brown, shortly before his death. Will some one please send us an article showing how to settle difficulties in *families* and some one else, another exhibiting the proper method of settling *neighborhood* difficulties.

In the society to which I belonged, twenty-four years ago, and to which I still belong, we had a brother, an official member, who was pro-slavery in sentiment, or, as it was then termed, "opposed to the agitation of the subject." He objected to the reading of notices by the preacher for such meetings. And, to quiet him and other equally sensitive persons, a committee was at length appointed, before whom all notices should come for their decision, whether to be read or not. Supposing that I had stealthily obtained the reading of one of these contraband notices (whereas I knew nothing about it), he became offended with me and refused to speak to me, or to take any notice of me, although we had been very warm friends. I soon learned what the cause of his anger was, but thought it not of a character demanding offers of reconciliation by me.

After the lapse of a few weeks, Rev. Dr. C. K. True, our pastor at that time, called upon me and said that Mr. S. had spoken to him respecting a misunderstanding between himself and me, which ought to be settled. I replied that I had nothing against my brother S., but, that, if he had anything against me, I was ready to see him at any time agreeable to him.

It was not long before the Doctor came to me again, stating that my good friend was in a state of mind such as he could not longer endure, and that there *must* be a settlement. He then asked me if I would meet my friend S. with a committee of the church, at the house of a third person, and see what could be done toward a settlement. I readily consented, and the day and hour were fixed.

I shall never forget the grave and solemn countenances of those pillars of the church as they dropped in one after another to settle the momentous question. At length, all having appeared, the Doctor proposed prayer. He prayed earnestly that there might be a spirit of candor, charity, and conciliation, and that the church might not be rent in twain, or be made to suffer by the estrangement of official brethren, etc.

At the close of the prayer, I was called upon to make a statement. I briefly replied that I had nothing to say at that stage of the proceedings, and that as my friend S. was the plaintiff, the opening of the case belonged to him. Mr. S. was then requested to state his grievances. He arose under apparent trepidation, but soon became fluent and eloquent with the magnitude of his theme. He recited at length the wrongs which he and his sympathizing associates had endured, on account of the proceedings of the anti-slavery men, and eloquently portrayed the disastrous consequences which would inevitably follow, if the offensive notices should continue to be read, and the agitation kept up.

Liberty was then given to me to reply, if I had anything to say. I commenced by remarking that I had not much to say. I stated that my brother S. was one of the best friends I had ever had. I then specified his many acts of kindness to me—how, in the days of my sorrow, when the hand of God was heavy upon me, he had voluntarily offered to me the use of his tomb (having no burial place of my own), where I might deposit the dead children of my household, etc., etc.

I brought no accusation against him, and made no allusion to his groundless grievances, and had not gone far in describing his many disinterested acts of kindness toward me, when I began to see his lip quiver, and in a moment he rushed across the room with his outstretched hand, and, seizing mine with both of his, exclaimed with much emotion, "It is all settled, brother, it is all settled."

The grave brethren present were astonished at this sudden and unexpected episode, but evidently felt relieved from the anticipated and unpleasant duty of inculpating one of us.

This good brother has been many years in his grave, but I shall never forget his many unfeigned acts of kindness toward me, both before and after this event, but especially afterward.

The Watchman & Reflector, Boston, as a religious weekly has very few equals. It is able, fresh, vigorous; in a word, it combines those qualities that make it one of the best of papers of the first class. From its editorial columns of July 6th we take the following noble utterance:

ON EARTH PEACE.

Is it necessary that the sword devour forever? Must the nations still, in every new generation, have for their one great lesson to learn, war? Must history, in all its future as in all its past, be mainly tales of blood? nations trampling out the life of nations? human beings slaughtering each other by thousands as if they were fiends instead of brothers? the Alexanders of our world alone hailed as The Great? and science,

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with its modern miracles, hastening to perfect the instruments by which fathers, and sons, and brothers can be butchered most effectively, and homes desolated and hearts crushed on the largest scale? Is it too much to expect that the song of the angels be sometime fulfilled?

It was too much under the old paganism. Men turned from each other when they turned from God. The grand apostasy involved world-wide war. But is it too much to expect now, that the Prince of Peace has come? now that God is reconciling the world to Himself? now that He who was lifted to the cross is drawing to Himself all men of every land and tongue? now that every creed accepts the doctrine of universal brotherhood? now that Christianity is no longer a heresy everywhere hated and hunted down, but the mightiest force in modern civilization? now that philanthropy, the active love of man as man, is bestirring itself in every direction to abate human wrong and evil? and now that the pulpit and the press, educators and legislators, whatever else they differ in, unite in the belief that war is the direst evil of our world, concentrating in itself an amount of wrong and wretchedness unequalled this side the world of woe? It would seem as if we might begin, without waiting for the millennium, to cherish some hope in the case.

And, even if we had little faith in the power of the Gospel to hold back its professors from mutual slaughter when living on different sides of some imaginary boundary line, yet, surfeited as we are at length, in the New World and the Old, with the horrors of war, seeing as we have been forced to, in its glory nothing but the ghastly glare of hell, sick as we all are at heart as the horrid tragedy still goes on in beautiful France, is it not possible for us to believe that there is something better for man than all this, and to resolve that we will gird ourselves to secure it?

We believe it is possible. We believe that our Peace Societies, powerless as they have hitherto been, have a mission. We believe that all hearts are tending in this direction. This fact is the key to the Washington Treaty. In spite of all our brag over the *Alabama* matter, and of all our honest resentment in the case; in spite of the fell purpose of demagogues to keep this sore open for their own ambitious ends; in spite of British pride and British bluster, the whole difficulty has been so settled as to reveal a purpose, on both sides, to get rid of a possible occasion of war, to draw closer to each other in amity, and to cherish hereafter more carefully the things which make for peace. As such, it is as the Hon. Caleb Cushing affirmed, "*The harbinger of a long, almost perpetual peace between the two great English speaking nations.*" Why may not these mighty representatives of Protestant Christianty now *put themselves at the head of a common movement that shall inaugurate a new era of peace?* We, on this side the Atlantic, are sated to unutterable loathing with war; none but arrant demagogues will prate of it while our backs are bowed down under present burdens; our greatest soldiers will be the last to accept of it as the only alternative; surely "the good time coming" has come at last when we may give ourselves as a nation to working out a policy of peace. As for England, this is already her policy. She is shut up to it. Her course in the Franco-Prussian war avowed it. Her Black Sea Conference, as well as the High Commission, meant it. Let the Christianity, then, of the two nations seize the occasion to plant itself on a permanent peace policy, intelligently, religiously and unchangeably. Let us get the idea fixed that war is essentially barbarous, and utterly unworthy of Christendom; that there is a better way of settling national differences; that the statesmen most to be honored and rewarded of all be, not they who cater to national prejudices and fan inflamed passions, but who are most skilled to adjust all disturbing questions with the respect and confidence of all parties concerned.

As for France, the grand disturber of Europe, her policy, for a generation at least, must be peace, if she would ever recover her *prestige*. What is to hinder now a universal disarmament, at least such an approach to it as will greatly facilitate the training of Christendom to more correct ideas and habits of national intercourse?

Bishop Watson says, that "war has principles and practices peculiar to itself, which but ill quadrate with the rules of moral rectitude, and quite abhorrent from the benignity of Christianity."

CHURCH ACTION.

The resolutions below were recently adopted by a Church in Kansas. We ask our Christian readers everywhere to introduce similar ones in the business meetings of the churches with which they are connected, and procure their adoption and publication if possible. Let the churches speak out on this subject, as they have done with regard to intemperance, slavery and other great evils, and thus hasten the day when Christians of different nations shall no longer butcher each other on account of the quarrels of their rulers.

RESOLUTIONS.

Believing war to be a crime in open defiance of Divine law and destructive of human happiness; therefore

Resolved, That we enter our solemn protest against the "Giant Barbarism" which has more successfully than any other withstood the benign influence of the Gospel of Jesus Christ.

Resolved, That we deem it the pressing duty of the Christian church everywhere, resolutely to free itself from any complicity with this appalling crime.

Resolved, That we as a Church commend to Christian aid and fellowship our brother L. H. Pillsbury, Agent of the "American Peace Society," who is devoting himself to the admirable work which that Society has organized and is promoting.

Resolved, That a copy of these resolutions, made and adopted by the Baptist Church, Manhattan, Kansas, this 3d day of June, 1871, be placed, by our clerk, on the church record, and furnished to the *Watchman and Reflector*, Boston, *The Standard*, Chicago, and the Nationalist, Manhattan, for publication.

Allen Lee, Clerk.

THE TREATY OF WASHINGTON.

The proclamation of the treaty of Washington, commences as follows:

By the President of the United States of America.

A PROCLAMATION.

Whereas, The treaty between the States of America and her Majesty, the Queen of the United Kingdom of Great Britain and Ireland, concerning the settlement of all cases of difference between the two countries, was concluded and signed at Washington by the high commissioners and plenipotentiaries of the respective governments on the eighth of May last, which treaty is word for word as follows: (Here follows the treaty.) And,

Whereas, said treaty has been duly ratified on both parts, and the respective ratifications of the same were exchanged in the city of London on the 17th day of June, 1871, by Robert C. Schenck, envoy extraordinary and minister plenipotentiary of the United States, and Earl Granville, her Majesty's principal secretary of State for foreign affairs, on the part of their respective governments, now, therefore, be it known that,

I, Ulysses S. Grant, President of the United States of America, have caused said treaty to be made public, to the end that the same and every clause and article thereof may be observed and fulfilled with good faith by the United States and citizens thereof.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the city of Washington, this 4th of July, in the year of our Lord one thousand eight hundred and seventy-one, and of the independence of the United States the ninety-sixth.

U. S. Grant, President.

Hamilton Fish, Secretary of State.

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ANGEL OF PEACE.

By Oliver Wendell Holmes.

Angel of Peace, thou has wandered too long!
Spread thy white wings to the sunshine of love.
Come while our voices are blended in song,
Fly to our ark like the storm-beaten dove.
Fly to our ark on the wings of the dove;
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love.
Angel of Peace, thou hast waited too long.

Brothers, we meet on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odors of myrtle and pine,
Breeze of the prairie and breath of the sea.
Meadow and fountain and forest and sea.
Sweet is the fragrance of myrtle and pine:
Sweeter the incense we offer to thee,
Brothers, once more round this altar of thine.

Angels of Bethlehem, answer the strain!
Hark! a new birth-song is filling the sky,
Loud as the storm-wind that tumbles the main.
Bid the full breath of the organ reply.
Let the loud tempest of voices reply;
Roll its long surge like the earth shaking main;
Swell the vast song till it mounts to the sky.
Angels of Bethlehem, echo the strain!

THE PROPHECY OF PEACE.

If Hobbes had lived down to our times, he surely would have only been confirmed in his doctrine that war is the natural state of man. The philosopher of Malmesbury has been dead nearly two centuries, and those two hundred years have been filled up with almost incessant wars and fightings between the most refined and civilized nations. Wars of succession and wars of conquest, civil wars and foreign wars, wars for aggrandizement and wars to hinder the aggrandizement of neighboring powers, dynastic wars and revolutionary wars, wars on all pretexts or on none, but wars always excepting, during the period of prostration following them, called peace, employed in taking breath and getting ready to begin again. Marlborough and Marshal Berwick, Charles XII and Peter the Great, Wolfe and Montcalm, Frederick the Great and Laudon, Washington and Cornwallis, Napoleon and his herd of marshals, Wellington and the mob of generals of all nations arrayed against them, Raglan and Todleben, Grant and Lee, and so down to the present day, when France has no name to set over against Von Moltke—these are the names which stand out the most conspicuously on the pages of the history of the last two centuries. And this without reckoning the episodes of the great epic of war, such as the conquest of India by England, the mutiny there, the Chinese and Cochin-Chinese wars, our own Mexican war, and the later catastrophe of Maxamilian, the wars of the reaction of 1849, and the blessed blunder of Bonaparte's Italian campaign of 1859, which, much against his will, freed Italy and overthrew the Pope's temporal power. If the author of the "Leviathan" could have looked two hundred years ahead when he wrote down his famous dogma, he certainly would have seen nothing to make him doubt its soundness.

Every aspiration after a better state of things than exists is indeed a prophecy, and every approach to the realizing of that better state the beginning of the prophetic fulfilment. Thus the growing sense of the sacredness of human life, and of the divine ordination of the body as well as of the soul, which has given birth to this tender caring for the wounded and the killed in battle, is an intimation of a change which has begun and is going on in men's hearts and minds. It was a profound philosophical truth which Christ embodied in the words "the Kingdom of God is within you." All improvement, temporal and material, as well as eternal and spiritual, proceeds from the world within to the world without. It is first a conception, then a resolution, then a fact. All reformers were at the beginning visionaries, and were so esteemed, and rejected of their world. They saw in vision what did not yet exist; and, seeing, they could not rest until the accomplishment had been begun. Christianity itself, the Reformation of Luther, the Puritan Reformation of the Reformation, were ideals before they crystallized into facts. And so with every discovery of new applications of the laws of Nature and of her forces. Fulton was ridiculed as a mad projector; and Stephenson did not dare to tell Parliament what he surely foresaw to be the future of steam-travel, lest he should be laughed out of court. Thus the ideas which Christianity has at last excited in men's minds of the value of human beings, and of the duty of mitigating the sufferings of all such on the fields of battle, may at last expand to conceptions, and lead to their reduction to practice, which shall make battle-fields only monuments of an obsolete barbarism. The truth which was evolved out of the ebullition of thoughts and opinions which was the characteristic fact of the eighteenth century was the equality of human rights. Hence have sprung all the efforts and all the accomplishments of that age and this. It is yet striving after the ideal which exists in the Divine mind as the eternal law on which order and happiness rest. The bloody struggles of the Communists of Paris to abolish the laws of property, and the more peaceful ones of the trades-unions and the coal strikers to overthrow those of political economy, are blind Titanic endeavors to make a law ordained by Divine benevolence for universal happiness into an instrument of a narrow selfishness. But out of all these strifes the Divine laws will finally vindicate themselves, and in God's good time all Nature's difference will work out all Nature's peace.—*The Independent.*

John Foster spoke words which all parents and teachers would do well to ponder and obey, when he said:

"Particularly it should be inculcated on religious and intellectual persons, on tutors and parents, that they set themselves systematically as opportunities offer to counterwork that maddening enchantment of the 'glory' of war; of war considered just merely as the field of great exploit. Let them strive to break up in the view of young and ardent minds, this splendid pestilent delusion about heroes, conquests, fame and glory."

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents.

Address all your orders to Rev. H. C. Dunham, 36 Bromfield St., Boston.

Our friend Johnston, is at his old stand 88 Union St., sunny as ever, dispensing Teas and Coffees at prices that cannot fail to give satisfaction. Give him a call.

Archbishop Whatley says, "War is a great disgrace to civilized men and Christians."

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

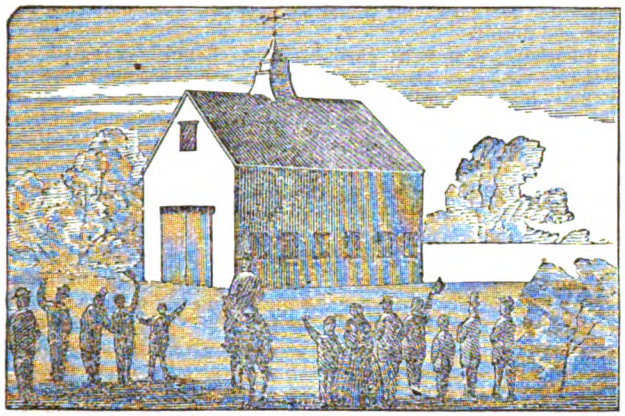
LE MONDE;

OR,

IN TIME OF PEACE PREPARE FOR WAR.

BY HON. AMASA WALKER,

LATE SECRETARY OF STATE OF MASSACHUSETTS.



CHAPTER V.

THE NEW EXPERIMENT.—HOW IT OPERATED.—SECOND GENERAL CONGRESS.—ITS PROCEEDINGS AND ACTION.

THERE was great rejoicing in Le Monde, when the members of the congress returned to their respective homes, with the news that no more military preparations were to be made for a twelvemonth. Many new business plans were at once set on foot; for, not being obliged to dig ore and make cannon, there was, of course, a great deal of labor left free to engage in something else. Mr. Alexandrus determined at once on a large addition to his house; Mr. Bonitas set about making a new carriage; Mr. Honestus determined on clearing up twenty acres of new land; and even Mr. Dubitativus, much as he *doubted* the expediency of the new policy, fell in with it at once, and set himself about building the largest and best barn on the island. In fact, every family in Le Monde was actively and pleasantly occupied with new and extensive improvements, except that of Mr. Conservatus. He was determined to go on in the old way, and add another cannon to his means of defence, and his children were ordered to the work. But things went on badly with him; the boys were sulky, and worked without their usual spirit. In fact, after a few weeks, when they learned that all the rest of the boys on the island were relieved from such employments, they grew very dissatisfied, and, after much grumbling, went in a body to their father, and remonstrated with him for his folly and cruelty. The old gentleman, as may be supposed, took it in high dudgeon, and ordered them back to their employment. The boys returned to their unpleasant tasks, but it was remarkable to see how little they contrived to do, and how badly every thing was done.

In fine, Mr. Conservatus saw plainly that he should be able to get but little accomplished, and would gladly have abandoned cannon making entirely, only that it would be a surrender of his parental authority, and that was not to be thought of; so his sons continued to work, but in such a state of disaffection and insubordination that very little progress was made, and the old gentleman was right glad to get through the year without encountering an absolute rebellion on the part of his children.

When the year had passed off, notices were again sent to each of the heads of families, inviting them to meet in another general congress. Mr. Conservatus of course was invited among the rest; but would he attend? If he did, how mortifying it must be to his pride! But what else could he do? He did not dare to try to live another year in his present position; he was quite satisfied that his children had only borne with his past treatment because they looked forward to another congress, and hoped their father would be induced to join in the general policy. So, mortifying as it was, it seemed the choice of evils, and he took his seat in the congress.

The first question presented was, whether the present system should be continued, and no further preparations made for defence. There seemed to be but one opinion on this point; all spoke strongly in praise of the experiment of the last year; even MR. DUBITATIVUS had lost his *doubts*, and MR. ZELOTYPHUS had ceased to be *jealous* of his neighbor Conservatus. The resolution offered was, "that all further addititional armaments be hereafter forever discontinued." It passed by acclamation. The president, MR. ALEXANDRUS, then stated that the object for which the congress had convened was completed, and asked if any one had any thing further to offer.

A long pause ensued. The members looked around on each other, and sat in silence. At length, MR. BONITAS arose, and moved that the House go into committee of the whole on the state of the island. The motion prevailed, and MR. CONSERVATUS was called to the chair.

MR. ALEXANDRUS now rose from his seat, and addressed the committee as follows:

Mr. Chairman: We have decided, with great unanimity, to discontinue, hereafter, all further preparations for defence; but, sir, why should we stop here? If we can get along without additional artillery, why can we not get along better without any? If we should all agree at once to re-cast our large guns, and convert them into articles of utility and convenience, should we not be just as safe, and a great deal happier than at present? Why should we expend time and labor in keeping these cannon in repair, and in supporting those who attend them? Are any of us safer, or better off for having these great guns? If they were all to-morrow converted into cooking-stoves and mill-irons, should we be any less likely to quarrel or kill each other than we are at present? Should we not be relatively in just as good a state of defence as we now are, if there was not a cannon on the island, and ten times less likely to get into disputes with each other? It seems so to me, sir. My mind, after a year's reflection, is fully made up on this subject, and I come to the settled conclusion that the whole system I had the misfortune to introduce into Le Monde, is absolutely absurd, and a great deal worse than useless. I therefore now move that all the ordnance on the island be forthwith re-cast into useful implements of industry.

Mr. Alexandrus had no sooner taken his seat than MR. GRAVITAS arose, and said,—He was greatly surprised and gratified by the remarks of the gentleman who had preceded him, and should heartily join in the passage of the resolution he proposed; nevertheless, he would take the liberty to suggest that, in his view, it did not cover the whole ground in

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question. If cannon were useless as a means of defence, were not rifles and swords equally so? It seemed to him that they all belonged to the same category, and that consistency required that all should share the same fate. He would therefore respectfully request the mover so to modify his motion as to include the entire catalogue of military equipments.

Mr. Alexandrus, in reply, said that he should cheerfully acquiesce in the proposal of his friend, and hoped that the resolution thus amended, might meet the approbation of the committee.

Several members now rose at once to address the chair, but the floor was given to Mr. Captiosus, who remarked, in substance, that we had fallen on strange times; that the people of Le Monde had been taxing their efforts for years to furnish themselves with arms, ammunition, &c., for self-defence, and now it was proposed to destroy the whole. It struck him as a very bold measure, and yet he could not say but it was a reasonable one, and certainly there could be no *danger* in it. If it passed unanimously, and all in good faith complied with it, it was quite clear that much good and no harm, would come of it.

Several other members followed in the same strain of remark, the amended resolution was put and carried, *nemine contradicente*, and the committee rose and reported the same to the House.

The report of the committee was adopted without division, and three commissioners were appointed to see that the measure was faithfully executed. The congress then adjourned *sine die*.

To be continued.

DEFORMITY.

BY DR. J. H. HANAFORD.

We often see children and others deformed in limb or body or both and we pity them. We see, for example, a boy or girl with "club feet," with the toes turned inward or backward, the foot unsightly, &c., we naturally feel sad that a human being should be thus unfortunate.

But there is a business—if business it may be called—that is constantly making such deformities and far worse ones, destroying arms, legs, hands, severing heads from the body, and sending small pieces of lead, iron, &c., through the heads, the lungs, the heart, the stomach, the liver, and the limbs of human beings, causing death, instant or prolonged, in some instances, and suffering, sickness, deformity, a fearful crippling and maiming of this naturally beautiful body of ours, this wonderful house of the immortal spirit, the soul. As strange as it may seem, the more deaths caused by this business, the more arms, legs, &c., destroyed, and the more misery caused, the more rejoicing is there over such results! The great object of this business is to make widows and orphans, destroy property, burn houses, churches, school-houses, sink ships, destroy the crops, cause hunger and distress, and in short, to make human beings, our brethren according to the flesh, as unhappy as possible; what a *horrible* business; the kind-hearted boys and girls will say, and such it is, *horrible* in all of its aspects. And yet such business is called *glorious*, and the men who conduct it are too often looked upon as great men, proper men afterward to occupy the best positions.

The name usually given to this business is *war*, which means that when two kings become angry with each other, they compel their subjects to go to the field of battle, generally careful, not to expose their own lives—hurl deadly missiles, balls and shells at each other, rush upon each other with bayonets, swords, sabres, &c., cutting each other in pieces, each employing the most deadly weapons, slaying as many as possible. The side that suffers most, loses the most human beings is regarded as conquered, and the other is satisfied and then the two kings can become friends, having made an offering on the altar of war—another name for a fight—of thousands of human beings, none of whom had any connection with the original quarrel. Such is war—or murder on an extensive scale, with this difference, that when a man kills one human being, he is to be hung, but when he causes *thousands* to be killed, thousands of widows and orphans to be made, he is a *hero* and perhaps is elected to some high office and almost worshipped. Does any *good* boy wish to grow up and become a *warrior* and kill or murder thousands of his fellow men?

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

BY MRS. H M. GREENE BUTTS.

I wonder if the little children who read the good *Advocate of Peace*, have ever realized that "it is more blessed to give than to receive." If they have never known the luxury of doing good to their parents, friends and little playmates, I hope they will commence at once. I speak from experience when I tell them that it pays in more ways than one to be kind and generous even if it costs a little self-denial. I will relate an incident which came under my own observation.

I had in my flower-garden in May a rare and beautiful tulip, which called forth the admiration of all who paused to examine its rich and varied colors. A school teacher and an artist who delights in copying the beautiful in Nature, had seen the tulip and was very desirous of painting it. She saw it many times before she felt like asking me to give it to her. But one day she came to my door and said:

"Mrs. B, I know it is selfish in me to ask you for that beautiful tulip; but there is not another in the village like it, and I do so want to paint it. I will buy it of you if you will sell it."

"Oh," I said, "I will give you the tulip."

"But it is too bad to break it off, as it is the only one of the kind you have," my friend said, as we both stood by the coveted flower.

I hesitated a moment, then broke it off quickly, remarking, "that it would soon fade, and I would rather she would take it."

She looked at me with loving, grateful eyes, and when we parted I returned to my room, which did not seem so very pleasant when I left it, but now appeared to be almost beautiful, as the odors of many flowers came stealing in at the open windows. I was happier all that day because I had caused another heart to beat quicker and lighter.

But the sequel is to come.

A week after, my friend, the school teacher, stood again at my door, not to solicit flowers, but to give me a most beautiful geranium, weighty with rich clusters of blossoms, and brighter far than the almost forgotten tulip. Our eyes met, and we both realized that "It is more blessed to give than to receive," though both were happy in receiving these gifts from willing, loving hands. The geranium was of the kind I had long desired to obtain. To-day its bright blossoms are a gentle reminder of my dear friend, and of how much joy little acts of kindness are capable of creating.

I have related this little incident to the children, that they may be encouraged to cultivate a spirit of love and self-sacrifice. I know that for every generous act, flowers of beauty will spring up in the paths they are treading. For every love-deed performed to some poor outcast child of want, a glow of sweet satisfaction and joy will be theirs. Dear children, plant flowers instead of thorns; indulge in kind, pleasant words, in sunny smiles, in winning ways, if you would be loved and would make those around you happy.

THE SAW OF CONTENTION.

"O Frank, come and see how hot my saw gets when I rub it. When I draw it through the board awhile, it's most hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two years more than Eddy boasted.

"Yes," said sister Mary who was passing; "it's the friction; but do you know what it makes me think of?"

"No, what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked, the hotter their tempers grew, until there was no knowing what might have happened, if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary went on.

"There is an old proverb which says, 'The longer the saw of contention is drawn, the hotter it grows.'"

"I tell you what, Frank," said Eddie, "when we find ourselves getting angry, let's run out and use the saw Krisskringle brought me, and then we won't find time for the saw of contention."—*Young Reaper*.

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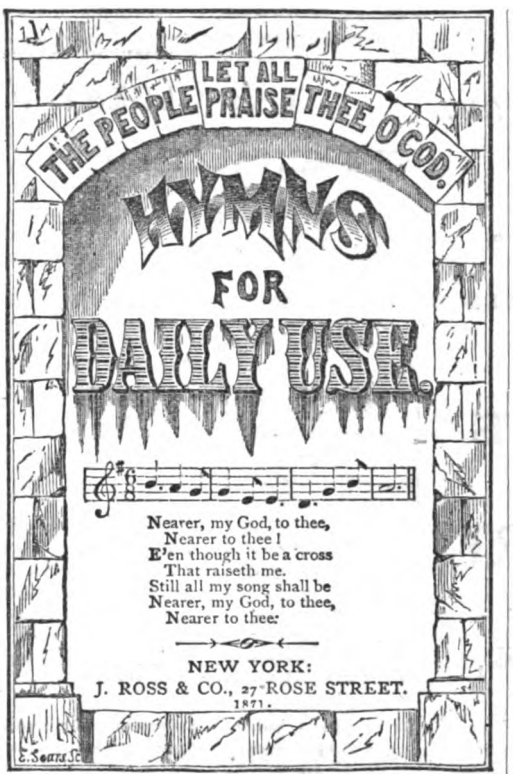

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1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,068	92,855	2,066,733	1,326,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5,103,604	724,387	4,916,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,750
1866	10,097,599	937,712	5,003,109	1,601,167	17,639,587
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,453
1868	21,488,357	961,807	5,003,109	1,912,022	29,325,295
1869	27,319 882	953,717	5 073,109	1,864,875	35,211,584
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Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1. 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total,.....	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

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A public meeting, under the auspices of the American Peace Society, is to be held in Music Hall, Boston, about the middle of September next, to notice in a proper manner the ratification of the Washington Treaty. Addresses will be given by several of our most eminent and eloquent speakers, in Church and State. Music, also, will lend its aid, and the occasion promises to be one worthy of the great victory of Peace which it is to celebrate. Particulars will be given in due time by the papers.

AGENTS WANTED.

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

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WORDS OF CHEER FROM THE PRESS.

BOSTON TRAVELLER.

THE NEW DEPARTURE OF THE PEACE SOCIETY.—This venerable and most amiable of institutions, instead of dying with our rebellion and the Franco-Prussian war, seems to have renewed its lease of life. The *Advocate of Peace*, the organ of the American Peace Society, appears to-day with sundry indications of this, the chief of which is, the announcement of the acceptance of the Rev. Mr. Miles, of Charlestown, as Corresponding Secretary of the Society, and his salutatory to the public. The leading article in the *Advocate*, by Mr. Miles, is full of life and spirit, indicative of a familiar acquaintance with the subject of peace, and an enthusiastic interest in the cause; both of which are indispensable qualifications for the post to which he has just been called. The tone of this article "The Prospect," is hopeful, cheerful and confident, the very things needed to ensure success. Indeed, the entire July number of the *Advocate* partakes very much of the same spirit.

The cause of peace is a grand enterprise, demanding and deserving the best efforts of the best and most gifted men in the community. But it is a cause, which, like the gospel of salvation itself, is environed with difficulties, and has, like that, all the baser passions of the human heart to fight and overcome. Indeed, the two—peace on earth, good will to men—are identified, and one involves the other. Certain it is, that only in the complete triumph of the gospel can the friends of universal peace expect entire success to the cause. Both those who proclaim peace on earth, and those who preach the gospel of salvation, have great need of patience, that after they have done the will of God, in urging all men to embrace their principles, they might receive the promise of their well doing.

NEW HAVEN PALLADIUM.

THE PEACE SOCIETY.—The American Peace Society, at its recent anniversary in Boston, appointed Rev. James B. Miles corresponding secretary and editor of its monthly organ, the *Advocate of Peace*. Mr. M. was formerly tutor in Yale College, and has been during the last sixteen years pastor of the oldest Congregational church in this country, at Charlestown, Mass. He is a man of ripe and varied scholarship, and enters upon his new field of labor with such zeal and energy as promises to awaken new interest in this great and good cause. In his first editorial he says: "The recent Black Sea conference, and the more recent Joint High Commission at Washington, D. C., in their organization, spirit, and the results of their action, bear signal testimony to the fact that the American Peace Society rests upon a basis of wisdom and truth. They demonstrate that the object it seeks, though grand in the highest degree, is no chimera. Its precise object is to do away the custom of war between nations. It does not inquire how force shall be used for the suppression of mobs and rebellions; how government shall sustain its rightful authority, and enforce its just laws; or to what extent an individual may protect himself and his family by violence against murderous assaults, but concerns itself solely with the intercourse of nations, for the sole purpose of abolishing the practice of settling their disputes by a resort to arms; showing a better way, by negotiation, mediation, or arbitration, and best of all by the perfection of all substitutes for war, as a permanent system, the establishment of a high supreme court, agreed upon by a congress of nations." The triumph and victory of the late Washington treaty is electrifying to the civilized world. And in the light of this great event intelligent people have caught sight of the truth, that war, with its enormous cost in money and blood, in awful desolation and horrible suffering, is not merely a terrible wrong, but unnecessary, and may and ought to be abolished. Who will not sympathize in this grand work, and share in the blessing awarded to peace makers?

MEMBERSHIP.

The payment of any sum between $2.00, and $20.00 constitutes a person a member of the American Peace Society for one year, $20.00 a life member, $50.00 a life director, and $100 00 an honorary member.

The Advocate of Peace is sent free to annual members for one year, and to life members and directors during life. A beautiful certificate which makes a very handsome parlor ornament is sent by mail to those entitled to it as soon as the money is received. Persons can constitute themselves or wives, or children or any other friends, life members, or directors, and the certificates will be filled accordingly.

If one is not able to give the full amount of a membership, or directorship at once he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New. Series. BOSTON, SEPTEMBER 15, 1871. No. 33

WORCESTER FREE INSTITUTE.

The graduating exercises of the first class that has passed through the prescribed course at this technical school, were held on the 26th of July. We esteem it a favor to have been present. It occurred to us while attending upon these exercises, and considering the design, methods, and the results of the school, that this institute is a fine illustration of the blessings of a civilization of Peace. It is one of which the Heart of the Commonwealth may justly be proud. It is an ornament to the State, and, indeed; to the Nation. It is the only institution in the country, but we trust that it will not long remain the only one, that joins in a perfectly successful manner science and art, theory and practice. Hon. Stephen Salisbury, President of the Trustees, in his excellent address on the occasion, well said: "This institution has a claim to public favor and indulgent consideration, because it is the first attempt in our country to combine theoretic knowledge and practical training for the benefit of all useful arts, and especially of mechanical industry, which is the foundation of the wealth and civilization of man."

The institution owes its existence and the facilities for prosecuting its noble mission to the wisdom and generous munificence of several highly esteemed gentlemen of Worcester County, prominent among whom is the Hon. Stephen Salisbury himself. The names of two of its large-hearted benefactors that deserve the peculiar honor of being called its founders, John Boynton, Esq., of Templeton, and Hon. Ichabod Washburn, of Worcester, have been added to the roll of the departed. Mr. Salisbury embalms these names in touching words: "If this institute shall attain the success desired, the names of John Boynton, the founder, and Ichabod Washburn, the greatest benefactor, will stand high above those who may hereafter build upon their foundations. But their noblest memorials will not be the goodly buildings that bear their names. As it was said for the architect of St. Paul's Cathedral, 'If you seek their monuments, look around through the industry of our extended country for the living frames that will bear the signet of their beneficence.'"

The institute has an able Faculty of Instruction, headed by Prof. C. O. Thompson. We shall print in our next paper, an interesting article upon suspension bridges, by a member of the graduating class.

It was very gratifying to witness the process by which science is unfolded and developed into art, and theories and principles recondite and abstruse are applied in practice. We could but contrast this institution with some others in which science and theory and the principles of the higher mathematics are taught, and taught in their application too, but in their application in fashioning and using the machinery of war—in the fabrication of mortars, howitzers, cannon, shot and shell, and in the preparation of the multifarious and mighty apparatus for destroying human life. We could not help thinking how, in lands called for the Prince of Peace, millions of factories hum, anvils ring, forges blaze, furnaces and foundries glow and gleam, machinery, most skillful, buzzes, myriads of hammers rattle, and countless workshops resound; we could but think, how the physical and mental powers of vast hosts of Christian people are tasked night and day and even during holy time; and all for what? Alas, alas,—all to supply the enormous demand for implements of death! All to furnish machinery with which brethren—children of the same God, and heirs of the same Eternal Life—may destroy one another. We could but think, how, even in our time, nineteen hundred years since the angels proclaimed "Peace on Earth," from the docks and navy yards of lands that profess the Gospel of Peace, strong and swift ships go forth freighted with death and destruction; of how, even in such lands, in our time, are seen long railroad trains burdened with soldiers, arms and ammunition, which they are rolling on to the field of battle; of how, even Christian lands tremble beneath the tramp of armed men, and the thunder of the death-breathing cannon rolls and peals and crashes among their beautiful hills; of how the repositories of wealth are unlocked and money is poured forth, not to send light and salvation to the benighted, but to strengthen the thews and sinews of the grim war-giant. How could we repress the aspiration, "Oh for the hastening of the time when Christian nations shall no more consume wealth, labor, science, art and genius in creating and applying the terrible enginery of war; when the demand for naval and military schools shall have ceased. Oh, for the hastening of the day, when all the benefactions of our men of wealth, devoted to the founding and endowing of technical schools, may be expended as those employed upon this noble technical school,—an institution in which science, theory, and mathematical principles are taught in their application to all peaceful industries, and the arts and practices that ameliorate and elevate the condition of man, lighten his burdens, and multiply his conveniences and comforts. Oh, for the hastening of the time when the enormous wealth, all the science, art and genius that are now consumed by war shall be applied to all peaceful and beneficial purposes!"

NEW AGENTS.

It gives us great pleasure to announce, that, Rev. Wm. Whittlesey of New Haven, Conn., and Rev. John Middleton of Charlestown, Mass., have recently been commissioned as agents of the American Peace Society. These brethren have been much blessed, and their praise is in the churches. They are entitled to, and, we are sure, will receive a cordial welcome to all Christian pulpits. We bespeak for them the hearty co-operation of all who would promote the proclamation of the Gospel of Peace, and hasten the glad era of Peace on earth.

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TO THE SPIRIT OF PEACE.

BY WILLIAM STOKES, OF MANCHESTER, ENG.

Come over the mountain, come over the sea,
Thou first-born of Heaven, thou pride of the free;
Come fresh in the morning, with wings of the dove,
And strew, in thy passage, the blessings of love.

Appear in thy radiance, thou angel of light,
And chase from creation the gloom of the night;
Disperse the thick shadows that over us spread,
And be to all nations as life from the dead.

Drive back to their caverns the black hosts of death,
And scatter the forces of war, with thy breath;
Proclaim to the world a new era begun,
And let it be lasting, as light from the sun.

In broad open day show the scroll of the dead,
And let it by heroes and monarchs be read;
And give them to blush for the guilt of the hour,
That made war and bloodshed the "balance of power."

Array to their vision the souls of the slain,
With heart-broken widows and orphans, in train;
Tear off the disguise from their "glory" and pride,
And ask what they show for the men who have died?

Before them exhibit, in ruin and fire,
Some Metz, with the woe of the maiden and sire;
Then, pointing to wealth spent in battle and flame,
Demand what they gave in return — but a name!

Proclaim that the JUDGE of the quick and the dead,
Will "make requisition for blood" they have shed:
Yet turn from them all the dark judgment in store,
When wisdom shall teach them to "learn war no more."

Thus come, gentle Peace, fix thy reign upon earth,
And bring the glad day of the world's second birth!
"The bow in the clouds," when fierce thunder-storms cease,
Be thou to creation, sweet SPIRIT OF PEACE!

BIOGRAPHICAL NOTICE

OF

REV. NOAH WORCESTER, D.D.,

THE

PIONEER AND PROJECTOR OF THE AMERICAN PEACE SOCIETY.

CHAPTER IV.

FORMATION OF PEACE SOCIETIES IN MASSACHUSETTS AND OTHER STATES IN THIS COUNTRY, IN ENGLAND AND OTHER LANDS. THE PUBLICATION OF THE FRIEND OF PEACE. ORGANIZATION OF THE AMERICAN PEACE SOCIETY.

The first organized result of Dr. Worcester's "solemn review" was the *Massachusetts Peace Society*, the 28th of December, 1815.

The membership of the Society included the Governor and Lieutenant Governor of the State, two Prominent Judges, the President and several Professors of Harvard University and many ministers of religion of different denominations.

The Hon. William Phillips was elected President. Professor Levi Hedge and Doctors Abiel Holmes, Daniel Sharp, Henry Ware and William Ellery Channing were among the Trustees of the Society and the Counsellors of the Corresponding Secretary, Rev. Noah Worcester. Dr. Worcester was the master spirit in the movement. The best minds in the State sympathized and co-operated with him; a concise, clear statement of the motives and objects of the subscribers to the Constitution of the Society is given, evidently from the pen of the Secretary, and which thus closes:

"We hope that by the concurrence of the friends of Peace in all nations and by the gradual illumination of the Christian world, a pacific spirit may be communicated to Governments and that, in this way, the occasions of war and the belief of its necessity will be constantly diminishing, till it shall be regarded by all Christians with the same horror with which we now look back on the exploded and barbarous customs of former ages."

The ninth article of the Constitution contemplates "the forming of similar Societies in this country and in foreign countries by the dispersion of tracts, by correspondence and by other suitable means."

Such Societies were formed, without much delay, in New York, New Hampshire, Maine, Ohio, Rhode Island and other parts of this country—in England also and in Scotland, where they are pleased to represent the re-publication of the "Solemn Review of the Custom of War" as largely instrumental in creating and fostering an anti-war spirit. The European Governments, also, entered into a "Holy League" for the preservation of Peace, which expressed their weariness of the barbarities and horrors of war.

It was about this time, Dr. Worcester commenced the publication of his "*Friend of Peace.*" Its first number was issued in 1816, "from the press of Kimber and Sharpless, 93 Market St., Philadelphia" and "published for the author." It contains "a special interview between the President of the United States and Omar, an officer dismissed for duelling—six letters from Omar to the President with a review of the power assumed by rulers over the laws of God and the lives of men, in making war, and Omar's solitary reflections—the whole reported by Philo Pacificus, author of a "solemn review of the custom of war."

Every line in this number of 38 pages appears to have been written by Dr. Worcester. The articles are able, strong, convincing.

The same year, number two appeared entirely from the pen of Dr. Worcester, containing a "review of the arguments of Lord Kames in favor of war." It is a manly, and masterly answer to the objections of his Lordship to the Peace movement. Free from invective and bitterness, the words of Worcester are courteous, dignified and sweet-tempered. The work of the Commissioners at Ghent and the "Declaration" of the Congress at Vienna and many other encouraging "signs of the times," come in for consideration and comment.

Number three of the *Friend of Peace*, published the same year, is occupied with the "horrors of Napoleon's campaign in Russia" and closes with a "solemn appeal to the consciences of professed Christians." They are entreated to stifle the spirit of party strife and check the beginnings of war.

"The moral nature of war is the same, whether it be carried on by Frenchmen, Russians, Englishmen or Americans. It is the same, whether it be carried on by Christians, Mahommedans, Pagans or devils. Should there be a rupture in these States, the miseries and desolations of the Russian campaign will be forgotten in the comtemplation of still more distressing scenes in our own country. The horrors of Smolensko, Borodino, Moscow and Beresina may be repeated in our own land.

Say not, my brethren, that such scenes in our country are beyond the bounds of possibility. They are not only possible but very probable, on the supposition that the spirit of party and of war shall be cultivated among us.

According to what we sow, we may expect to reap. If we sow the seeds and cultivate the spirit of war, the horrible fruits of war will be our harvest. But if we sow the seeds of Peace

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and cultivate the spirit of the Gospel, we may expect the fruits of Peace in this world and the blessedness of peacemakers in the world to come."

In his fourth number, Dr. Worcester considers "the reasons for believing that efforts for the abolition of war will not be in vain." He publishes letters addressed to Thomas Jefferson and John Adams and their replies.

Ex-President Jefferson commits himself to the principles of the Peace Society. Ex-President Adams regards "wars as inevitable and necessary as hurricanes, earthquakes and volcanoes"—which gives Dr. Worcester an opportunity to reason the case with him in print and publish his reply for the benefit of his thousands of readers.

In his fifth number, we find a "review of military martyrdom"—a discussion of the question, whether either country gained anything in the late war between England and the United States and a review of "Dr. McLeod's five discourses in vindication of the late war."

The Massachusetts Convention of Congregational Ministers adopted "as containing the sentiments of this Convention" an admirable address reported by Rev. Dr. Samuel Worcester of Salem, endorsing fully and commending to all Christian people the Massachusetts Peace Society, and which it must have delighted the venerable Secretary of that Society to publish as coming from the pen of his younger brother.

President Kirkland, Rev. Doctors Channing, Osgood and Foster were associated with Dr. Samuel Worcester on the Committee, which reported the address. In it, they thus reply to the question, "what can we do in aid of an achievement so arduous, as realizing the Peace of the world?"

"You can reprobate and discourage that rancorous animosity, prejudice and jealousy, which are the fuel of war and without which its destructive flames never were and never will be enkindled. You can accustom yourselves and incite others to view the whole human race as brothers, bound to the constant exercise of mutual kindness, forbearance and love. You can perceive and expose the wickedness imputable to the children of the same Divine and Beneficent Parent, when they envy, provoke and destroy one another. You can appreciate and portray the many and great advantages, which would flow from the universal observance of that golden rule—'All things whatsoever ye would that men should do unto you, do ye even so unto them.' In a word, you can 'study the things which make for peace and things wherewith one may edify another,' and these are the most natural and efficient means of accomplishing the design proposed. By these means you will contribute to diffuse through your respective circles of influence, whether more or less extended, that conciliatory disposition which tends above all things else, to put an end to the 'confused noise of battles,' and to the agonizing spectacle of 'garments rolled in blood,'— a disposition which, spreading in every direction, may at length, reach and ameliorate the policy and condition of all mankind. Yes, brethren; your exertions, however unpromising at their commencement, may eventually extend their benign influence to 'principalities and powers,' and induce stipulations among them which shall bring all their difficulties to an amicable adjustment, without resorting to arms and bloodshed. It is possible that 'this generation may not pass away, till all these things shall be fulfilled,'— till a new law of nations shall give an opening to better times.

Something analagous to such a law of nations is found in the treaty which has recently restored tranquillity to our country.

In case of disagreement between this country and Great Britain, the boundary line in dispute is to be determined by referring the merits of the case to an impartial umpire, whose decision is to be final.* Now if questions about territory—

*This mode of settling difficulties has been often resorted to by peace-loving, well disposed nations and always with abundant success. Of this we have a notable illustration in the appointment of a commissioner the present year, 1871, to consider and report on the Alabama claims, the Canada fisheries and other questions of difficulty between this country and England, whose report has been accepted and adopted with singular unanimity by both countries and thus preserved peace.—COMPILER.

questions which as frequently and as justly generate war as any other, may be honorably settled in this way, where is the impracticability of constituting, by general consent, a grand tribunal of empires, to pass sentence on all matters in dispute between particular governments."

Thus the Massachusetts Convention of Congregational ministers gave utterance to its "sentiments" on this subject, through a committee composed of its most eminent men, representing the piety and learning of what was probably the most remarkable body of Divines in the country. It was no "uncertain sound" which rang through the land calling not "to arms" but "the things which make for peace,"

The Corresponding Secretary of the Massachusetts Peace Society, was cheered and encouraged to go on and circulate his documents and publish his *Friend of Peace*. Its publication was begun in 1816, and extended through four volumes, each volume consisting of twelve numbers, with the exception of the last which extended to fourteen numbers and was completed in 1827. The four volumes occupied in their publication therefore, something more than ten years. The numbers were issued, as their author was able to provide the material and means.

Hilliard, Metcalf & Co. of Cambridge, were his printers and publishers after the few first numbers. The articles were almost entirely from the pen of Dr. Worcester. He enunciates and defends all the great principles of the Peace cause, is in correspondence with the officers of the many State and Town societies, which had sprung up in all parts of this country, is in constant communication with the London and other foreign Peace societies and is addressing letters to Ecclesiastical bodies everywhere — to the Governments and Courts in all lands — busy night and day in teaching the world the great lesson of love to enemies and the other principles of the Sermon on the Mount, which afterward William Ladd and George Beckwith spent their lives in inculcating in their application to the barbarous system of war. No one can read these volumes of the *Friend of Peace*, extending through these ten years, and fail to see the propriety of the title we have chosen to give Dr. Worcester — the *Pioneer* and *Projector* of the American Peace Society, which was organized in the city of New York, the 8th of May, 1828, and, as is stated in their First Annual Report, was designed to "produce a concert of action and union of moral power."

To this end, other societies, State and Town, already formed, became affiliated and auxiliary to the American Society. Wm. Ladd, Esq., of Minot, Me., who was a worthy successor of Dr. Worcester, acted as its Corresponding Secretary and Chief Executive officer, editing also, the *Harbinger of Peace*, which was printed and published at New York, as the organ of the Society. Dr. Worcester still lived as a counsellor and friend, although on account of his advanced age he declined the office of editor and the responsible position of Secretary. He is the leading member of the Board of Directors from Masachusetts, and the first Life member of the Society by his own subscription of thirty dollars is Rev. Noah Worcester, D. D., of Brighton, Mass.

We close our chapter with the following fitting, grateful tribute in memory of past services from the pen of William Ladd in his first Report: "The Rev. Noah Worcester, the venerable author of the 'Solemn Review of the Custom of War,' which first awakened American Christians to the cause of Peace, and showed them that the mighty current of war could be stemmed and even rolled back, and the editor of the *Friend of Peace* for many years, now overcome with age and infirmity, is

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compelled to retire from the field, though we hope and trust that he will not altogether suspend his useful labors, but as far as the feeble state of his health will permit that he will still be useful in that good and great cause, which has so long claimed and enjoyed his almost undivided attention."

OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, OF MANCHESTER.

I have not forgotten my promise to report upon the literary and commercial worlds, equally with that of peace; but Europe has been of late so thoroughly saturated with the spirit of strife, and warlike events have followed each other in such rapid succession, that I could find no room for comments on any other topics than those of foolish, national rivalries, and murderous ambition. I write this with no ordinary blush of shame, and with no other feeling than that of the deepest possible abasement; for what can my statement imply but that the most Christian quarter of the globe has so far acted the hypocrite, or the charlatan, as to defy the first principles of the noblest faith that the world has ever known? Over this horrible inconsistency I cannot but mourn with the most poignant and depressing mourning.

But at last, things have taken a turn for the better; and while I would not detract from the joy of peace restored to the injured nations of Europe, yet I must honestly confess to a greater pleasure from a memorable act that has been performed on your side of the Atlantic. I allude, of course, to the treaty recently concluded at Washington, for the adjustment of that troublesome and dangerous question, the Alabama claims. And we all the more rejoice in the rational settlement of this fertile source of irritation and alarm, on account of its mighty and salutary influence on the future intercourse of these two great nations, upon whose union depends so much of the happiness of all mankind. That this quiet and impartial mode of determining the merits of this long-pending and unfortunate dispute, will *tell* upon other States who had no direct interest in the question itself, is as certain as that truth and reason are omnipotent: and if England and America had done nothing more for the world than to supply this noble example of the superiority of calm discussion over blind brute force, this act alone would entitle them to the admiration of the enlightened universe. We, on this side of the water, are proud of the treaty, as a proof that the despised labors of the late Richard Cobden have not been in vain; and on your part, you may claim the honor of having contributed a full share to the accomplishment of a work, for which coming generations will revere the name of the American Republic. Europe can boast of bloodshed; but the two Saxon nations can boast of wisdom and peace.

While the entire treaty is a model of impartiality and forethought, there is one section of it that demands a special notice for its singular adaptedness to decide justly any disputes that may arise out of claims for compensation. The entire section is too long for quotation, but allow me to give its most essential portion.

"The Board of Assessors shall be constituted as follows: One member thereof shall be named by Her Britannic Majesty, one member thereof shall be named by the President of the United States, and one member thereof shall be named by the representative at Washington of His Majesty the King of Italy; and in case of a vacancy happening from any cause it shall be filled in the same manner in which the original appointment was made. As soon as possible after such nominations the Board of Assessors shall be organized in Washington, with power to hold their sittings there, or in New York, or in Boston. The members thereof shall severally subscribe a solemn declaration that they will impartially and carefully examine and decide, to the best of their judgment and according to justice and equity, all matters submitted to them, and shall forthwith proceed, under such rules and regulations as they may prescribe, to the investigation of the claims which shall be presented to them by the Government of the United States, and shall examine and decide upon them in such order and manner as they may think proper, but upon such evidence or information only by or on behalf of the Governments of Great Britain and of the United States respectively."

It is difficult to conceive of any treaty of greater fairness, impartiality, or honesty of purpose; and while we congratulate both governments on having arrived at so pacific a solution of a troublesome dispute, we would fervently hope that they may never be less wise, and never less deserving of universal honor.

As to Europe, it is no more than resting for a time from warlike exhaustion, but without repentance for the past, or any pledge of amendment for the future. Count Beust is reported to have boasted that he could bring into the field 750,000, or 800,000 Austrian troops, fully equipped for war, at any day. What *can* this mean but menace? The continent quakes under the weight of its own follies; or, to change the figure, the volcano slumbers, but the fires are there notwithstanding.

A LETTER FROM L H. PILLSBURY, AGENT OF AMERICAN PEACE SOCIETY.

"God made of one blood all nations."

Last Sunday I lectured on Peace in the little hamlet (I cannot call it village) of Randolph, Kan. I was well received by the people who are a most intelligent and prosperous agricultural community, though they are far from *homogeneous* or *native*, consisting of Swedes, Swiss, Danes and Germans, with a "smart sprinkling" of Anglo-Americans.

From all these nationalities, once considered inevitably hostile to each other, I obtained 30 members of the Peace Society in the two or three days following last Sabbath, and all but *one, joined for life*, thus showing that they realize the magnitude of the labor upon which they are entering. Half way between the Kansas Pacific R R. and the Central Branch, the beautiful li tle stream called Fancy Creek, flows through a lovely and most fertile valley, shut in on every side by grass-grown highlands, to its confluence with the "Big Blue River." Along this fertile valley and in the adjacent bottom lands of the "Blue River" dwell a few score of farmers as intelligent, as upright and as liberal in sentiment as any whom I have met in any State. The feeling of National pride which in its intensity has proved a fruitful source of wars, is much moderated in the minds of these representatives of so many nationalities by the associations and intercourse of every-day life. The earnest and zealous Swiss republican is the bosom friend and nearest neighbor of the "Prussian Monarchist," the kind and benevolent Danish farmer wins by his constant and genial good humor the esteem of those whose rulers at home would gladly despoil his noble little native land of all its out-lying Provinces, and the Swedes of this thrifty colony prefer rather to recognize and follow the "Prince of Peace" than to perpetuate in this free land the pride in their brave but bloody Charles XII.

Thank God! that in our own beloved America, we are seeing the fact illustrated that difference of nationality *need not* engender hostility. Truly "God made of one blood all nations of the earth," and it only requires Christian culture and moral enlightenment to cause them to dwell together in harmony.

This condition is but attained by the inculcation of "peace principles." Men must be so imbued with sentiments averse to war that they will as naturally and universally oppose it as they do murder or any other crime.

Allow me to add that in the community above referred to every head of a family where I visited with but two or three exceptions, joined the Peace Society and will generally work for it.

The cost to the inhabitants of the united Kingdom for Alcoholic Liquors—which 2000 medical men unite in affirming people would in every respect, be much better without, entirely,—is 100 million pounds sterling, annually; and for the poisonous herb, Tobacco—which doctors say is deteriorating the race—13 millions, that is, together, if in sovereigns, enough to load 295 four-horse wagons! With this prodigious waste, is it any wonder so many are destitute of the necessaries and comforts of life?

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PEACE PATRIOTISM.

One of the most potent though perhaps unsuspected causes of war may be found in ignorant and misguided patriotism.

Good people, even ministers and religious editors who would shrink with horror from the imputation of fomenting national quarrels, are nevertheless often guilty of catering to the morbid spirit of selfish patriotism, and thus really lending their influence to the party of blood and war.

In the *Christian Union* of May 10th—referring to a speech of Earl Granville in the House of Lords—the Editor says "However patriotism may compel us to decry English institutions in the abstract, we are forced to admit that official statements made by a Prime Minister are usually borne out by facts, etc." Who does not see that the writer is under the impression that to be a good American patriot he must of necessity be a hater of England, and "decry" English institutions! The idea is altogether erroneous—it is fearfully and dangerously wrong. True patriotism does not require us to depreciate or condemn other nations. Sincerely and ardently to love our *own* country does not oblige us to underrate or decry the institutions of another. We ought to admire excellences, and love goodness and truth wherever they are found.

Let us cherish a spirit of pure and unselfish patriotism—a spirit of love and concord. In short, let us avoid every thing that tends to animosity; and endeavor to become not only *good* patriots, but, PEACE PATRIOTS:—having on our banner the well selected words of the Angel "PEACE ON EARTH AND GOOD WILL TOWARD MEN." W.

"MEN WANTED!"

BY HENRY MARTIN, KENT, ENGLAND.

"The great want of the age is men; men who are not for Sale;—men who are honest, sound from centre to circumference;"—men who hold honesty to be *always* the best policy, and dishonesty, both in word and deed, from the constitution of things, a folly and shocking bad policy, and more so to themselves than to those they impose on;—men who would rather lose than cheat;—men who keep out of debt;—men who, next to honesty, regard generosity to be the most captivating and profitable principle any person can practise;—"men who will condemn wrong in friend or foe, in themselves as well as others";—men who will do right by Christian means at all risks;—"men who neither brag nor run";—men who do their own thinking;—"men in whom the current of religious faith runs still and strong for sectarian limits, but too strong for sectarian bonds;"—men who are no wise disheartened by the small success which has too often attended the best endeavours of the benevolent to rectify the disorders of society, and who will not slacken their labours till judgment be set up in the earth, and mankind are as happy as it is possible for them to be in this world;—men who act on the belief that diffusing happiness is the greatest godliness;—men who think more of the essential, broad equality of mankind, than of the accidental, temporary points of precedence which obtain among them;—men who serve their day and generation otherwise than for pay;—men who look on living only for self, as ignoble and discreditable;—men who hold charity to be more important than disputable doctrine;—men who make the golden rule of "Doing as they would be done by", their polar star in their dealings and intercourse with mankind;—men who are too large hearted to refuse to co-operate with those of a different religion for the benefit of their fellow creatures;—men who will side with the poor, but not flatter them;—men who will work for the good of society though they have but one talent;—men who will pity the wrong doer more then they blame him;—men who set the highest value on truthfulness;—men who regard the Deity as the source of all real good, and, therefore, look for it from him, and on all human instrumentality but as the medium of its communication;—men who will not live by the follies, vices, or bad habits of others;—men, no matter their grade, who know their place and faithfully fill it;—men who prefer work to idleness, and who think work dignifies;—men who are not too proud to be thought poor;—men who by example, precept, and action will do their utmost by moral suasion and through legislative enactment to banish from society two pernicious articles, Alcoholic Liquors and Tobacco;—men who choose to obey God and their own conscience rather than man;—men who love Humanity better than their country;—men who hold moral principle to be as binding on nations and governments as it is on individual persons;—men who regard mankind as but one family, and, therefore, look on the custom of War as fratricide on an immense scale, and strive for its abolition accordingly;—men who recognise the fact that disinterested philanthropy was the grand principle which prompted Jesus Christ to appear on earth, to go about doing good, and sacrifice his life for man's temporal and everlasting benefit, and, therefore, that the same principle, made manifest in action, is an essential and a prominent characteristic of all his true disciples;—men who see and own a brother, in every man however poor, or low, or wicked he is;—men who resolve they will not be an incongruity in God's dominions, but that in moral glory their lives shall be in harmony with the physical glory of the magnificent creation which surrounds them;—men who aim that the world shall be the better for their living in it;—men whose motives are pure, and who, therefore, are deaf to the imputation of unworthy ones;—finally, men, who do not grow weary in well doing.

It hardly needs to be added, that though the term *Women* does not occur in the above text, it is nevertheless implied, and meant to be understood equally with Men.

HAIR AND WAR.

BY HOWARD MALCOM, D. D.

Every reader of history must see how often bloody wars have grown out of the flimsiest causes. This is readily accounted for by the fact that war was what Noah Worcester the great originator of the American Peace Society, calls a *custom*. It was resorted to, like duelling, in all disputes.

In the twelfth century, the French clergy made violent opposition to long hair and beards. Louis VII. conformed to the new edict, shaving his beard and cutting short his hair. His wife Eleanor was disgusted, and protested that she had married a prince, and he had turned monk. A divorce resulted—it is said at her instigation. Henry of Anjou, afterward Henry II. of England, married her. But the match was unhappy. His wife fomented disputes, first with his brother, and then with his four sons; and a series of wars was commenced which lasted for centuries. An old historian says, "upwards of three millions of Frenchmen perished, because an archbishop was offended with long hair, a king cut his hair and shaved his beard, and a queen looked upon short hair and smooth chin as ridiculous."

The War system cost England in 1868, exactly 100 Guineas per minute, night and day, throughout the whole year! Men and brethern! how much longer do you mean to put up with the Enormity of War? The exercise of common sense, and union with your fellow-men in other lands, would soon put an everlasting end to this wretched, villainous policy, by which thousands of innocent people suffer terribly, and the strongest party beats, and dictates terms, right or wrong. Working men, and others, abroad, are now making efforts, as they never did before, for its abolition. Why not join hands with them? Resistance to War by the working classes, would soon shame Rulers out of carrying on such a veritably diabolical system. God and all good men would be on your side. Working men have only to refuse to be made food for cannon, and War must forthwith cease. With the War-abolitionists of other countries, go in for, and insist on, a general and simultaneous disarming among civilized nations, and permanent Arbitration for adjusting international disputes; these are propositions pointed to by common sense, being at once, Christian—safe—rational just—wise—friendly—easy—and cheap.

MR. MELVILL says, "If war would altogether cease, were vital Christianity diffused, then we must regard it as at variance with Christianity, whatever splendors may be thrown around it by its achievements and apologists."

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, SEPTEMBER, 1871.

WE CANNOT LONGER AFFORD WAR.

The opinions of the solid men of Boston upon all questions of finance secure the highest regard. Not long since one of this class said to us in a tone and manner that gave great power to his words, "The endeavors of the Peace Society are worthy of all praise. I assure you we cannot longer afford war." Another gentleman of the same class said, "The alternatives now presented to the nations, with perhaps the exception of a single nation, are bankruptcy or disarmament. Only one nation to-day can afford to stand upon a war footing."

It is then the judgment of far-sighted, practical men of business, that this business of war does not pay. It is a "*luxury*" too costly. If any of our readers think these statements extravagant, we ask them simply to read the articles of Messrs. Stokes and Burritt in the last month's *Advocate*, and the article of Mr. Balfour, in this number. *The War debts of the world are twenty-five thousand millions of dollars. Twenty-six hundred millions of dollars are wrung out of the people of Christendom yearly in taxes, as the cost of the war system.* Great Britain spends 85 per cent of her national income on debt and war. The French national debt, to which the late war has added sixteen hundred millions of dollars, is now the largest in the world. This one war has added *one hundred and ten millions of dollars to the amount yearly to be taken from the scanty earnings of the French people.* Our own Federal taxes the last year were four hundred millions of dollars. During the six years since the close of the war the people have paid in taxes to the General Government three thousand millions of dollars. A "tremendous total" indeed. And then to think it is wrung out of the people of *Christendom*, people named for the Prince of Peace!

The statement that stands at the head of this article is true, not in a single sense and application merely. Think of its significance in a great variety of relations and applications.

OUR MATERIAL INTERESTS CANNOT AFFORD WAR.

When we have in mind the *material interests* of Christendom, we say we cannot afford war. Commerce, trade, manufactures, the numerous industrial operations of Christendom ought not to be burdened by this enormous taxation. Public and private enterprises for developing the agricultural and mineral resources of the nations, plans for improving the condition of the harbors and rivers of the world, for the construction of rail-roads, electric telegraphs, and increasing the facilities for communication among the different peoples of the earth, projects for taming the mighty forces and elements of nature, and harnessing them for the service of man.—How are these enterprises and plans crippled and frustrated by war taxes! War unsettles, deranges, confuses all legitimate business operations, and substitutes in their place speculation and gambling, and extravagance.

EDUCATION CANNOT AFFORD WAR.

When we have *Education* in mind, its institutions and appliances, we say we cannot longer afford war. This is an age of unprecedented mental activity. How are the words of Daniel fulfilled, "Many shall run to and fro and knowledge shall be increased." Mind everywhere is snapping the fetters, and casting off the shackles of ignorance and barbarism. The masses are hungering and thirsting for knowledge. With what ardor Scientists are prosecuting their researches and investigations in all departments of the universe. Mark the progress of physical science during the last half century. Chemistry, Geology, Natural History, Physiology, what affluent stores has each added to the world's accumulating knowledge. That celestial science, Astronomy, think of its brilliant disclosures! The astronomer does not boast when he says,—

> "Now with swift thought I range from pole to pole,
> View worlds around their flaming centres roll,
> I trace the blazing comet's fiery trail,
> And weigh the whirling planets in a scale!"

Scarcely have we recovered from the surprise excited by one magnificent discovery, before we are startled by another still more wonderful. We say truly "there is scarcely a problem on earth, or in the sky which Science acknowledges to be beyond its reach." Now, this thirst for knowledge, and this scientific enthusiasm, the singular intellectual activity characteristic of the times, create the demand for a most generous outlay of money. They make it necessary for the colleges and universities already in existence greatly to enlarge and extend their facilities for culture. Yale College alone, asks for six, and she ought to receive, without delay, *twelve* hundred thousand dollars. It makes it necessary, also, that a great number of new seminaries of learning, of different grades, be founded and endowed, and provided with instructors and libraries, and all the appliances for their work. It creates, also, a demand for public libraries, laboratories, observatories, museums, and all the multifarious and costly apparatus for the prosecution of scientific researches, investigations and explorations. Let Education and its institutions receive only a fraction of the "tremendous total" that is swallowed up by war, how would the blessings they are conferring upon the world be increased a thousand fold! Education joins in the cry, "*It cannot afford war.*"

OUR RELIGIOUS INTERESTS CANNOT AFFORD WAR.

When we think of our *religious interests*, we say we cannot afford war. Our missionary boards, our church building, and extension associations, our Sabbath School Societies find to-day opened for their beneficent operations, fields broad and rich exceedingly. In tones most touching and persuasive, they call for money and men. Oh! could but one millionth part of the wealth that now goes to swell the "river of blood" flow into the treasuries of these glorious associations! Oh! could but a small detachment of the *five million picked and able-bodied men* that compose the standing armies of Christendom respond to the call that comes from all quarters for teachers and preachers of the Gospel, how speedily would the wildernesses and solitary places of the earth be made glad, and deserts blossom as the rose! How soon would the Holy Scriptures be translated into every tongue, and a Christian civilization be extended all over the earth! How soon would disappear from the earth that scourge, that comes as destruction, clothed with terrors, at whose approach people's hands are faint, and their hearts melt, which causes them to be amazed at one another, and their faces to become as flames, and pangs and sorrows to take hold on them; which causes even the stars of heaven and the constellations thereof to appear to withhold their light, the Sun to be darkened in his going forth, and the Moon,

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" pale Empress of the night," to walk the heavens clad in the habiliments of mourning. How speedily, instead of the intelligence of battles that are with confusion and noise, and garments rolled in blood, would come to us joyful tidings of bloodless victories. How soon should we hear of the triumphs of Him, by the exploits of whose armies the luxuriance and bloom of nature are not replaced with unsightliness and sterility, but rather the parched grounds become pools, and the thirsty lands springs of water, and deserts rejoice even with joy and singing.

How soon should we read of deeds of heroism by which men by thousands are not maimed and lamed, and killed, but by which the lame are made to leap as an hart, and the tongue of the dumb to sing, the eyes of the blind are opened, and the ears of the deaf are unstopped.

Pagan nations have been aroused to deeper thoughts and higher aspirations than ever before mingled with their wild dreamings; they are stretching out their hands, eager to receive the blessings of Christianity. They all lift up their voices and declare to Christian nations, " *You cannot afford war.*" Give your money and your men no more to convert the world into a Pandemonium, but rather to change the dark places of earth that are full of the habitations of cruelty into the abodes of love and peace.

Think of the multitude of parents that war has bereft of their children; of wives it has made desolate widows; of children it has made homeless orphans; think of the enormous amount of crime, of poverty, of wretchedness, of the manifold and astounding horrors of war. Is it not true *Christendom cannot afford war?* Has not the day come for Christian nations to combine in a grand endeavor to put an end to this gigantic evil?

MUSIC AND PEACE.

What harmony can be more charming than that which exists between Music and Peace. Music is the natural ally of Peace. Peace is the one comprehensive word to denote the calm, consummate bliss of heaven; and music is the expression of the soul-filling joy of heavenly Peace. What concord hath music with war. As well ask what concord hath light with darkness, Christ with Belial, heavenly harmony with hellish discord.

And, yet, how often this divine art of music, the prime minister of Peace, has been perverted, and forced into the service of cruel war. Whose soul does not thrill with delight as he reads Mr. Gilmore's proclamation of a grand International Peace Festival in which music is to express the abounding joy inspired by the return of Peace to the beautiful lands, that have recently been deluged with blood. His conception and the glowing and eloquent words in which he announces it, evince a genuine philanthropist's horror at the enormities of war, and the enthusiasm with which a vision of the transcendent beauties and glories of Peace inspires every heart that is capable of noble impulses. We quote from his "Prospectus" a passage that gives an idea of his plan, and of the spirit with which he enters upon its prosecution.

Within the past year the black cloud of war has burst over Europe, deluging with blood one of the fairest countries of the continent; but, God be praised, Peace has conquered at last and once more unfolds her white banner over the Christian world. The moral consciousness of mankind is so shocked with the terrible havoc of war, as now waged with all the improved machinery of death, that the tendency of the time is for peace, permanent, enduring peace, among the nations of the earth. Will not all say God-speed to any movement that would help inaugurate such a happy era? With this end in view, it is proposed to hold in the city of Boston, in the month of June, 1872, a World's Peace Jubilee, an International Musical Festival, a Union of all Nations in Harmony, when twenty thousand voices shall swell the grand chorus, and sing as never before the hymn of the angels,—"Peace on earth, good will toward man."

For this purpose it is proposed to erect a Coliseum that will seat a hundred thousand people,—a grand temple of music, that shall be, as it were, the gathering-place of all nations, upon whose sacred altar every people shall lay its gift of song. Within, it shall be adorned with the emblems of peace and harmony, and over the different entrances the names of all nations will be emblazoned; while above it shall float the flags of all countries,—highest above all the broad banner of Universal Peace!

Let the "grand temple of music be erected," above which shall float the flags of all nations and highest above all the broad banner of Universal Peace and upon its sacred altar let every nation lay its gift of song. This movement we trust is to contribute to the same end as the Jubilee to be held by the Peace Society at the Music Hall, in September next, in which both eloquence and music are to combine in celebrating the victories of Peace. Is it not quite time to inaugurate the "happy era," an era that shall be characterized by celebrations of the triumphs of Love and Peace, rather than those of hatred and war! "Let us have Peace."

HON. CHARLES SUMNER AND THE HAYTIENS.

Mr Sumner's letter to the Haytiens declining the gold medal which they tendered to him as a token of their gratitude for his services to the African race, and especially for his agency in preventing the annexation of their country to the United States, is indicative of our noble Senator's high sense of honor, and his acknowledged, nice regard for his conscientious convictions. Moreover, it expresses in most felicitous terms the principles, that should govern all nations in their intercourse with each other. Would, that, not Hayti alone, but all nations, might adopt and act upon these principles. Then nation would no more lift up sword against nation. Such words as we quote are "apples of gold in pictures of silver:"

"Nor have I done anything except in the simple discharge of duty. I could not have done otherwise without the rebuke of my conscience. In this service I have acted always under promptings which with me were irresistible. Like you I hold the assured independence of Hayti as important in illustrating the capacity of the African race for self-government, and I rejoice to know that distinguished Haytiens recognize the necessity of clinging to national life, not only for the sake of their own republic, but as an example for the benefit of that vast race over which the white man has so long tyrannized. Your successful independence will be the triumph of the black man everywhere, in all the isles of the sea, and in all the unknown expanse of the African continent, marking a great epoch of civilization. In cultivating a sentiment of nationality, you will naturally insist upon that equality among nations which is your right. Self-government implies self-respect. In the presence of international law all nations are equal. As well deprive a citizen of equality before the law as deprive a nation. You will also insist upon that Christian rule, as applicable to nations as to individuals, of doing unto others as you would have them do unto you, following it always in your own conduct, and expecting others to follow it toward you. Nor will you ever forget that sentiment of humanity by which all men are made one, with a common title to equal rights.

I rejoice again in the assurance you give that Hayti is prepared to advance in the path of progress. Here I offer my best wishes, with ardent aspirations that the two good angels —education, and peace—may be her guide and support in this

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happy path. With education for the people, and with peace foreign and domestic, especially everywhere on the island, the independence of Hayti will be placed beyond the assault of force and the intrigues of designing men, besides being encouragement to the African race everywhere."

HON. CHARLES FRANCIS ADAMS, AS ARBITRATOR.

The following remarks of the Boston *Transcript* with reference to the appointment of Hon. Charles Francis Adams as Arbitrator of the Washington Treaty are eminently just.

"There is good cause for public congratulation at Mr. Adams' acceptance of the highly responsible position, tendered by the administration, of Arbitrator of the Treaty at Geneva.

In so doing he has acted worthily of the old stock of Adamses, who never let an occasion slip when they could do a service to their native land. The name of Adams has heretofore been somewhat connected with treaties between this country and foreign nations. John Adams, the first and in many respects the greatest of all the Adamses, chiefly negotiated the treaty with Great Britain at the close of the Revolutionary war; while his son, John Quincy Adams, afterwards assisted at Ghent in framing the stipulations upon which the Peace of 1814 was made with the English Crown. There seems to be a singular fitness therefore, in the last Adams conspicuously representing the United States in forming the important treaty intended to effectually prevent future hostilities between the English and American people; and, in solidly cementing the friendship of the two nations, what previous treaties have not done, secure European acquiescence in American propositions of international law."

We heartily join in the public congratulation, and our only regret in connection with the appointment of Mr. Adams to this high position is, that it deprives his fellow-citizens of the singular pleasure they would have received from his participation in the contemplated Jubilee in September, as in his own judgment his acceptance of the position renders it unsuitable for him to take part in a meeting upon the subject of the treaty. The arbitrator appointed by the English Government with whom Mr. Adams is to confer, Sir Alexander Cockburn, has held the distinguished position of Lord Chief Justice of England for twelve years. He has reached the ripe age of seventy years, and although it is said he is of opinion that England was right in the matter of the rebel cruisers, yet he is distinguished for his candor and has never publicly committed himself in reference to the matters of the controversy.

THE DOCTRINE OF PEACE FOUNDED UPON DEMOCRATIC IDEAS.

BY MRS. JULIA WARD HOWE.

The word that leads the progress of to-day is undoubtedly the word that we have made our watchword and counter-sign, "peace." From every country in which thought has been able to develop its own conditions the cry comes to us. It says: "Let men be trained no longer like lower animals, to take each other's lives for the advantage or amusement of a third party, who from his height of better culture, but alas! with worse intention, regards the fighting ranks as the mere ciphers that swell the order of his own greatness." The masses of mankind, even in the civilized world, do not as yet attain a high average of instruction. But they are beginning to find out thus much, that the quarrels of parties and of dynasties have no direct claim upon the life-blood of the multitude. Kings and emperors have no divine right to sweep out of existence hosts of men, fathers and brothers, whose hands and hearts are needed for the work of their own generation, and for the fostering care of that which is to succeed them. So the first word of the Advocate of Peace is, "stand. Let this whole question of the relation between the ruler and the ruled be carefully sifted and soundly established. Let no one enter the lists for Peace who is afraid to say that high and low, rich and poor, are of one common humanity, equally dear to God and sacred to justice." It is upon the contrary impression that the whole system of military rule is founded, by which the lives of common men are made cheap in comparison with the wishes and designs of those who have the skill to use them as tools, and tools that are marred and ruined in the using, to secure results in which they have no personal interest. It is true that the passions of the multitude are artfully inflamed during the diplomatic prefaces which lead to such encounters. The slights or wrongs which one government has inflicted upon another are represented as insults to be wiped out by blood, not as assumptions to be tried and settled by the calm methods of justice. The vanity and greed of one nation are set on fire for the destruction of another nation and the common enemies of mankind. Ignorance and superstition are left to grow and thrive at their own pleasure, no one having time or interest to oppose them.

Now, educated nations fight best no doubt. The mathematics and manœuvres of war require a certain skill and intelligence. But educated nations should be as a rule, the most averse to war. No nation perseveres in a career of conquest without paying dearly for its successes by mental and moral deterioration. And this is the secret of the decline and fall of empires. But the empire of Peace need not and cannot decline. In this broad land Providence has given room to found it, and from its liberal bosom must flow back a tide of reconciliation which shall make of one mind, as they are already of one blood, all the nations of the earth.

CELEBRATION OF THE TREATY.

The proposed Peace Jubilee at the Music Hall, Boston, in September, to celebrate the ratification of the treaty meets with general and hearty favor, as is indicated by many expressions that have come to us, a few of which from gentlemen who may not be able to attend we trust we shall be pardoned for making public:

From Rev. Howard Malcom, D. D., LL. D., Philadelphia.

Never have there been so cheering prospects for the abolition of war, and of course never so strong a call to work for that end. God uses means, and to correct social abuses his instruments are his people contending for the truth.

Your proposed public meeting is a capital project, and I am sure will produce blessed results.

From Hon. Charles Francis Adams, Quincy.

I have had for some time on my table, your letter of the 20th of last month, inviting me to take a part in a contemplated meeting on the subject of the late Treaty with Great Britain.

Gratefully sensible of the flattering terms in which you couch that invitation, I have been hesitating to control a strong disinclination felt to attend all public assemblages of the kind down to this time.

The reception of a call to take a position designated in the terms of that Treaty settles the question, and renders it unsuitable for me to be present on such an occasion.

From Hon. Gerritt Smith, Peterboro', N. Y.

I have your letter kindly inviting me to attend the proposed meeting in September of the American Peace Society. My age (74) and my impaired health will not allow me to attend it. But as the meeting will "express the general joy inspired by the ratification of the Treaty," it will express my own joy also.

Thank God, there will be no more wars between England and America! Peace — unbroken Peace — Peace forever is the logical sequence of this Treaty. England and America have at last got through with the sin and folly of *fighting* for peace between themselves. Heretofore one-half of the present provocation would have driven them to shed each other's blood.

But the blessings of this Treaty will not be confined to these two great nations. Other nations will be reached by them.

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The example of this Treaty will plead eloquently and effectually with other nations to remit their differences to arbitration instead of the sword.

I trust that your meeting will be large and enthusiastic.

From Prof. Thomas C. Upham, D. D., LL. D., Kennebunkport Me.

The forming and ratification of the Washington Treaty, under all the existing difficulties of the case, is in my view, one of the most remarkable and encouraging events of the times.

I will simply say now, that in my view the Society would do well to make a special effort to induce the government of the United States, to introduce the principle of arbitration, which is the characteristic and glorious feature of the Washington Treaty, into all our other treaties and with all other nations.

The times are favorable; and I think it can be done. This would make us practically the great Peace nation of the world; and give us a glory far above that of war. And it is to my mind a providential and most encouraging circumstance, that we have now in the Senate of the United States, a long tried, and able, and faithful friend of the Cause, Mr. Sumner, who I doubt not, would most cheerfully contribute his labors and great influence in that direction. Probably my age and weakness will prevent my being present at the meeting which you mention, but you will have my sympathies and prayers.

From Rev. William Whittlesey, New Haven, Conn.

The great meeting contemplated at Music Hall in September is a grand idea. The successful issue of the High Commission in the settlement of the national difficulties between England and America, ought to be noticed and made to arouse courage and faith in all the lovers of Peace on earth.

A NOTABLE PRAYER.

BY REV. T. C. EASTON, A. M., ARGYLE, ILL.

The Psalmist gives utterance to a prayer that to-day expresses the earnest soul cry of all the friends of Peace. "Scatter thou the people that delight in war." Not the destruction of the people, not the shedding of blood, not the revolting scenes of the ancient battle-fields where David himself was the central figure in the terrific slaughter, but the promulgation of new principles, the wide diffusion of such truths as to secure a happier era of Peace. How long have *the people delighted* in war? Slaves to monarchs, and the tools of princely ambition, fancied wrongs and even admitted *real* wrongs have been deemed only satisfied by conquest at the edge of the sword, and *the people* have delighted in the bloody sacrifice.

Is this to continue? Shall the next century be like the past? Is Christian civilization to be so degraded that no other resort but arms shall settle national grievances and wrongs? An awful record! Contemplate for a moment what the record of the past century gives of wars. Is it not an awful fact that *there has not been a single year of entire peace since this century began.* One hundred years of bloodshed! This is truly appalling. In the first fifteen years of the present century there was war over all Europe extending to this continent.

The ten years following South America and Central America and Mexico were the scene of bloody carnage. In the twenty-five that succeeded, the leading European powers carried on wars in Africa and Asia, followed by the memorable Crimean War, and other parts of Europe. Since 1800 England alone has waged forty-nine wars and seems at present a little sober over the terrific slaughter and seeks to avert any new difficulties. France has had thirty-seven and her insatiable thirst for *glory* has wrought out at last her deepest degradation in her present thirty-eighth and perhaps her final conflict. Russia has had twenty-one. Austria twelve and Prussia seven. The least of all Prussia seems to come to the field (when forced to it) in vengeance and the arms of the Prusians win victory after victory over the intoxicated and maddened hosts of France, who dreamed that it was but to appear on the field and victory again would perch upon her banners.

All this in a brief one hundred years, but back of which through the vista of many centuries what do we see but a dark rolling, surging current of human blood, thrones and dynasties riding upon the gory waves, and the ear filled with sounds that only *can* be repeated in the infernal theatre of Pandemonium. (A momentous question.) The question presses upon the heart of every Christian, is this the programme for another century?

Is the temple of Janus to be open and are her worshippers to offer their bloody sacrifices another hundred years? It must not be! If Christianity holds any power to check it—as it certainly condemns it—it is for the sons of Christian science to agitate the new reform! The Son of God when he came to proclaim his glad mission was heralded by a host of the heavenly world, and the grand burden of their anthem was Peace on earth and glory in the highest to God.

(Unusual interest in this cause.) The problem how this reform shall be wrought out, peaceful adjustment of national wrongs, is we rejoice to say occupying a large degree of attention by the best minds in our nation to-day!

The most feasible is the plan of International Peace Congresses to whose arbitration the proper adjustment of all claims; disputed territory; encroachment on rights, and indignities shall be submitted and adjudicated. How often, yea almost always it comes to pass that interference on the part of other powers has to end the revolting butcheries of the present godless type of civilization. How often are the difficulties at last submitted by the consent of the two beligerent powers to foreign sovereignties for adjustment, but only after immense slaughter—a bankrupt treasury—the nations filled with mourners and thousands hurled into the eternal world unprepared to meet their maker! To this it comes at *last*, why not throughout all Christendom have it at *first*, by councils of Peace composed of its statesmen, its jurists and philanthropists?

Friends of Peace! Ye professed children of Him who is the Prince of Peace! Ye whose hearts bleed over the desolations of war! Ye whose sons and fathers have been *laid* as sacrifices upon the altars of Janus!

Ye whose prayer is for the "*good time coming*" when swords shall be beaten to ploughshares and Christ's Kingdom come with power upon the earth—agitate reform—plead for reform—and instead of another century of wars let the song of the angels be sung over all the earth—"Glory to God in the highest, on earth Peace and good will to men!"

APPROPRIATIONS FOR KEEPING THE PEACE AND FOR EDUCATION COMPARED.

BY DAVID M. BALFOUR.

The annual expenses of the army and navy of Great Britain are one hundred and thirty-five millions of dollars; of France, one hundred and four millions; of Austria, forty millions; of Russia, one hundred and ten millions; of Prussia, and the German States, seventy millions of dollars; of Holland, thirty millions; of the other European States, two hundred and eleven millions; making a total of seven hundred millions of dollars, as necessary to keep the peace of Europe! The annual expenses of the army and navy of the United States are eighty millions of dollars; of Asia, Africa, South America, and the other countries of the world, two hundred and twenty millions of dollars; making a grand total of one thousand millions of dollars, as necessary to keep the peace of the world. Of the annual expenditures of Great Britain, £70,00 ,000, the army and navy require £27,000,000, and for interest upon debt which has mainly been incurred for wars with her continental neighbors £27,000,000 more are required. The amount paid for educational purposes is only £32,000,000. The annual expenditures of the United States are three hundred and ten millions of dollars; of which, eighty millions are for the army and navy, and one hundred millions for interest upon the national debt, mainly created by the late Civil War. The amount expended annually for educational purposes in the United States is only $100,000,000. Of the taxes raised in Great Britain, seventy-seven per cent are for expenses to keep the peace, and for interest upon indebtedness incurred by past wars. In the United States it is fifty-eight per cent. In France, the taxes will bear heavily in future upon its citizens, as that country has the most burdensome national debt in the world.

What it costs to conduct a war we propose to show in a future number.

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LINES

SUGGESTED BY MRS. JULIA WARD HOWE'S "APPEAL TO THE WOMEN OF THE WORLD."

BY A. BRIGGS DAVIS.

A noble woman speaks for God
Against the wrong of human strife,
Against its wicked waste of life,
And all that martial men applaud.

My hopes burn brighter since I read
This noble protest and appeal,
It stirs to life and holy zeal
The courage that was almost dead.

A mission thou hast found at last
O, woman; wherefore idle stand?
This work long waited for thy hand,
Through the dark ages of the past.

Yes, angel woman! type of love,
This work is waiting thee this hour—
The world is poor without that power
That cometh in the heavenly Dove!

'Twere joy, it seems, to suffer death—
'Twere joy a thousand deaths to die,
As dies a martyr, if thereby
Mankind but learn a higher faith.

Thro' woman, only, man shall win
The world from War to Love and Peace!
Her power shall cause all wars to cease,
And bring the reign of mercy in.

Clinton, Mass., August, 1871.

EFFECTS OF WAR ON ANIMALS AND THE REMEDY.

We gladly notice the growing tendencies to disgust with war. The following is an extract from "OUR DUMB ANIMALS" a valuable and timely periodical published in Boston at $1.00 per annum. War has many aspects and is horrible in them all.

In the late war between France and Prussia there was great suffering to animals. It is said that during the seige of Metz alone nearly 40,000 horses were killed and that thousands died of starvation. One writer speaks of seeing there, in one place, one hundred and seventy-four horses, of which fifty-four had died during the previous night of starvation, and the remainder were so far gone that they could not eat. They had received only two handfuls of oats a day for the previous ten days.

An English officer, writing to a London paper, says: "Amid the heart-rending sights and sounds that everywhere appal the eye and ear, nothing can intensify the sensations of horror one is subjected to in the presence of horses struggling to rise or limping painfully about, sad and sick-looking, riddled by bullets or torn by fragments of shell. The doleful cries of the wounded men for assistance scarcely appeal more touchingly to the heart than the attitudes and aspect of these poor creatures, which betray by every look and movement, and by their neighing, groans and screams, how intense their suffering, and how much they need sympathy and assistance."

It is clearly the duty of these societies to endeavor to stop such cruelties, and at their next congress, which meets in London, next July, probably the following resolution, in substance, will be submitted for consideration:—

Resolved, That we, the representatives of the humane societies of the world, for the protection of animals, in congress assembled, do hereby pledge our respective societies,—

1st. That we will use our utmost exertions through the churches, schools and otherwise, to humanely educate the children of our respective countries.

2d. That whenever wars threaten between our respective nations, we will issue appeals for peace, signed by the best men of our respective nations, cause the same to be printed in the newspapers of our respective countries,—and through the agency of the clergy and otherwise will bring before our respective governments the petitions of as many millions of our citizens as we can obtain, asking a settlement of the difficulties by arbitration.

SHALL I GIVE TO THE CAUSE OF PEACE?

After the experiences of the past few years both in this Country and in Europe the importance of peace and of efforts to promote it must be apparent to all. The terrible wars which have desolated both continents never would have occurred if the people had been properly educated in the principles of peace. They must be thus educated if we would prevent the recurrence of these national duels.

We see, no reasonable doubt of success to *proper efforts* in this cause; but *such* efforts would require a tenfold increase of funds. We must send forth agents into every State to rouse general attention; we must multiply our publications, and circulate everywhere our tracts, periodicals, and volumes; we must put our standard works especially in those higher seminaries of learning which are training up our future law-givers and ministers, our editors, teachers, and other leading minds; we must enlist our six thousand periodical presses, as well as our five thousand pulpits, in zealous advocacy of this cause; nor should we stop until we reach every family and every heart in the nation with the main facts and arguments of peace. Let all this be done, and the result would not long be doubtful; but to do all this would require at least one hundred thousand dollars annually devoted to this cause in our country. Is not the object worth all this, aye, a hundred times as much? And in what way could such an amount accomplish more good? Peace is our first, great want; and, unless we are kept from becoming a warlike people, all our high hopes as a free State and a free Church, will ere long be dashed forever.

Such considerations must plead our apology for soliciting very earnestly from the friends of peace much larger contributions to this cause, and a generous remembrance of it in their wills. Can you in any other way appropriate your property more acceptably to the God of peace, or more beneficially to your country and the world? Look at any of the objects to which you think of giving or bequeathing; and where would five or ten, twenty or fifty thousand dollars be likely to do more or as much good? We appeal to you to consider the terrible results of wars and your power and responsibilities for their prevention, and then do as God would have you and as the interests of your fellow men in both worlds require.

"IN TIME OF PEACE PREPARE FOR WAR."—Says an exchange:

"One of two Kentuckians wishes he had not been in the habit of carrying a pistol, for then he might not have shot his friend in a trivial dispute."

Apropos. In our college days we observed those students who thought their safety depended upon their being armed with revolvers, bowie-knives, sword-canes, &c., were the only ones who came into emergencies that demanded the use of such weapons.

No more safe and reliable Insurance Company exists than the "Mutual" advertised in this paper—Clergymen out of employment or having some leisure can do a good service to humanity and do well for themselves, by canvassing for this Company of which Amos D. Smith, 3d,—is general agent. See Advertisement.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6

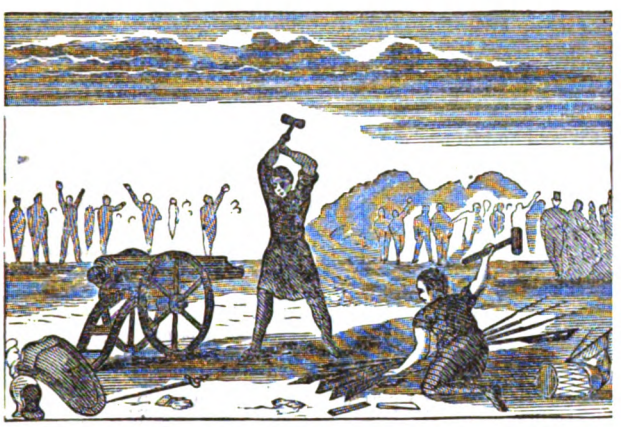
LE MONDE;

OR,

IN TIME OF PEACE PREPARE FOR WAR.

BY HON. AMASA WALKER,

LATE SECRETARY OF STATE OF MASSACHUSETTS.



CHAPTER VI.

THE DISARMAMENT.—GENERAL REJOICINGS.—EFFECTS UPON THE PROSPERITY OF LE MONDE.

If the decisions of the first congress were hailed with pleasure, those of the second were received with still greater acclamations of joy. It was a day of jubilee. No more cannon making! No more working to support the cannon keepers! No more quarrels and bloody strifes! No more killing each other "in self-defence!" It was indeed a joyous day, and nobody looked sad, unless it were those whose business had been to play the soldier. They must go to work; they must give up living in idleness, and earn their own bread. So it is not to be wondered that they looked grave and thoughtful, in view of the future. But to the great mass of the people the occasion was one of unmixed joy and satisfaction, and the relish with which they went at the work of breaking up the old field-pieces was indeed a rare and pleasing sight.

And what a change now came over Le Monde! What an infinite variety of useful and convenient articles did all these cannon, rifles, and swords make when wrought up! Every farm was supplied with better tools, and more of them, and every house with new and improved articles of furniture. Such a change too in the thrift of the island! Extensive improvements — new houses, better roads, finer gardens, in fact, every thing that could contribute to the happiness and well-being of the people—were increased a hundred fold. And what a moral change! Family jealousies and heart-burnings, once so rife, are now gone forever, because there is no longer any occasion for them. Suspicion and distrust are no longer felt. The reserve and formality once existing are removed; and there are no obstructions to the most frequent and friendly intercourse,—no passports needed to visit each other's farms or dwellings,—a host of idle, unproducing officials swept off at a blow; and with them, all occasion for burdensome and constantly increasing taxation.

And then, the very current of men's thoughts seemed to run in a different channel. Once, in case of any anticipated or actual difficulty between the families, all thoughts were immediately directed to *violent measures* for redress. No one thought of peaceful arbitration: now no one thinks of anything else, for the very good reason, that no other is practicable. A congress, or high court, is now appealed to, and all the difficulties between the great families are settled as readily as between individuals; and what is better, every body feels that this is a normal condition of things; and a great saving of time, life, and treasure.

And since there has ceased to be any organized, professional, governmental ruffianism, all ruffianism languishes, and is at a discount. It is, in fact, no longer respectable. Since "John and the cannon keepers" have lost their vocation, there is no school for brute-force heroism—for rowdies, and profligates. A few of the latter may be indeed found, the natural progeny of the past; but the general police, in which all the families of the island unite, renders them comparatively harmless; and it seems probable, that the day is not distant when they will be known only in history.

In view of all these facts, is it surprising that our good old friend, Mr. Alexandrus, should fall into the following soliloquy?—

"Wonderful, truly, are the results of this abandonment of preparations for self-defence. All is now peaceful and prosperous; and if such be the results of this policy here, why should it not be equally applicable to the whole world? When we left our native country, England, she was engaged in making constant preparations for defence. She was building new ships of war, and new fortifications, and increasing her army and navy every year; and France was doing the same thing, to defend herself against England. Both were preparing for "an invasion;" and every other nation was pursuing the same course—Russia, Prussia, Austria, America, all arming against each other, just as we have done here in Le Monde; and I now see clearly, on reflection, that their course was, just as unwise and pernicious as ours. The more they arm, the more they may; there is no end to the system, no stopping place. The consequence is, a terrible taxation on the people to furnish the means of making these preparations, and supporting so many soldiers, If I recollect right, the military system of Christendom, in time of peace, cost the sum of a *thousand millions of dollars* annually!

"What a vast improvment among the people would be effected, if that immense sum were expended for food, clothing, education, and other useful purposes! I am sure it might be done, if the people could only once get the idea into their heads, and petition their governments with as much earnestness and perseverance as our boys petitioned us, to get together in general congress, and agree upon an abandonment of the whole system. The principle must be the same. If it was absurd for us here in Le Monde to arm against each other, *it must be just as absurd in the great family of nations.* If the abandonment of this policy is so beneficial on a small scale, I am sure it must be proportionally so on a large one. If it was not difficult for us to change our policy, when the public sentiment of our children demanded it, it will not be difficult for governments to do the same when the people call for it; and they will do so, I am sure, when they discover the utter folly and absurdity of the old system.

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"We are exiled here in Le Monde, far from the rest of the world, and the results of our experiment *may* never be heard of beyond our little island; but could they be known, it does appear to me that the falsity of the old maxim, '*In time of peace prepare for war!*' would be considered as fully demonstrated."

Concluded.

THE ORPHAN OF THE WAR.

A girl sat moaning in the street,
Wan were her cheeks and pale,
And to my questioning she told
This simple, touching tale:—

"I had a home, a happy home,
Far, far across the sea,
And I had parents fond and true,—
Now none remain to me.

"The cruel foe our home laid low,
My father dear was slain;
They took away our cows and sheep,
They burned our stacks of grain.

"We had nowhere to lay our heads,
We had no food to eat,
No shelter from the chilling wind,
None from the driving sleet.

"My mother died of cold and want,
The bare sod was her bier,
And homeless I have come to seek
A home in England here.

"I try to sing the songs I sang
Around our fireside bright,
In hopes to win a crust of bread,
A shelter for the night.

"Oh! there are many thousands, sir,
More wretched far than I;
Women and children, little babes,
Who without help must die.

"Could I but sing in England's tongue,
I'd sing so sad a song
That your great land would send them help,
And would not tarry long.

"Ay! every child in England here,
That listened to my strain,
Would try to aid these helpless ones,
And soothe their bitter pain;

"Would join me in my prayers to God
That this dread war may cease,
And Comfort, Happiness, and Hope
Return with gentle Peace."

R. P. S.

PURITY OF CHARACTER.

Over the beauty of the plum and apricot there grows bloom and beauty more exquisite than the fruit itself—a soft, delicate blush that overspreads its blushing cheek. Now if you strike your hand over that, and it is once gone, it is gone forever, for it never grows but once. The flower that hangs in the morning impearled with dew—arrayed as no queenly woman was ever arrayed with jewels—once shake it, so that the beads fall off, and you may sprinkle water over it as you please, yet it can never be made what it was when the dew fell silently upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes, trees—blended in a beautiful fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a purity and beauty of character, which, when touched and defiled, can never be restored, a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them in his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once lose that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime.

THE LITTLE BLIND BOY.

A little blind boy was asked what forgiveness was. He replied, "It is the odour that flowers breathe when trampled upon." Did not this sweet youth, to whom the world was dark, who could never more see the pleasant light of the sun, give the true idea of forgiveness? It is not difficult to feel kindly toward those that love you and confer favours upon you; but to have a store of good wishes and kind deeds for those that abuse and treat you ill—to be like the cinnamon-tree, that sheds a sweet perfume around the axe-man that wounds it, this is hard! But it is what the meek and lowly Jesus did, and what His true children do. This, dear children, is a test to know if you love Christ. "If ye love them" only "that love you, what thank have ye?" How do you feel when your playmates treat you ill? Can you return good for evil? Can you pray for those that injure you? If so, you are "the children of your Father which is in heaven, who maketh His sun to rise on the evil and on the good." Remember, now, that one way to manifest the spirit of forgiveness is by kind words. A missionary in Jamaica was questioning the little black boys on Matt. v., and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions." This accords with what Solomon says: "A soft answer turneth away wrath, but grievous words stir up anger."

"Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break."

THE LITTLE PEACE-MAKER.

A gentleman, at a Bible Society meeting, stated that he once called at one of the Sunday-schools in Southwark, and as he was looking over one of the classes, the teacher took him aside and said, "Sir, Lucy, whom you have just noticed, is one of the most extraordinary children I ever knew."

"How so?" said he.

"Why sir, she is remarkably diligent, gentle, and, above all, remarkably humble. She is very forgiving to those who have injured her; and there never is a quarrel in the school but she interferes, and is not satisfied until she has reconciled the parties. I am almost afraid of loving her too much."

After the school services had closed, the gentleman addressed her thus: "Lucy, I am pleased to hear you give great satisfaction to your teacher. What is it that makes you so desirous to oblige your school-fellows, and settle their disputes?"

She blushed, and hesitated some time, but at last said in a meek voice,

"Sir, it is because our Saviour has said, '*Blessed are the peace-makers.*'"

A KISS THAT MADE A PAINTER.—A little boy named Benjamin West, living in Pennsylvania, was set to watch a baby asleep in a cradle. He looked at it kindly, and felt pleased to see it smile in its sleep. He wished that he could draw a picture of the baby; and seeing a piece of paper on a table, with pen and ink, he tried what he could do. When his mother came in, he begged her not to be angry with him for touching the pen, ink and paper; and then he showed her the picture he had made. His mother saw baby's likeness, and was so much pleased that she kissed her little boy. Then he said if she liked it he would make a picture of some flowers she held in her hand; and so he went on from that time, trying to do better and better, until he became one of the best painters in the world.

In after life, he said that it was this kiss from his mother that made him an artist.

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BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peace to save hundreds of thousands from poverty, disease, and death.

Now friend of humanity in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, Incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

AGENCIES.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

PROF. THOMAS C. UPHAM, D. D., Brunswick, Me.
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HON. WM. R. MARSHALL, Ex-Gov. of Minn.
Hon. JAMES HARLAN, U. S. Senator, Iowa.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

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AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

JANUARY 1, 1871.

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CHARACTER OF INVESTMENTS
IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387.232	$140,905	$6,989.857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5.433,658	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5.103,604	724.387	4,915,921	1.055,502	11,799,414
1865	7.348,622	782,307	7,348,022	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319 882	953,717	5,073,109	1.864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,064,504	42,382,418

NOTE.—The Assets of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE
IN
THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 03	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total,.....	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.
1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,
GENERAL AGENT FOR
Rhode Island, Providence, R. I., and Massachusetts,
(Except Boston) BOSTON, MASS.

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THE ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, OCT., 1871. | NEW SERIES. VOL. III. NO. 34.

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THE ADVOCATE OF PEACE,
Published about the middle of every month by the Am. Peace Society.
SOCIETY'S OFFICES.
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SPECIAL NOTICE.

The American Peace Society, feeling called upon by Divine Providence greatly to enlarge its operations, most urgently appeals for the generous sympathy and aid of all the friends of God and man. We have plans, approved by the wisest in the community, for the successful accomplishment of which we must have a large increase of funds. Give us but an insignificant fraction of the cost of one war, and, by the help of God, we hope to prevent many wars. Let contributions be sent to our office, without waiting for personal solicitation.

AGENTS WANTED.

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you not find some one who will?

FEMALE AGENTS.—In most of the foregoing services women, as well as men, may, with propriety, and often with marked success, serve our cause, especially as *Local Agents*; and we should like to employ one in every neighborhood.

☞Persons desiring to act in any of the above mentioned ways, or acquainted with others who may, can address the Corresponding Secretary.

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WORDS OF CHEER FROM THE PRESS.

BOSTON TRAVELLER.

THE NEW DEPARTURE OF THE PEACE SOCIETY.—This venerable and most amiable of institutions, instead of dying with our rebellion and the Franco-Prussian war, seems to have renewed its lease of life. The *Advocate of Peace*, the organ of the American Peace Society, appears to-day with sundry indications of this, the chief of which is, the announcement of the acceptance of the Rev. Mr. Miles, of Charlestown, as Corresponding Secretary of the Society, and his salutatory to the public. The leading article in the *Advocate*, by Mr. Miles, is full of life and spirit, indicative of a familiar acquaintance with the subject of peace, and an enthusiastic interest in the cause; both of which are indispensable qualifications for the post to which he has just been called. The tone of this article "The Prospect," is hopeful, cheerful and confident, the very things needed to ensure success. Indeed, the entire July number of the *Advocate* partakes very much of the same spirit.

The cause of peace is a grand enterprise, demanding and deserving the best efforts of the best and most gifted men in the community. But it is a cause, which, like the gospel of salvation itself, is environed with difficulties, and has, like that, all the baser passions of the human heart to fight and overcome. Indeed, the two—peace on earth, good will to men—are identified, and one involves the other. Certain it is, that only in the complete triumph of the gospel can the friends of universal peace expect entire success to the cause. Both those who proclaim peace on earth, and those who preach the gospel of salvation, have great need of patience, that after they have done the will of God, in urging all men to embrace their principles, they might receive the promise of their well doing.

NEW HAVEN PALLADIUM.

THE PEACE SOCIETY.—The American Peace Society, at its recent anniversary in Boston, appointed Rev. James B. Miles corresponding secretary and editor of its monthly organ, the *Advocate of Peace*. Mr. M. was formerly tutor in Yale College, and has been during the last sixteen years pastor of the oldest Congregational church in this country, at Charlestown, Mass. He is a man of ripe and varied scholarship, and enters upon his new field of labor with such zeal and energy as promises to awaken new interest in this great and good cause. In his first editorial he says: "The recent Black Sea conference, and the more recent Joint High Commission at Washington, D. C., in their organization, spirit, and the results of their action, bear signal testimony to the fact that the American Peace Society rests upon a basis of wisdom and truth. They demonstrate that the object it seeks, though grand in the highest degree, is no chimera. Its precise object is to do away the custom of war between nations. It does not inquire how force shall be used for the suppression of mobs and rebellions; how government shall sustain its rightful authority, and enforce its just laws; or to what extent an individual may protect himself and his family by violence against murderous assaults, but concerns itself solely with the intercourse of nations, for the sole purpose of abolishing the practice of settling their disputes by a resort to arms; showing a better way, by negotiation, mediation, or arbitration, and best of all by the perfection of all substitutes for war, as a permanent system, the establishment of a high supreme court, agreed upon by a congress of nations." The triumph and victory of the late Washington treaty is electrifying to the civilized world. And in the light of this great event intelligent people have caught sight of the truth, that war, with its enormous cost in money and blood, in awful desolation and horrible suffering, is not merely a terrible wrong, but unnecessary, and may and ought to be abolished. Who will not sympathize in this grand work, and share in the blessing awarded to peace makers?

MEMBERSHIP.

The payment of any sum between $ 2.00, and $ 20.00 constitutes a person a member of the American Peace Society for one year, $ 20.00 a life member, $ 50.00 a life director, and $ 100.00 an honorary member.

The Advocate of Peace is sent free to annual members for one year, and to life members and directors during life. A beautiful certificate which makes a very handsome parlor ornament is sent by mail to those entitled to it as soon as the money is received. Persons can constitute themselves or wives, or children or any other friends, life members, or directors, and the certificates will be filled accordingly.

If one is not able to give the full amount of a membership, or directorship at once he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

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THE ADVOCATE OF PEACE.

ON EARTH PEACE....NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES. BOSTON, OCTOBER 15, 1871. No. 34

THE BATTLE OF DORKING; REMINISCENCES OF A VOLUNTEER.

BY REV. S. HOPKINS EMERY.

An article with the above heading has been copied from "Blackwood's Magazine" into "Littell's Living Age," with the following notice to the reader:

"This wonderfully life-like description of a supposed invasion and conquest of England has excited the greatest interest there, and gone far to accomplish its purpose—the rousing of public enthusiasm to make defensive preparations before it is too late."

The article is attributed to Col. Hamley, author of "Lady Lee's Widowhood."

It was hardly necessary to inform the reader that "Colonel Hamley," or some other man connected with the army wrote the above named article; it smacks of the profession and sounds considerably as if somebody had a painful sense of coming to grief, when his "occupation is gone."

We may be confessing an ignorance of which, possibly, we should be ashamed, when we say we never heard of "Colonel Hamley" before, but we certainly have heard of many war loving characters beside the Colonel, who were the authors of "widowhood," if not "Lady Lee's."

But seriously, to us it seems as if there were sufficient *real* battles without drawing on the imagination to picture horrors of that kind with which to frighten women and children and make the men of England afraid.

The "purpose" of the article is to rouse public enthusiasm to make defensive preparations, lest Prussia, flushed with victory, and consolidated Germany should undertake to humble England as well as France, and claim the conquest of Europe generally.

Well—if Germany has not had enough of fighting, we are mistaken. Her hundreds of thousands of widows and orphans are not very anxious for another war. The people never clamor for war. It is the unprincipled few, who are pretty sure to keep out of harm's way, having an eye to the spoils and glory, if there are any. We are reminded of the man who prowls round at midnight, setting fire to buildings that he may see the conflagration and gather up the plunder. It is said Nero fiddled whilst the city of the Cæsars was burning; what cared he, only to be amused. There are those who would like to see another war in Europe, and England as well as France engaged in it. The surest way to bring it about is "the rousing of public enthusiasm to make defensive preparations"—massing of troops and such immense "preparations" as Napoleon the latest and the last, we would hope, made. His blood was so hot and he was so eager for the fight that he could hardly wait for an opportunity, and in his haste he was ruined. "In time of peace prepare for war," is a favorite motto with ambitious princes, but it has led to many a "battle of Dorking," more fearful and disastrous than the one Col. Hamley describes. A better rule is, "in time of peace pursue the arts and policy of peace, and make no provision for war, as if to encourage and incite to it —'to fulfil the lusts thereof.'"

A VALUABLE TESTIMONY.

Mrs. Harriet Beecher Stowe writes us: "The cause you represent, I verily believe, represents the next step to be taken by Christianized humanity. The late Treaty between England and the United States has seemed to us all the harbinger of a brighter and better day, when Christian nations shall feel bound to arrange their grievances by the methods of the gospel as much as Christian individuals."

It gives us great pleasure to say Mrs. Stowe gives us reason to expect our columns will ere long be enriched by contributions from her fascinating and powerful pen. An eminent English philanthropist, in a recent communication says, "Mrs. Stowe's Uncle Tom's Cabin, by its effectiveness and the wonderfully extensive circulation it obtained accelerated the abolition of American Slavery. Why then, should not a book of like power on the Peace Question hasten the abolition of international war. I submit this idea to your Executive and beg them to consider its merits with the view of requesting Mrs. Stowe to write a companion book to Uncle Tom's Cabin, having for its object the abolition of International War."

COREAN WAR IN PROSPECT.

Exactly to the point is the following extract from "The Church" Aug 22d:

"Judging from the report of an interviewer, we conclude that President Grant is inclined to follow up the Corean difficulty with further military action if necessary to bring the Coreans to terms, or enforce their respect. To us, in the present aspect of affairs, this means that we have an antipodal war on our hands, an arm's length fight with a people almost as numerous as our own, backed by the hundreds of millions of China, to which the Corean peninsula is tributary. If such be the case we hope every step of Admiral Rodgers' action will bear the closest scrutiny. We hope there will be the plainest showing, that every extenuating circumstance or condition having been considered, every possible resort having been tried, it was yet absolutely necessary, on the gravest considerations, to proceed to extremities. For there is something monstrous and horrible in being drawn into an unjustifiable conflict with this distant race, who put such a light estimate upon human life as to see little to intimidate even in a war of extermination. It becomes us as a great Christian nation that we claim to be, to show ourselves as severely just, and nobly merciful."

An interesting article for the Children's Department, by Elihu Burritt, Esq., entitled "Dewdrops of the Law of Kindness," with several communications and editorial matter, has been crowded out of our columns this month, and will appear in next number.

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ODE TO PEACE.

BY WILLIAM TENNENT.

Daughter of God! that sit'st on high
Amid the dancers of the sky,
And guidest with thy gentle sway
The planets on their tuneful way;
Sweet Peace! shall ne'er again
The smile of thy most holy face,
From thine eternal dwelling place
Rejoice the wretched, weary race
Of discord-breathing men!

Too long. O gladness-giving Queen!
Thy tarrying in heaven has been;
Too long o'er this fair blooming world
The flag of blood has been unfurled.
Polluting God's pure day;
Whilst, as each maddening people reels
War onward drives his scythèd wheels.
And at his horse's bloody heels
Shriek murder and dismay.

Oft have I wept to hear the cry
Of widow wailing bitterly;
To see the parent's silent tear
For children fallen beneath the spear;
And I have felt so sore
The sense of human guilt and woe,
That I, in virtue's passioned glow,
Have cursed (my soul was wounded so)
The shape of man I bore!

Then come from thy serene abode,
Thou gladness-giving child of God!
And cease the world's ensanguined strife,
And reconcile my soul to life;
For much I long to see,
Ere I shall to the grave descend,
Thy hand its blessed branch extend,
And to the world's remotest end
Wave Love and Harmony!

SIX HUNDRED RIDERLESS HORSES.

BY J. E. H., NEW LONDON, CONN.

A correspondent writes from Sedan, that on the morning after the last battle, when the bugle sounded, six-hundred riderless horses, from one Regiment only, galloped to the rendezvous.

Six hundred riderless horses
Came at the bugle's call,
They told a Regiment's losses
One Regiment, that's all.

That's all, and yet how much it meant
In homes far, far away,
To which ere long the tidings went
Of that day's bloody fray.

It meant more than the tongue can tell,
More than the pen can write,
The sheeted bier, the funeral knell
And Earth's last solemn rite.

Sorrow and anguish, grief and pain,
In cottage and in hall
For those who should ne'er come again,
Or hear the bugle's call.

Six hundred riderless horses,
Moving with steady prance
They told of a nation's losses
Prussia's account with France.

BIOGRAPHICAL NOTICE

OF

REV. NOAH WORCESTER, D.D.,

THE

PIONEER AND PROJECTOR OF THE AMERICAN PEACE SOCIETY.

CHAPTER V.

DR. WORCESTER'S LAST YEARS. HIS DEATH. HIS CHILDREN. A REVIEW OF HIS LIFE AND LABORS, BY DRS. WARE, CHANNING, BLAGDEN, AND THOMAS WORCESTER.

The "hope" expressed by Mr. Ladd, with which our last Chapter closed, was realized in a limited degree. The valuable life of Dr. Worcester was prolonged and rendered "useful" to the cause which lay near his heart, if not by such active service as formerly, by his constant sympathy and wise counsels down to the very close of life. He was considerably occupied in writing on Theological questions, and slavery, as well as war, claimed his attention, his thought and pen, but no other subject so roused him and held him fast, as the horrors of war and blessings of peace.

"I can reflect on no part of my life or my labors with more pleasure," he writes toward the last, "than on what has been devoted to the cause of Peace."

"For all I have been enabled to do in so good a cause, I am indebted to Him, who has the residue of the Spirit,—to Him be all the praise. Knowing my sun is going down, that my time is short, may I be more and more active to have my work done and well done. May I daily imbibe more and more of the spirit of Him who was meek and lowly of heart, and be preserved from the indulgence of any passion, or the adoption of any measure by which His name would be dishonored, or the cause of truth and peace injured. While I live, mindful that my great change is at hand, may I ever derive comfort from the thought that God will live when I shall be laid in the grave—that He can lay aside one instrument, and employ another to carry on His work—that He can enable those who shall succeed me to correct my involuntary errors, and supply my defects, and that He can ever promote the cause which lies nearest my heart, by removing me from the world. May I also so live as to maintain a well grounded hope that after I have done all in my power to promote peace on earth, I shall go to a world of uninterrupted peace, where my ears will be no more assailed with the din of arms, or the clamor of men who thirst for blood—where Christians of all denominations will cease to reproach each other, and be of one heart and one soul in abhorring all their past bickerings and strife, and cordially unite in giving praise to a sin-pardoning God, and to the Lamb who hath loved us and redeemed us unto God by His blood. To me it is a true saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. I believe that God so loved the world that he sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life—that the Father sent the Son to be the Saviour of the world! Such Divine declarations I regard as good tidings; for I feel I have great need of pardon for my numerous offences. My hope of salvation is based on that ocean of the Father's love, which spared not His own Son, but delivered Him up for us all! that he might reveal to us the way of life, be the Mediator between God and our guilty race, the light of the world, the way, the truth, and the

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life. Believing in the record which God gave of His Son, and which the Son gave of the Father, as disposed to pardon all who repent and obey the Gospel, I hope in Divine mercy."

With such words, and such a testimony on his lips, and flowing from his pen, the spirit of Noah Worcester passed away. He died of pulmonary consumption, the 31st of Oct., 1837. He bore severe pains with admirable fortitude. He was ready to be offered! His funeral took place in Brighton. His body is interred at Mount Auburn, where may be seen a Monument with the following inscription:

(On one side.)
To
NOAH WORCESTER, D. D.
Erected by his Friends,
In commemoration of zealous Labors
In the Cause of Peace:
And of the
Meekness, Benignity, and Consistency
Of his Character,
As a
Christian Philanthropist and Divine:
"Speaking the Truth in Love."

(On the other side.)
NOAH WORCESTER,
Born at Hollis, N. H., Nov. 25, 1758:
Died at Brighton, Mass., Oct. 31, 1837:
Aged 79 years.
"Blessed are the Peacemakers,
For they shall be called
The Children of God."

Dr. Worcester survived his second wife five years. He had four sons and six daughters, all by his first wife, two of whom the oldest and youngest daughters died in infancy, four sons and four daughters living to adult age. The youngest of these daughters lived with her father till his death, and assisted by a faithful niece, made a happy, comfortable home for him in his old age. "She watched over him, and served him day and night; and when she might sleep, she placed herself so near him as to be aroused by the gentlest call."

One of his sons is the Rev. Thomas Worcester, D. D., for many years pastor of the New Jerusalem Church, Boston, and who still lives, at an advanced age, in Brighton, Mass.

Another son, Samuel, edited and published Memoirs of his father, by the Rev. Henry Ware, Jr., D. D., with "Preface, notes, and a concluding chapter," by himself, in 1844, and to which the compiler of the present notice is largely indebted for his facts and statements.

It only remains to allow some of those who were most intimately acquainted with Dr. Worcester to describe him in their own way and in their own words. Writes Dr. Ware:

Consistent, upright, conscientious and beneficent, his life displays distinctly the traits of the faithful Christian, and its example is one of adherence to duty, and devotion to truth. Rarely do we find a truer instance of fidelity to one's sense of right, independent and unawed, with a meeker regard for the liberty and independence of others, and a more absolute submission to the authority of the Divine Word. See him during the last years of his debility and retirement. His mode of life in the highest degree patriarchal, frugal, simple—his habits moderate, his wants few, and for the Providence which grants a supply to them, the generous friends who contributed to his living, he never wants the luxury of a heart, full of the most affectionate gratitude. Subject to severe ill-turns, liable at any hour to be cut off, burdened with the weariness of perpetual languor, living on sufferance from day to day, he sits serene, gentle, cheerful, more than resigned—thankful, occupied as ever with thoughts of others, with solicitude for the welfare of man and cares for the Kingdom of God. Nothing escapes his attention that concerns the honor of Divine truth, and the advancement of righteousness and charity. Shut out from the world, his spirit is in the midst of it, and his little study witnesses his labors still in its behalf. War, oppression, error, intemperance, slavery, occupy his mind, and his pen, and sheet after sheet testifies to the lively sensibility and deep concern with which he still pursues the great and favorite interests of humanity.

His personal appearance was striking. He possessed a large frame, and at some periods of his life weighed two hundred and thirty pounds. His bodily presence was portly and dignified; his manners had an unusual suavity, and he wore an habitual air of bland deference toward others which amounted to an almost feminine gentleness. The expression of benignity and meekness in his countenance was very striking to strangers.

The peculiar sweetness of his manners was in part a family trait. The same was conspicuous in his brothers whom I have seen. It probably was increased in him by the perpetual discipline he exercised himself to maintain over a temperament naturally hasty and irritable, and which he thus kept in such a subjection, that few who knew him in his riper days ever suspected that his beautiful meekness was the attainment of a sharp struggle and laborious self-control. 'There was a sort of majesty in his meekness,' says one; 'for it was a laborious acquisition, and sat upon him like a crown. How many conflicts did it not indicate, and how many victories too! With this impression I never could look upon him but with wonder, nor think of him without deriving encouragement and strength for the ordeal of man's spiritual progress.'

Dr. Channing, another intimate personal friend, thus refers to one, who is "called" and he adds, justly, "the Apostle of Peace":

Dr. Worcester's efforts in relation to war, or in the cause of peace, made him eminently a public man, and constitute his chief claim to public consideration; and these were not founded on accidental circumstances or foreign influences, but wholly on the strong and peculiar tendencies of his mind. He was distinguished above all whom I have known by his comprehension and deep feeling of the spirit of Christianity, by the sympathy with which he seized on the character of Jesus Christ as a manifestation of Perfect Love, by the honor in which he held the mild, humble, forgiving, disinterested virtues of our religion. This distinguishing trait of his mind was embodied and brought out in his whole life and conduct. He especially expressed it in his labors for the promotion of Universal Peace on the earth. He was struck, as no other man within my acquaintance has been, with the monstrous incongruity between the spirit of Christianity and the spirit of Christian communities, between Christ's teaching of peace, mercy, forgiveness, and the wars which divide and desolate the church and the world. Every man has particular impressions which rule over and give a hue to his mind. Every man is struck by some evils rather than others. The excellent individual of whom I speak was shocked, heart-smitten, by nothing so much, as by seeing, that man hates man, that man destroys his brother, that man has drenched the earth with his brother's blood, that man in his insanity has crowned the murderer of his race with the highest honors; and, still worse, that Christian hates Christian, that church wars against church, that differences of forms and opinions array against each other those whom Christ died to join together in closest brotherhood, and that Christian zeal is spent in building up sects, rather than in spreading the spirit of Christ and enlarging and binding together the universal church. The great evil on which his mind and heart fixed was War, Discord, Intolerance, the substitution of force for Reason and Love. To spread peace on earth became the object of his life. Under this impulse he gave birth and impulse to Peace Societies. This new movement is to be traced to him above all other men, and his name, I doubt not, will be handed down to future time with increasing ven-

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eration as the "Friend of Peace," as having given new force to the principles which are gradually to abate the horrors, and ultimately extinguish the spirit of war.

The history of the good man, as far as I have learned it, is singularly instructive and encouraging. He was self-taught, self-formed. He was born in narrow circumstances, and to the age of twenty-one was a laborious farmer, not only deprived of a collegiate education, but of the advantages which may be enjoyed in a more prosperous family. An early marriage brought on him the cares of a growing family. Still he found or rather made time for sufficient improvements to introduce him into the ministry before his thirtieth year. He was first settled in a parish too poor to give him even a scanty support: and he was compelled to take a farm on which he toiled by day, whilst in the evening he was often obliged to use a mechanical art for the benefit of his family. He made their shoes, an occupation of which Coleridge has somewhere remarked, that it has been followed by a greater number of eminent men than any other trade. By the side of his work-bench he kept ink and paper, that he might write down the interesting thoughts, which he traced out, or which rushed on him amidst his humble labors. I take pleasure in stating this part of his history. The prejudice against manual labor as inconsistent with personal dignity, is one of the most irrational and pernicious, especially in a free country.

(Chapter V. concluded in our next.)

UNIVERSAL PEACE.

BY REV. D. V. LUCAS, CANADA.

I take it for granted, every truly christian mind is deeply humbled at the slow progress of christian principles which, I think, are directly opposed to the principles and practice of human warfare. It is humiliating to know that, although the Gospel of Peace has been proclaimed for nearly two thousand years, war, in all its horror, still exists.

Had I attempted a few months ago, to convince the Christian Church and the world that a war so terrible, as that which has raged in France could have been begun on so slight a pretext, I should have been counted mad. We certainly did think the originators of the strife better than they now appear.

Admitting that Louis Napoleon applied the match that fired the mine, the sudden rush to arms on both sides, shows that there were all the elements of bloodshed, arms, ammunition, men, and hearts willing for the fray in the one country as well as in the other.

If the *Spirit* of war is contrary to the gospel dispensation, then both nations are guilty. That it is, I think, can be clearly shown. If so, it is of the highest importance to consider why we are not advancing more rapidly towards the day of universal peace.

It has been said in the past that, if Christianity has not succeeded in putting an end to war, it has, at least, rendered it less barbarous and cruel.

But what do the papers tell us respecting the present strife? Some of its regal promoters have been guilty of the most wicked lying.

The most deadly hatred has been encouraged and engendered. The dead have been mutilated. Helpless wounded have been murdered; flags of truce have been fired upon; and wells, thorugh a large tract of country have been poisoned. It has been complained of one party that the country people have been fired upon; and the other—*lex talionis*—threaten to make it a war of extermination.

If such is the beginning, what will the end be, if the contest should long continue?

History shows that men's hearts are not made better by war.

"I conversed," says the Rev. John Wesley, "with an officer who was naturally of a mild disposition: he was three years in Germany during the last war, where he was sent with a party of soldiers to get provisions where they could find any. They first arrived at a farm house. The master having been frequently plundered had fled and left his wife with the care of seven small children, and only one cow for their subsistence.

The woman fell at the feet of the soldiers—imploring them with strong cries and tears that they would spare the cow for the nourishment of her helpless offspring. The officer had to tear himself from her as she clasped his knees with frantic grief. Nevertheless the soldiers drove away the cow!"

"This officer afterwards told me," continued Wesley, "that *war* had rendered his heart so hard and his mind so ferocious, that he could have even broiled the woman and her children!"

I do not suppose that every man connected with an army would go so far as the above, yet I know not why he might not under the same circumstances. It is said that the late Emperor's army capitulated, partly because they were destitute of provisions.

If this had been the only lack, which could have been met by robbing helpless women and children of their only means of subsistence, I doubt whether the French would have been more humane than the officer referred to.

The main point in the narration of the above incident, however, is to show the effect of war on the minds and hearts of those engaged in it—that its tendency is only evil in this respect. And no wonder; for the spirit of bloodshed and human slaughter is in direct opposition to the teaching of the Saviour.—"Love your enemies. Do good to them that hate you. Recompense no man evil for evil."

War disregards all the higher principles of Religion, and reverses all the rules of morality.

The Duke of Wellington said, that, "men who have nice notions about Religion have no business to be soldiers."

Sir Charles Napier said, that "to overcome all feelings of religion is generally the means of making a warrior."

Burke says, "War suspends all the rules of moral obligation."

Thomas Scott says, "War in every case must be deemed the triumph, or the harvest, of the first great murderer, the devil."

But the unfailing word of God has told us that a day will come in the history of our world, when the nations shall put away their weapons of warfare, converting them into implements of husbandry, and shall *learn* war no more. That day is not to be a mere lull of the tempest—a mere cessation of hostilities—until the nations can gain strength to attack each other again. It is to be a day of continued as well as of universal Peace, when there shall be the utter annihilation of the spirit of war. When happy homes shall no more be rent asunder by the despotic command of the conqueror. When the wail of the widow shall no more be heard amid the roar of cannon and clash of arms. When the orphan's tear shall be dried.

When fair fields and flourishing cities shall no longer be devastated.

When the earth shall no more be drenched with human blood; "when they shall sit every man under his vine and under his fig tree and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

How is this to be brought about? Can we expect that all the nations will agree at once to abolish warfare?

This is hardly probable. One nation must lead the way; or two or three, at most, must first agree to set the world an example of peace. But how can even one nation be brought to this point? There is not one, as yet, after all the teaching and preaching, the world has known for twenty centuries, that is willing to trust itself in God's hands alone for protection. Certainly, we can hardly expect any nation to adopt the principles of universal peace until the Christian Church has done so. This, as yet, she has not done. At least she has not, for the past seventeen centuries.

Before, then, we can see any break in the black war-cloud that yet overhangs the world, we must persuade one of the active and energetic denominations of the Church to adopt, and maintain those sentiments which the meek and lowly Lamb of God inculcated in the presence of his first disciples, and which were so firmly held by his followers for about two hundred years. Let it be proclaimed from the sacred desk that war is wrong. That it is at variance with the doctrines and precepts of the new Testament. And when the church is awaked fully, and gives no uncertain sound on this subject, one need have no fear as to the result. God will then honor the preaching of his word as he has not yet. His Kingdom will be more rapidly extended and the reign of Peace will hasten on golden wings to meet us, while we fly on wings of love and joyful expectation towards the long looked for desideratum.

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WAR A CUSTOM.

BY JACOB S. WILLETS, VINELAND, N. J.

The slave-trade was a custom of long continuance, in which, perhaps, some good men were engaged for a time; but other good men had long seen its evil tendency and labored earnestly to convince the public of its horrible iniquity. Although generally deplored, it was tolerated as a kind of necessary evil that had to be endured for its supposed benefits. It had become so thoroughly incorporated in individual and government interests, that it took many years of incessant labor of the advocates of its abolition before a sufficient power could be brought to bear upon governments to abolish it. Although wicked men had practised it, they were not thus made pure, yet suffering humanity was greatly relieved.

The custom of duelling has been nearly abolished, by the power of public sentiment, yet its spirit may remain with high bloods still.

War is a custom which has prevailed from the day of the first murder; and the Divine sentence passed upon the first warrior, is a sufficient evidence of its sinful nature.

"War," says Grimke, "has prevailed without mitigation from the murder of Abel to the advent of the Prince of Peace. During all that period of forty centuries, war appeared to be the great end of all the institutions of society. Governments seemed to be successfully organized only when strong for the destruction of others. Rulers were deemed fortunate and successful only when marches and battlefields, burning cities and shattered navies were the trophies of their renown. The warrior was the great man, and peace was regarded worthy only of the ignorant, vulgar multitude."

How far this picture of the custom of war before the advent of the Prince of Peace, is a true delineation of its character now, nearly nineteen hundred years after that glorious event, as practised by his professed disciples, I leave the reader to judge.

That war is a bad custom, is the universal verdict of Christendom; yet Christians continue to practise it in a manner more brutal and horridly destructive than it has ever been in any age of the world. When we can so far divest ourselves of the infatuation that has blunted our sensibilities from early youth, as to look on the custom just as it is, stripped of all its tinsel and false glory, and delusive sanctity, it would be with wonder and astonishment that it could be tolerated a moment by intelligent men and Christians. But such is the power of custom that all the labors and arguments of the advocates of peace have been as powerless as idle tales in preventing Christians from upholding and practising this terribly wicked custom.

The custom of war can be changed or abolished, as well as other wicked customs, yet the spirit of war may remain, but the world will be relieved of its contaminating influences.

The church is responsible for the continuance of war; we must first purify the church, and make it a power to control the nations. The church is made up of individual members, and its responsibilities rest in a degree upon every member, and it is by individual purity that the church will become pure.

War is the act of Governments, and governments and nation are but men. "Put them in fear, oh Lord; that the nations may know themselves to be but men." Here is the great work of the advocates of Peace—to labor with nations as with men; not as if rulers were an exalted set of human beings beyond the reach of common men, and approachable only through obeisance and servility.

Hence the great importance of examining closely our position and standing in the church and the world; to see how far we are individually responsible by our thoughts, words and actions, for the continuance of this horrible and wicked custom. In conclusion, let us all ponder well the following words of Hannah More:

"There is not perhaps a more dangerous snare to the souls of men than is to be found in the word custom. It is a word invented to reconcile corruption with credit, and sin with safety. But no custom, no fashion, no combination of men to set up a false standard, can ever make a wrong action right. That a thing is often done, is so far from a proof of its being right, that it is the very reason which will set a thinking man to enquire if it be not really wrong, lest he should be following 'a multitude to do evil.' Right is right, though only one man in a thousand pursue it; wrong will be forever wrong, though it be the allowed practice of the other nine hundred and ninety-nine."

A VOICE FROM MOUNT HOREB, EAST TENNESSEE.

BY WM. A. MATHES.

Dear *Advocate of Peace:* I have received your friendly visits for more than twelve months, and have from time to time felt strengthened in the belief that God, through the instrumentality of the American Peace Society, and other Christian influences, was "preparing" the public mind—the Christian world—to adopt principles and policies that would, at no very distant day, *inaugurate a universal peace.* Then

> "Peace on earth shall hold her easy sway,
> And man forget his *brother* man to slay."

And it occurred to my mind that it would be a desirable thing to have some share in bringing about this glorious consummation.

The first argument for peace is founded on the fact that Christ is called "*the Prince of Peace,*" and as the *Christian world* is bound to imitate their great Head—to be *peaceable* in their *feelings* and *actions* towards all men—we at once conclude that war is in opposition to the whole gospel scheme. War is contrary to the *spirit* Christ inculcated, and contrary to the divine *example.*

This is our Bible stand-point, and we see not how Bible readers can ignore it. If our premises are correct—if our principles are based upon the *teaching and example of Christ* then are we safe. Let us now contemplate in the light of reason and history, the probable results of this great gospel principle, in contrast with its opposite, as adopted by all nations. If the spirit of peace as stated above had in all ages from the days of Jesus Christ to the present time, been adopted by all nations, then we should have never heard the trump of war, nor the dying wail of the millions slain in battle. We think that we should not be very far wrong if we should estimate the aggregate loss of human life by war to be equal to all the inhabitants now living on the earth! O! what a tremendous sacrifice this to the diabolical and anti-Christian genius of war! Can the advocates of war point to any counterbalancing good that has been realized in exchange for all this enormous waste of human life—this *terrible* demoralization — this untold bankruptcy — this clogging of the chariot wheels of the gospel of peace? *Surely not.* Then have we demonstrated the utter folly and madness of war as a co-partner and co-worker with Christ in that great work for the accomplishment of which he laid down his life—even the world's evangelization,

War ever has and ever will be one of the deadliest foes to civilization and Christianity. How can that be a good which uniformly produces evil? How can that be right which receives no sanction from the example and teachings of Christ? How can that be justifiable which uniformly makes war upon all the great principles that distinguish the gospel from a law-dispensation? How can that be right in the sight of God which has its existence and life blood from the worst and most malevolent passions of unsanctified human nature, and when matured increases a hundred per cent all the vices and miseries known to fallen humanity? Let these inquiries be answered in the light of reason, Scripture, and experience, and then will fall to the ground that heavy, blood-cemented Temple erected by the votaries of pride, avarice, and cruelty, in which to offer human victims to the so-called God of war and bloodshed. Then will men who fear the God of heaven be ready to make one long, continued and mighty effort to alleviate human sufferings—to introduce some peace measure by which war may be avoided and peace promoted in families, churches, and nations.

For this great end let scholars and divines unite in laboring and praying. Let the pulpit and the press proclaim in trumpet tones the horrors of war; let philanthropists and *Christians* combine to enlighten and elevate public sentiment so as to prepare the public mind for intelligent action on this momentous subject, and thus usher in the long promised period when the nations shall cease to lift up the sword against each other, neither shall they learn war any more. Then shall the Prince of Peace reign in righteousness, and all flesh shall see the salvation of our God.

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, OCTOBER, 1871.

GLORY.

It is with words as it is with the stars. One word differs from another word in significance, as one star differs from another star in glory. In the little word, *glory*, are comprised whole worlds of meaning. It is among words, what a star of the first magnitude is among stars. Few are the words that it does not outshine. We may almost say "It is a star that dwells apart."

THE WORD GLORY OFTEN MISAPPLIED.

At the same time, what word to a greater extent than this, has been misapplied. What popular error in ancient, and indeed, we must add, in modern times, in Pagan, and even in Christian lands, has been more widely prevalent than that concerning true glory. The history of the nations acquaints us with instances countless, in which men have gloried in their shame. It is amazing with what frequency they have reversed the divine order, and have put shame for glory, and glory for shame.

RESULTS OF FALSE IDEA OF GLORY.

The consequences of the misapplication of this noble word are disastrous in the extreme. A mistake in the running of railroad trains resulted in the appalling horror at Revere, a frightful disaster by which two score of our fellow beings suffered death in its most agonizing forms, and as many more it may be, were wounded, mutilated and disabled for life. But, heart rending as are the consequences of this and similar mistakes, what are they in comparison with the evils, sufferings, calamities and horrors that a mistaken conception of "glory" has produced! Would we have an idea of the stupendous horrors and woes caused by a misconception of the nature of glory? we need simply to contemplate the devastation, ruin and death that have marked the course of the Cæsars, the Alexanders, the Hannibals, the Napoleons, the great military heroes and conquerors of the world. Ah! We need simply to contemplate the career and present condition of prostrate, bleeding, agonizing France. Why do we see the once fairest lands of the world now a desolation? Why have we seen hundreds of thousands of once happy homes converted into abodes of sorrow and wretchedness? Why those sad, sad spectacles, "burnt cities and villages, and hamlets plowed by the red plowshare of war and sown with the Dead-sea salt of human tears, that fall hopeless on the desolation?" Why the distressing cries of millions of widows and orphans, bereft by war of their natural protectors? In short, whence all the varied and astounding horrors of the Franco-Prussian war? Must we not answer, from the misapplication of this little word "glory." These evils and woes whose variety and magnitude, words utterly fail to set forth, have all proceeded from a misconception of the nature of glory. The false application of this one word has proved the ruin of France. Glory has been her watchword. And a more noble and inspiring watchword a nation cannot have. But how deplorable her mistake in supposing the highest glory consists of military prowess and warlike exploits. "*A maddening enchantment* of the glory of war" has infatuated France. She has yielded to this "splendid, pestilent delusion." And we see the result.

FALSE IDEA OF GLORY PREVALENT.

But alas! this pestilent delusion in respect to the glory of war is not confined to France. Multitudes of people in all lands are under its power. That brilliant English writer, Mr. Hartpole Lecky, in his recent work, the "History of Morals," very pertinently says, "To those who reflect deeply upon moral history, few things, I suppose, are more humiliating than to contrast the admiration and profound reverential attachment excited by a conqueror, who through the promptings of simple vanity, through love of fame or through greed of territory, has wantonly caused the deaths, the sufferings, or the bereavements of thousands, with the abhorrence produced by a single act of murder, or robbery committed by a poor and ignorant man, perhaps under the pressure of extreme want or intolerable wrong." He endeavors to indicate some of the things, such as the attraction of genius and power, which the vulgar measure by their material fruits, that veil "the atrocity of the conqueror's career," and shed a sacred glow around the very man whose prodigous egotism had rendered the sacrifice of the life-blood of millions necessary. Alas! how prevalent this sentiment which Mr. Lecky truly says is humiliating to the last degree. In the estimation of multitudes, only deeds of military prowess and valor, of physical might are great and glorious. An agent of the Peace Society in the far West, writes that a clergyman expressed to him the fear that if wars should cease, men would sink into indolence, lose all ambition and enthusiasm. We trust this man, in these views has not the sympathy of another ambassador of the Prince of Peace.

But there is too much reason to think he represents a numerous class of people. Speak in their hearing of magnificent achievements, heroic exploits, splendid victories, glorious triumphs, they will say, to be sure you must mean the deeds, exploits and achievements of war and the battle-field; such achievements as imply an enormous destruction of human life and happiness.

A GLORY THAT ECLIPSES THAT OF THE CONQUEROR.

How slow of heart are even Christian people to believe, that, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." It is to be feared Paul is too little credited in his account of persons that are "more than conquerors." It is to be feared there are many who do not discover that the truest heroism is displayed in alleviating rather than creating suffering, in saving men rather than destroying them. Oh that men might at length learn that the careers most illustrious, are those that most perfectly embody the teaching of the Sermon on the Mount, that the lives which shine with the divinest glory are those in which that charity or love, of which Paul gives an inimitable description, is most perfectly exemplified. Ambition, the stimulus of passion, the applause of multitudes, the inspiration of martial music may make even cowards brave on the battle-field. But to subject all the fierce passions of the soul to the authority of conscience and right reason, to bear the disappointments of life with a calm and submissive spirit, to stand erect when great calamities come crashing down upon one, to find your way to your enemy, the man that has injured you and offended you seven times, yea seventy times seven, and say the words, "I forgive you,"—to do these things demands the exercise of qualities intrinsically the noblest and highest.

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WITH GREAT FORCE AND TRUTH,

Dr. Bushnell says, "Napoleon made the whole civilized world shake with dread. But when he came to the place where true greatness consisted only in patience, that was too great for him. Just where any Christian woman would have shone faith in the true radiance and sublimity of an all-victorious patience, he, the conqueror of empires, broke down into a peevish, fretful, irritable temper, and losing thus at once, all dignity and composure of soul, died before his time. On the other hand we have in Socrates an illustrious example of the dignity and sacred grandeur of patience. No ancient character stands with him. He is felt to be a kind of sacred man, who by means of his wonderful passivity to wrong, and his gentleness towards his enemies, is set quite above his kind, revealing as it were, the gift of some higher nature."

Oh, when shall rulers and peoples all over the earth, be cured of this maddening enchantment of the glory of war! Oh! when shall they be set free from this splendid pestilent delusion about heroes! When shall they learn that true glory is gained by living the principles and imitating the example of the Prince of Peace!

A REMARKABLE DISCOURSE.

Such was the discourse pronounced at London on the 20th of last December, by the Rev. Father Hyacinthe, in aid of the French Relief Fund. The discourse has been admirably translated by the Rev. Leonard W. Bacon, of Baltimore. The impression made by its delivery was truly wonderful. Mr. M. D. Conway, who heard it, says: "His reputation, and the fact that the proceeds were to benefit the distressed peasantry of France combined to bring an immense crowd to the doors of the Queen's Concert Rooms, of which hardly one-third could gain admission. His theme was France, Germany, the War. And as he rose, and for some breathless moments silently cast his searching glance around the appealing faces before him, all felt how overwhelmed he was by the awfulness of that theme. Then, with a low, almost tremulous voice, he speaks in that *naive* French of which he is the finest oratorical master since Bossuet; his first words seeming like the simple plaintive pleading of a child. (What art can equal artlessness!) It was but a few sentences about the sore calamity of which for the last five months Europe has been a witness, the yearnings of every friend of humanity that the dreadful tragedy should end, and the anxious questioning of good men as to what could hasten the return of peace. A commonplace enough beginning for a great orator, as one reads it on paper; but as they came from the preacher's stricken heart, the voices of all who ever cried *implora pace*, of all who ever prayed "Give peace in our time, O Lord," were in the few faltering words.

As the speaker went on he drew all hearts upward to his thought; and from his height we saw, beyond the blood-stained foreground, where race clashed with race, the peaceful formation of ethnical unities and national unities — Sclavonic, Scandinavian, German, Latin, American — each a strength added to all, separated, indeed, but only as the fingers of the hand are separated, that the common end and need of all may be more completely grasped.

So grand were the tones, so lofty the manner of the speaker, as he urged these views, that it was as if we listened to the voice of Destiny.

The orator raises the question:

"Is there any real matter at issue between France and Germany in one of these conflicts the character of which is the more terrible, and their duration the more protracted, by so much as the causes of them lie the deeper? Such is the question which I propose to treat, looking upon it from the double point of view of the antagonism of races and the antagonism of religions.

Upon the first point, the antagonism of races, how nobly he speaks.

It has been said: this war is no ordinary war between States; two races are disputing between themselves the empire of Europe — the Latin race by the sword of France, the Germanic race by that of Prussia. It is the decisive struggle of two civilizations, the final shock of two worlds in collision!" I freely acknowledge that the idea of race is not without its importance and its rights in history.

And yet here, as everywhere, we find the two opposite conceptions — the ancient idea and the modern — the pagan idea and the Christian.

According to the ancient view, the race is not only distinct, it is isolated. It believes itself to be of higher origin, and made for higher destinies. All blood but its own is impure, and it loathes the idea of being mingled with it. Every language but its own is barbarous, and sounds to its ear like a mere brute gibberish. It carries this spirit of separation even into those things which are most fitted to unite — into religion and morals. It recognizes no duties save towards its own members; it worships gods that are the foes of every nation but itself, and in the name of heaven as well as of earth, it lives in a state of war with the whole world. Evidently, the object pursued by the race, until it learns to rise above this gross conception, can be nothing but the extermination or the enslavement of the other races.

How different that new idea, dimly described in the future by the Hebrew prophets, and, now and then, even by the sages of India and Greece and Rome, but which Jesus Christ alone was able effectually to introduce into the world! By this, the races lose nothing of their importance. The gospel comes not to destroy but to fulfill. They retain their physiognomy, their distinctive lineage and mission, but they are no longer enemies nor even strangers. They are reconciled, in the discovery of their long-forgotten mutual kindred. Henceforth there is something more than men or nations; there is mankind, feeling itself to be one, throughout the length and breadth of the world, by the blood of Adam flowing in its veins, and by the Spirit of Christ breathing in its soul.

I know that recent science has raised certain doubts on the unity of our origin; and the question may arise whether, since science has brought us to a more just interpretation of the Bible on the subject of the antiquity of our planet and even of our race, it is not some day to bring us to a new explanation of the creation of our first parents. For my part, I do not believe that this is to be; but if I do not believe it, neither do I dread it. The oneness of our race is far less in the heart of Adam than in the heart of God—in that "tender mercy" of our creating and redeeming God of which the Gospel sings, "whereby the day-spring from on high hath visited us." Yes: even if there were different physical sources of our blood; even if mankind were sprung from more than a single pair; even if the Adam and Eve of the Bible were but the type of many historic or rather pre-historic Adams and Eves, neither my religious faith, nor my humanitarian faith would thereby be shaken. It would still and forever be true that one Creator had bowed himself over the primeval clay, to quicken us with the divine breath, that one redeemer had restored us all to the image and likeness which we all in common had received and lost. *Ipsius enim et genus sumus*, as Saint Paul says: "for we are also of his race!"

Having then but one Father, in one God, the various races of man are called to consider themselves as the fraternal branches of one family, and to draw nigh to each other in the observance of the same laws of justice and love, in the practice of the same worship, the adoration of the Father in spirit and in truth. The true type of their destiny is found, not now in the multitude of those fields of battle on which they were wont to slay each other in the name of their false gods, but in the one city and the one temple—in that mystical Zion whither, gathering from all ends of the earth, they shall go up nation by nation, to rejoin Israel, the first-born nation of Jehovah.

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Tell me no more, then, of the antagonism of races. Speaking as a Christian man to Christians, I answer you with the words of Saint Paul: "By revelation he has made known to us the mystery which in other ages was not made known unto the sons of men, that the nations should be joint-heirs, and parts of one and the same body, and partakers of God's promise in Christ Jesus by the Gospel."

Apply these principles to the question before us. If there is opposition between the pretensions of Germany and those of France, it is because these pretensions are unjust. There is no opposition, there can be none, between the real interests of two Christian nations.

What a vivid picture of the horrors of war!

I only fear lest by Prussia's own fault, this France should have but one sole passion — hatred, but one sole aim — vengeance! Ah! the most fearful spectacles of war are not always on the battlefield. I have met with them by the fireside. *I have seen French mothers, in the transports of their patriotism, hugging their babies to their bosoms, and telling them in tones to make one shudder, "Child, hate the Prussians!" A people nursed in sentiments like that is a terrible neighbor.* The day might come when the new German Empire would find this out. At all events, war would become endemic on the continent, and the second half of this century, which seemed called to inaugurate the era of peace, would go out amid bloodier struggles and more fatal convulsions than those which marked its entrance. Germany at the center, I might say at the heart, of Europe, instead of a new focus of civilization, would become a focus of barbarism. Faithless to its true vocation — to be pre-eminently an intellectual, peaceful, liberal power — it would become a prey to the worst of despotisms — military despotism. It would inoculate itself with the poison which it has extinguished in our veins, and instead of reviving the traditions of Charlemagne, would continue those of the Cæsars and the Napoleons.

Let the statesmen of Germany heed this well. If they should dare assume, before God and before history, the responsibility of such a future, it is not France only that they would injure; it is not only Europe. They would themselves become the most dangerous enemies of their own country; and I do not believe there can be any mistake in saying that they would set themselves in opposition to the real public sentiment of Germany, — that sentiment which is strengthening day by day among the enlightened classes, and which responds to the profoundest instincts of the common people.

From his remarks upon the second point, — the antagonism of religions — we extract the following suggestive words:

Do you remember, gentlemen, those old legions in which, at the moment when two armies are closing in the tug of war upon the plain, there appear celestial warriors fighting in the clouds above their heads! Thus it is that after having transformed this pending war into a war of races, some people have wanted to make it out to be a war of religions, and behind these two nations in arms have seen two churches struggling for the empire of the world.

I have a distrust of these analogies, which are rather ingenious than substantial, and in the present case I doubt if it is quite just to look upon France and Germany as the official champions of the two great forms of Christianity. Germany is divided almost equally between Protestantism and Catholicism; and France, on the other hand, represents, by a great part of herself, the most energetic, often the most excessive re-action, not indeed, against Catholicism, and against the excesses of the Roman system.

However this may be, and even if it were true that the two churches stood confronted together with the two nations, I do not see in this any reason for fighting, but only for joining hands. Do you ask why? Because — thank God for it — the time of religious wars is past. It is one of the noblest triumphs of the Christian spirit, one of the most salutary and best established benefits of modern civilization, to exclude the sword from the domain of religion, —not only the sword of the magistrate, who has no right to punish in that domain, but the sword of the soldier, who has no mission to conquer there. "He that takes the sword shall perish by the sword." This word of the Savior is fulfilled most of all in the sphere of religion. The sword is impotent against that faith, true or false, which it seeks to destroy. Commonly, it succeeds only in reviving, elevating, extending it. But it is only too potent against the infatuated church which carries it. It turns against that church, and kills or wounds in its bosom the moral principle which constituted its real force.

But it is not only war by fire and sword that has ceased between churches; war by word and pen is tending to come to an end. Theological controversies still continue, but they no longer inflame the passions of the people. Religious polemics have preserved, have even aggravated, sometimes, their ancient rigidity of gait, their ancient violence of procedure; but they repel, more and more, in every communion, truly pious souls, and truly cultivated minds.

A movement immeasurable, irresistible, is mysteriously drawing all the churches toward each other. The struggles of the extreme parties only prove the resistlessness of the current against which they strive to swim. In all directions the churches are being forced out of their isolation and exclusiveness. They find that they have been alienated through ignorance of each other rather than by hatred; and they try to know each other better in their past as well as in their present. They bring their archives together and fairly adjust among themselves their several titles to glory and to shame: — for there is no church so perfect as not to have its shame, forasmuch as it is of man; there is no church so obscure as not to have its glories, forasmuch as it is of God. They estimate the comparative value of the forms under which the gospel doctrine has been set forth in one church and another, the developments of the Christian life in each. Withal, as in that translation of the holy scriptures which I have seen in this country in preparation under the care of ministers belonging to all the communions, they seek together, beneath the letter which has so long divided them, the Spirit which begins to re-unite them. Verily, it is once more fulfilled which was spoken by the prophet, "the Lord hath created a new thing in the earth!"

The conclusion of this masterly discourse is in these words, to which every enlightened mind will give assent:

"Thus have I set before you, gentlemen, this war — this war of destiny, as some have called it, — this war into which blind or malignant minds have been concentrating whatever of hateful passion could be derived from earth or from above the earth. *We have found excuse for its existence neither in its earthward nor in its heavenward aspect, neither in the political interests of the people nor in their religious sentiments, and we have reprobated it at once in the name of reason and in the name of Christianity.*

QUESTIONS FOR DEBATE.

We gladly give place to the following letter recently received from the Honorable Secretary, A. B. Hayward, Liverpool Peace Society:

Liverpool, August 23, 1871.

To Rev. J. B. Miles, Sec. Am. Peace Society, Boston:

Dear Sir: I am indebted to your Society for several numbers of "The Advocate of Peace." For these, many thanks, and for the cheer and spirited impulse your tone imparts on our great question. If in your next issue you can find a corner for enclosed, it will show what we are doing, and may give to some of your Literary Societies, a hint for really good debates. This is the third list of Questions for Debate I have drawn up and sent to our Societies, and we have had some splendid debates and good success. To submit our principles to the verdict of thoughtful and intelligent minds is a sure way to secure for them, growth among those minds, which in the result, must influence the masses.

With kind regards, faithfully yours,

A. B. HAYWARD, Hon. Sec.

QUESTIONS FOR DEBATE.

1.—Does the Issue of the late Franco-Prussian War point to the necessity for the increase or the Diminution of Armaments generally?

2.—Taking a comprehensive view of the Past, fairly considering the Present, and reasonably forecasting the future, has this

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Country been, is she now, or will she be hereafter indebted to War for her Commercial Status?

3.—Is the Future Greatness of this Country more likely to be secured by Physical or by Moral Force?

4.—Do the Lessons of History point to National Permanence erected on Military Achievement?

5.—For trying the experiment of Proportional European Disarmament, is there a better time coming than the present?

6.—Debating the question outside the circle of Christian Ethics, would the World have gained or lost by Peace principles?

7.—In the settlement of International differences, is the principle of Arbitration equal to the emergency?

8.—Has the growth of this Country been secured, and has her real greatness been consolidated, by her Military Prowess or by her Peaceful Industry?

9.—Is War in accordance with the spirit of the age, or is it a glaring anachronism?

10.—Are the precepts of Christianity clear on the question of Peace? and if so, how far do they authoritatively govern the case?

11.—Does the habit of constant preparation for War, and the constant readiness for plunging into it, conduce to Peace and Prosperity?

12.—Considered in the light of National Progression, is Prussia a Gainer by her late Victories?

AN INTERESTING OCCASION.

The Diplomatic dinner given by the Hon. John Jay, our Minister at Vienna, on the 4th of July last, was a truly interesting occasion. It was attended by a large number of Ambassadors and Diplomatists. The speech of his Excellency, our Minister, was one in all respects worthy of the great occasion, and was as follows:

At the close of the dinner Count DE BEUST, in an eloquent speech, proposed the health of the President of the United States. In repying to this toast, Mr. Jay said:

I beg to thank your Excellencies for the courtesy of your presence on this ninety-fifth anniversary of the birth of our republic, and for the cordiality with which you have honored the toast, so gracefully offered by his Excellency the Chancellor to the President of the United States.

The foreign policy of the United States has recently, in an important particular, been so perfectly in accordance with the spirit avowed by the great powers of Europe who signed the Treaty of Paris in 1856, that you will, I trust, pardon me for alluding to it.

The Paris protocol of the 12th April, No. 23, declared the wish of the signatory Governments, that States between which any serious misunderstanding might arise should, before appealing to arms, have recourse, as far as circumstances might allow, to the good offices of a friendly Power; it being understood that the wish expressed by the Congress should not in any case oppose limits to that liberty of appreciation which no Power could alienate in questions that touched its dignity.

With that limitation, the recommendation to have recourse to a friendly Power was introduced as it were by the Conference into the international code of Europe.

This protocol suggesting arbitration was sanctioned by names eminent in diplomacy. There were Count Walewski and Baron Bourqueney, on the part of France; Count de Buol-Schauenstein and Baron de Hubner, on the part of Austria; Lord Clarendon and Lord Cowley, on the part of Great Britain; Baron de Manteuffel and Count de Hatzfeldt, on the part of Prussia; Count Orloff and Baron de Brunnow, on the part of Russia; Count Cavour and the Marquis de Villemarina, on the part of Sardinia; Aali Pacha and Mehemed Djemil, on the part of the Ottoman Empire.

Of this protocol Mr. Gladstone declared that "the proposal to submit international differences to arbitration was in itself a very great triumph—a powerful engine in behalf of civilization and humanity."

The late Earl of Derby referred to it as "the principle which, to its immortal honor, was embodied in the protocols of the Conference of Paris."

The Earl of Malmesbury pronounced the act of the Conference "one important to civilization and to the security of the peace of Europe."

The plenipotentiaries at Paris took still a further step, which seemed to indicate that they regarded war between two nations as a matter so nearly concerning the rest of the world, as to justify, not merely an agreement among themselves having for its object the avoidance of war, but the expression of their hope that the Governments not represented in the Congress would unite in the sentiment which inspired the wish declared in the protocol.

The United States, as your Excellencies are aware, was one of the Powers not represented at the Conference, and in regard to whom that hope was expressed that they would unite in the sentiment that had inspired the protocol. I gladly, in this distinguished presence, embracing the representatives of the contracting parties to the Treaty of Paris, point to the Treaty of Washington, signed on the 8th of May, as affording an ample response to their hope, in its recognition of the humanity, the justice, and the practical wisdom of that scheme of international arbitration, which was suggested in the protocol, and recommended to the world.

Indeed, I think that your Excellencies will recognize in the Treaty of Washington, not simply a tribute to the sentiment that inspired that most honorable effort of the Congress of Paris, to save the world in the future from the calamities of war, but a complete demonstration of the efficacy of their plan.

It has sufficed, without recourse to fleets or armies, without the expenditure of treasure or of blood, to re-establish harmony between the United States and the British Empire akin to us in race and language, law and letters.

In this view Lord Granville, and President Grant, and the Joint High Commissioners who met at Washington—Mr. Fish, General Schenck and their associates on the part of the United States; Lord Ripon, Sir Stafford Northcote, Professor Bernard and their colleagues on the part of England—would seem to have continued the work, begun by Cavour, Clarendon, and their able coadjutors, for making diplomacy the guarantee of peace.

They have given new strength to the recommendation of the Paris protocol, by showing that the scheme is as feasible in practice as it is Christianlike and Statesmanlike in theory; by showing that International questions, however varied in character, however difficult of solution, however delicate and irritating as regards the national susceptibilities of either party, may, by the most sensitive of Governments, be safely submitted to the decision of tribunals whose umpires are chosen by the ruling Sovereigns of the world, in whose impartial honor the world confides.

It is an interesting feature of the Treaty of Washington, that so many of these Powers are now to assist in this settlement of the differences between England and the United States. In designating the Tribunal on the *Alabama* claims which will soon sit at Geneva, there will assist the King of Italy, the President of the Swiss Confederation, the Emperor of Brazil, and in a contingency the King of Norway and Sweden.

In the settlement of other claims, arising during our civil war by citizens of either country, the umpire may be selected by the King of Spain.

In the long vexed question of the Fisheries, the third Commissioner may be chosen by the representative in London of Austro-Hungary; and the disputed boundary line in the northwest is submitted to the sole arbitrament of the Emperor of Germany, whose award is to be final and without appeal.

The authors of the Paris protocol may well rejoice at this successful illustration of their benevolent scheme; and Christendom will unite in the sentiment expressed by His Excellency the Russian Envoy at Washington in a toast to the English Commissioners on their departure from New York. It recalled the sentiment which, in the Congress at Paris, France and Austria, Russia, England and Prussia, Sardinia and the Porte, had announced as that which would hereafter inspire their own diplomacy, and which they hoped would animate the diplomacy of the world. The parting benediction of the Russian Envoy was: "Blessed are the peacemakers!"

The United States and Spain have just agreed in the same spirit to refer to arbitration a pending question of claims, arising out of the troubles in Cuba, and a commission for their settlement is now sitting in Washington; the umpire being the able and amiable representative of this empire, Baron Lederer,

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to whose appointment, as your Excellency advised me, the Emperor cordially consented.

I need scarcely assure your Excellencies, that if in consequence of these developments of the practical value of the scheme of international arbitration, so forcibly and unanimously recommended to the world by the Congress of Paris, the great Powers then represented should resolve to give additional effect to that protocol, and to induce a universal and perfect accord in the sentiment to which they invited the adherence of all nations, their efforts to this end would be most favorably regarded in the United States; whose people, knowing from their own experience the evils of war alike to the combatants and to neutrals, are ready to adopt in their foreign, as in their domestic policy, the motto of the President: "Let us have peace!"

I cannot forbear, in responding to your Excellency's toast, to add a single word expressive of the satisfaction, which will be felt by the President and the people of the United States at the ratification in both branches of the Empire of the Naturalisation Treaty, the principle of which had been already adopted by the States of Germany, by England and Belgium, and which will tend to remove possible causes of difference, and to strengthen the friendship of the two nations.

I have the honor to propose the health of His Imperial and Royal Apostolic Majesty the Emperor of Austria and King of Hungary.

The following extract from the London *Times* is a tribute to the Treaty, and at the same time it shows that the friends of Peace cannot be too watchful and earnest in their glorious work:

"When we think of the unsettled state of Europe and the passions which are raging under the pacified exterior of the Continent, when we find that nation after nation is being armed in mass, we cannot be sure that any rectitude of purpose or moderation of policy will preserve us from war. Should such a calamity fall upon us it will be an inestimable advantage that the duties of neutrals have been interpreted in the strictest sense by the nation which has the greatest opportunity of injuring us, and which has hitherto throughout its history prided itself on its independence of action and its disregard of conventionalities."

RECENT PUBLICATIONS.

The Science of Wealth. A Manual of Political Economy, embracing the laws of Trade, Currency and Finance. By Amasa Walker, LL. D., late lecturer on "Public Economy," in Amherst College. Sixth Edition revised. Boston: Little, Brown & Co.; pp. 496.

The extent to which this book differs from preceding Editions of the same work, and some of the reasons for its revision are indicated by the author as follows:

"Two important questions are especially now before the country, viz.: taxation and currency. Of these two, *protection*, as forming a part of the general system of taxation, is the most prominent. 'Does protection protect?' has become a question of general interest, and must, evidently before long, be solved and settled by the American people. Does protective legislation in truth benefit the general industry of the nation? To answer this inquiry more fully than in the preceding editions of this work, the whole chapter upon 'Obstructions to Trade' has been re written, as also the two following chapters upon 'Protection.' Besides this, fourteen new pages, following page 107, have been inserted.

The Science of Political Economy has made greater strides in the United States during the last ten years than for half a century preceding, owing chiefly to the extraordinary developments occasioned by a civil war of vast magnitude and long duration, and the consequences which have necessarily followed therefrom.

At the commencement of the struggle, the national debt was trifling, nearly nominal; now it has large proportions, and involves a heavy annual charge upon the Treasury for the interest.

Ten years ago, the circulating medium was but two hundred millions; now it is three times that amount.

The average rate of duties upon all dutiable goods, in 1860 but nineteen per cent, had risen to forty-eight in 1868; and has been reduced but little since.

The commercial marine of the country, which at the beginning of the war was nearly equal to that of Great Britain, has been diminished by about one-half; and ship-building, once a large and profitable branch of industry, has been almost annihilated. The exports of our cotton fabrics had increased rapidly up to 1860, but have since fallen off seventy-five per cent."

Although the author modestly says:

"I cannot claim for myself any peculiar qualifications for the work I have undertaken. Some twenty years of my early life were devoted to pursuits connected with the trade and manufacturing industry of the country, while a longer period has since been devoted to the study of the laws of wealth. A practical knowledge of business and banking affairs generally, and a most earnest and persistent search for the truth in all matters appertaining to my favorite science, are the only claims I have to the attention of the public."

Yet every careful reader of the book will conclude before he finishes its perusal, however he may differ with Mr. Walker on some points, that the writer did possess "peculiar qualifications," for his most important works. The book, in its revised form, is an exhaustive and thorough analysis of the entire financial system of our country, and is a repository of most useful information. The subject of *Taxation*, which is more complex in this country than in any other is very fully and clearly treated, and the work as a whole is one that cannot fail greatly to interest and profit readers of all classes and professions. We quote from the preface sentiments that have our unqualified endorsement:

"Another motive that has influenced my mind in the preparation of this volume has been the desire to produce a work especially accessible and useful to business men, merchants, manufacturers, &c. They have a deep and immediate personal interest in all economical questions, and need particularly to be fully informed of the character of that instrumentality by which exchanges are made, and obligations discharged. They are not prepared for the responsibilities and hazards of their several callings, unless they fully comprehend the causes which operate to increase or depress trade, to assure or endanger credit, to expand or contract currency. Political Economy may be considered as emphatically *a business science*.

But, while a knowledge of the laws of wealth is especially desirable and useful for particular classes and professions, it is obvious that the masses of the people should have an intelligent understanding of its principles. In a country where suffrage is universal, every man is virtually a law giver. His opinions will influence his action in his choice of those who are to decide the policy of the government, which will be but the general expression of the popular will. Every man has his ideas of currency, trade and finance; and, however imperfect or mistaken, they influence his political action. Hence the great desirableness of a general diffusion of sound views upon all questions appertaining to the economical interests of the country.

That Political Economy is a science having nothing to do with morals or religion, nor in any way appertaining to human welfare, except so far as relates to the production and accumulation of wealth, is a common opinion; but it may be fearlessly asserted, that no other science is so intimately connected with the destiny of the human race, in its highest and most enduring interests. Such has been the uniform testimony of those in the clerical profession who have given special attention to its teachings. Dr. Chalmers, while he held the chair of Divinity in the University of Edinburgh, gave lectures upon Political Economy. In the preface to the volume he published upon the subject, he says, 'We cannot bid adieu to Political Economy without an earnest recommendation of its lessons to all who enter upon the ecclesiastical profession.' Rev. Dr. Bethune, in his address before the Literary Society of Yale College, 1845, spoke of Political Economy 'as that philanthropic science, which, next to the gospel, whose legitimate offspring it is, will do more than anything else for the elevation and fraternization of our race.'"

The Black Valley. An Allegory. By S. N. Hanks; with striking illustrations. Boston Congregational Publishing Society: pp. 186. Price $1.00.

This is truly a unique book. The author says it has grown out of the tract called the "Black Valley Road;" more than three millions of which have been called for since its first publication. It is an "Allegory" most happily conceived and executed, and its perusal will afford sincere delight to thousands of readers. It is not too much to hope, that by the blessing of God, it will prove a most effective instrumentality for preventing the evils of intemperance, a destroyer, which for its enormity and the havoc it makes of human life and happiness is matched only by war.

Intemperance and War,—boon companions — monsters mutually begotten of and begetting each other. Success to any and all means that tend to abolish them forever from the earth.

From Henry Hoyt, 9 Cornhill.

Losses and Gains; or, *Birthdays.* By Mrs. J. F. Moore: pp. 487. $1.50 Boston.

Lyle MacDonald; or, *A Winter in the Woods of Maine.* By Mrs. S. F. Keene: pp. 461. Boston.

Delightful books both of them. They are very handsomely printed, and bound with taste and elegance. Although differing in style, they are both entertaining and instructive. In the first named, Mrs. Moore, in a manner that cannot fail to secure attention, teaches lessons most timely and of the highest importance to the class for whom she writes, young ladies.

Mrs. Keene dedicates her book to her class of boys, and it is a book which all boys will enjoy and be benefited by reading.

From Henry Hoyt. New York: Sheldon & Co.

The Higher Christian Life. By Rev. W. E. Boardman.

This is the second revision of a book that was published fourteen years ago, and has gained a very wide circulation in this and in other lands. It is much to say of a book that "it has gone all over the globe where there are Christians speaking our language."

No subject can be of higher and more vital importance than that of which it treats, and the good it has accomplished, is not to be measured merely by its direct influence.

It has quickened the activities of Christians, and stimulated to higher attainments multitudes, who do not acquiesce in all the positions of the author.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4
"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6
ADVOCATE OF PEACE

SUSPENSION BRIDGES.

BY GEORGE A. THOMPSON, GRADUATE OF WORCESTER TECHNICAL INSTITUTE.

The use of flexible materials to form roadways over chasms and water courses dates from an early period, and structures of this class were probably among the first attempts made at bridge building. In China and some other countries of the Eastern Continent, structures of this character existed long before the arts of the mason and carpenter were sufficiently advanced to be made to serve the same purposes. In some parts of South America also, it was necessary to construct suspension bridges over some of the boldest streams. They were constructed of the tough fibres of maguey or the osier of the country, which has an extraordinary degree of tenacity and strength. These osiers were woven into cables of the thickness of a man's body. The huge ropes, then stretched across the water, were conducted through rings or holes cut in immense buttresses of stone raised on the opposite banks of the river and there secured to heavy pieces of timber. Several of these large cables bound together formed a bridge, which covered with planks, well secured and defended by a railing of the same osier materials on the sides, afforded a safe passage for the traveller. The length of this aërial bridge, sometimes exceeding two hundred feet, caused it, confined as it was only at the extremities, to dip with an alarming inclination towards the centre, while the motion given to it by passengers occasioned an oscillation still more frightful. Yet these light and fragile fabrics were crossed without fear by the natives, and are still retained over those streams, which, from the depth or impetuosity of the current, would seem impracticable for the usual modes of conveyance.

The step from such rude structures to suspension bridges as they are now understood is very great.

No recorded attempt had been made to reduce to systematic rules, the method of suspending a roadway now in use until 1801, when a patent was taken for the purpose, in which the manner of hanging the chains and suspending the roadway from it are specifically laid down, differing in no particular point from the practice of the present day.

A suspension bridge consists of the abutments, to which the main chains are anchored; of the piers, from which the main chains are hung; of the main chains from which the roadway is suspended; of the suspension rods, which connect the main chains with the roadway; and of the roadway.

Suspension bridges are indispensable when a deep chasm of considerable width is to be crossed; or when rivers are to be spanned at places where piers are impracticable on account of the requirements of navigation or other good causes; or when the least possible amount of material is to be used in the construction of the bridge.

It often happens, however, that this class of structures is preferred where intermediate points of support are required; in this case the water way may be divided into any number of bays, depending, principally, on local circumstances and the character of the loads the bridge is to support.

The abutments are masses of masonry which from their weight and position, possess sufficient strength to resist the tension in the direction of the chains.

The practicability of suspended railway bridges of large spans was a practical question of great importance to this peculiar country, intersected, as it is, by numerous large rivers and deep gorges at a depression far below the surface of the surrounding country. The free and unobstructed navigation of the great rivers in the United States, which are to be crossed by railways, demanded a class of railway bridges that will safely pass the locomotive with its train at an elevation that will leave no obstruction to the sailing and steaming craft below.

The Kentucky river, the Niagara, and many others which have been ploughing their courses through limestone formations, will admit of no other mode of crossing but by a suspension bridge. Tubular, as well as arch and truss bridges are in these localities impracticable.

Suspension bridges have generally been looked upon as loose fabrics swung up in the air as if for the very purpose of swinging. Repeated failures of such works have strengthened this belief; but the successful construction of a large number of this class of bridges by some of the most eminent engineers in the world, should convince every one that the failures are due to a lack of ability in the engineers who constructed them and not to any fault in the principles of suspension.

Mr. Roebling, the constructor of the Niagara bridge, has built six suspension bridges in this country, three of them of large capacity and great extent, which have all proved successful and are, to all intents and purposes, as rigid as stone or cast-iron bridges.

NIAGARA SUSPENSION BRIDGE.

This remarkable structure was built by Roebling, and, at the time of its construction, was the boldest work of the kind on this continent. It crosses the Niagara river, a short distance below the falls by a single span of 821 feet, 4 inches, from centre to centre of the piers and at a height of 245 feet above the middle stage of the water.

Designed to afford a passage way both for railroad and common road traffic, it consists essentially of two platforms having a slight upward curvature or camber, placed one over the other and at a distance of fifteen feet, two inches apart; the upper being appropriated to railways and sidewalks, and the lower to ordinary vehicles; the two being connected by a lattice girder on each side, and the whole bridge frame being suspended from four wire cables, by suspending cables attached to the roadway bearers, and placed five feet apart. Two of the cables are connected with the upper platform and two with the lower. The main cables pass over saddles placed on rollers on the tops of the piers, and they are fastened at their ends to chains formed of flat links of wrought iron, which, passing through the abutments of masonry, and through the shafts made in the solid rock below, are there attached to anchoring plates of cast iron.

Besides the usual suspending rods of the bridge, a number of iron wire ropes, called overfloor stays, connect the portions of the upper platform, adjacent to the piers, with the saddles at the tops of the piers; and the lower platform is in like manner connected with the rocky banks of the river. The object of both, being to resist the action of high winds upon the platforms, and to give the bridge more rigidity.

CABLES.

There are 4 cables of 10 inches in diameter, each composed of 3,640 wires of No. 9 guage, 60 wires forming one square inch of solid section, making the solid section of each cable 60.4 square inches, wrapping not included.

Each of the four large cables is composed of seven smaller ones, called strands. Each strand contains 520 wires. One of these forms the centre, the six others being placed around it.

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The ends of the strands are passed around and confined in cast iron shoes, which also receives the wrought iron pin that forms a connection with the anchor chains. The strands were manufactured nearly in the same position which they now occupy in the cables, and the wires are so arranged that the tension upon the whole number is nearly uniform.

SUPERSTRUCTURE.

The superstructure consists of two platforms placed one above the other and at a distance of 15 feet, 2 inches from it, connected by a lattice girder on each side. Each platform consists of a series of roadway bearers in pairs, and placed five feet apart; the upper covered by one thickness of flooring plank; that directly under the railway having the thickness of four inches, and the remainder on each side, one of two inches; and the lower by two thicknesses of two inches each. The lattice girder consist of vertical posts in pairs, the ends of which are clamped between the roadway bearers; and of diagonal wrought iron truss rods, which extend from the end of each pair of posts, each way, to the fourth pair beyond. They cross each other at an angle of nearly 45 degrees and form a diamond work. They are one inch in diameter, and their screw ends one and one-eighth inches.

The nut work, on cast iron plates, is placed above and below the posts. A horizontal rail of timber is placed between the posts of the lattice at their middle points and bolted to them to prevent flexure. The roadway bearers and flooring of the upper platform are clamped between four solid built beams; two above the flooring, which rest on cross supports; and two corresponding to those above, below the roadway bearers; the upper and lower corresponding beams, with longitudinal braces in pairs between the roadway bearers, being firmly connected by screw bolts. The rails are laid upon the top beams. A strong parapet on the plan of Howe's truss, is placed on each side of the upper platform. Wrought iron and wooden braces connect the posts and the two platforms.

The greatest danger to which the bridge is subjected are the oscillations caused by the passage of a body of soldiers with a cadenced march, or the rapid passage of a drove of cattle, and other like causes. Injuries of this character can only be guarded against by a proper system of police regulations. Such regulations have been adopted and are enforced upon the Niagara Bridge, so that the bridge is free from danger from this cause also.

BOYS IN COUNCIL.

BY MOSES H. SARGENT, ESQ.

"Peace Society! I guess that it will be hard to prove to the world that fighting is unnecessary," said Frank Smith to a group of boys who were chatting together one warm Summer evening, while they were sitting on the Charles-River banks after a good swim.

The boys were from different families, Frank's father having been captain of a military company during the late war, and had done good service, of which the son was very proud.

"Well, I am sure," said one boy, "that if people were not wicked they would not fight!"

"Do you think that my father was wicked to go down South and fight for his country?" said Frank.

"No, I don't; but if the men who wanted to hold slaves, and fired on Sumter, had not been wicked, there would have been no war."

"My father says that we could not have got rid of slavery, except there had been a war."

"Well, that was because people were so selfish that they were determined to fight and kill rather than give up their wrong."

"I think," said another, "it is natural to stand up for your rights. My dog Bose can whip any dog that comes along; and our cat drives every cat out of the yard, and she kills rats and mice. I guess they are not wicked."

"Perhaps they are not wicked, but they cannot reason; and then, too, it cannot be right for them to fight. And I am sure it is not best; for in our lesson last Sunday the good time coming was described by our teacher as the time when the lion and lamb would lie down together: and the Bible must be right."

"Pah!" said Charlie Bott, "I wouldn't let the boys pick on me. If I did, they would call me a coward; and I would rather have a whipping than be called afraid."

"Fred Tufts isn't a coward, though he would not fight last week when the boy pushed him over, and dared him; for he jumped overboard to save Will's life yesterday, and the boys all cheered him."

"I guess the men who are most respected in the world are those who stand up for their rights, and don't let anybody impose upon them."

"Well, I should like to know what you call imposition. I read in the paper to-day, that a man tried to get into another man's house to steal his money; and the wife chopped off with an axe all the robber's fingers as he tried to get into the window. Now I thought she was real spunky, and did just right."

"I shouldn't want my mother to do such an awful thing, just to save money; should you?"

"What would you do? let a man get into your house, and perhaps kill you?"

"I think that I would rather run the risk of being killed than take another's life. My father was telling us yesterday about a schoolmate of his who shot a robber through the head as he was getting into the house; and, though it was twenty years ago, the man has never got rid of the dreadful impressions he received, and it has led him to try to drown them by hard drinking."

"Well, for my part, I am with those who fight for their rights," said Frank.

"Yes, and you have with you all inmates of prisons, all the roughs of the city, all those who make hearts sad and homes desolate, all the boys and girls in Reform Schools, and Satan too."

"Here Jim preach," said one; "I guess he has swallowed one of his father's sermons, and is practising for our benefit."

"I don't care," said James, "my father has lived longer than I have; and he says, that when war and fighting cease, there won't be any more need of preaching, and I believe him."

The boys separated with a shout; and we came away from listening to their talk with an idea that older folks were only expressing the boys' ideas, with more persistency and less willingness to be convinced.

RED JACKET AND "MINUTES."

The French have a proverb—"God works by minutes." His great plans are not wrought out by years, but move on through all time, while we are sleeping or trifling as well as learning or working; and thus ought we ever to do.

Some people are always complaining that they have not time to read, or study, or think, and *that* while they are wasting years by casting away the golden minutes as they are given from heaven.

Red Jacket once heard a wise man say, "I have not time enough!" Looking at him in surprise, the Indian exclaimed, "You have all the time *there is*, haven't you?"

Yes, we have all the time there is. God has given us time to work for ourselves and to bless the world; let us catch it, minute by minute, and make such use of it as we wish each moment to record in heaven.

When I hear a proposal for declaring war, I figure to myself a suspension of Commerce, a decay of manufactures, a scarcity of food, an increase of taxes, a state of irritation, uncertainty, and discontent. I am persuaded that if warlike sovereigns would visit their hospitals, crowded with the dying and disabled, and consider the depopulation, bereavement, and distress, which are the effects of their itch for glory, that fatal disease would be less destructive.

Sir Thomas Bernard.

Dr. Canning says, "The chief evil of war is moral war. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew men, it would do little. It turns man into a beast of prey."

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In August 1871.

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Total $1411 48

BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peace to save hundreds of thousands from poverty, disease, and death.

Now friend of humanity in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

AGENCIES.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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Hon. JAMES HARLAN, U. S. Senator, Iowa.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

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AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

JANUARY 1, 1871.

THE
MUTUAL LIFE INSURANCE COMPANY
OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

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CHARACTER OF INVESTMENTS
IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387,232	$140,905	$6,989 857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5 433,058	92,855	2,066,733	1,325,521	8,919.168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5.103,604	724.387	4,915,921	1.055.502	11,799,414
1865	7,348,622	782,307	7,348,022	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1.601,107	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,488,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319 832	953,717	5 073,109	1 864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE
IN
THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS.				Policy and Additions.
		Cash Value.	Per Cent.	Ins. Value.	Per Cent	
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	119 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	274 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total,.....	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,893,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $5,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,
GENERAL AGENT FOR
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DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

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Published about the middle of every month by the Am. Peace Society.
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SPECIAL NOTICE.

The American Peace Society, feeling called upon by Divine Providence greatly to enlarge its operations, most urgently appeals for the generous sympathy and aid of all the friends o God and man. We have plans, approved by the wisest in the community, for the successful accomplishment of which we must have a large increase of funds. Give us but an insignificant fraction of the cost of one war, and, by the help of God, we hope to prevent many wars. Let contributions be sent to our office, without waiting for personal solicitation.

AGENTS WANTED.

In every State to preach and lecture on the Peace cause, to raise funds for it, obtain subscribers for its Periodical, and circulate its other publications. ☞Persons well qualified for the service by zeal, courage and perseverance can do much good, and receive a reasonable support. Reader, if you cannot yourself undertake it, please call the attention of others to it.

COLPORTERS are, also, wanted to circulate our books and tracts. In addition to this service, they will be expected to procure subscribers for the *Advocate*, and solicit donations to the cause. Those accustomed to public speaking can hold Peace Meetings, while others may aid it by canvassing and by fireside conversation.

LOCAL AGENTS — are likewise needed, and thousands might, in their respective neighborhoods, act in this capacity with little inconvenience to themselves. If not disposed to do so gratuitously, we will allow a fair compensation. If you cannot yourself act, can you find some one who will?

FEMALE AGENTS.—In most of the foregoing services women, as well as men, may, with propriety, and often with marked success, serve our cause, especially as *Local Agents*; and we should like to employ one in every neighborhood.

☞Persons desiring to act in any of the above mentioned ways, or acquainted with others who may, can address the Corresponding Secretary.

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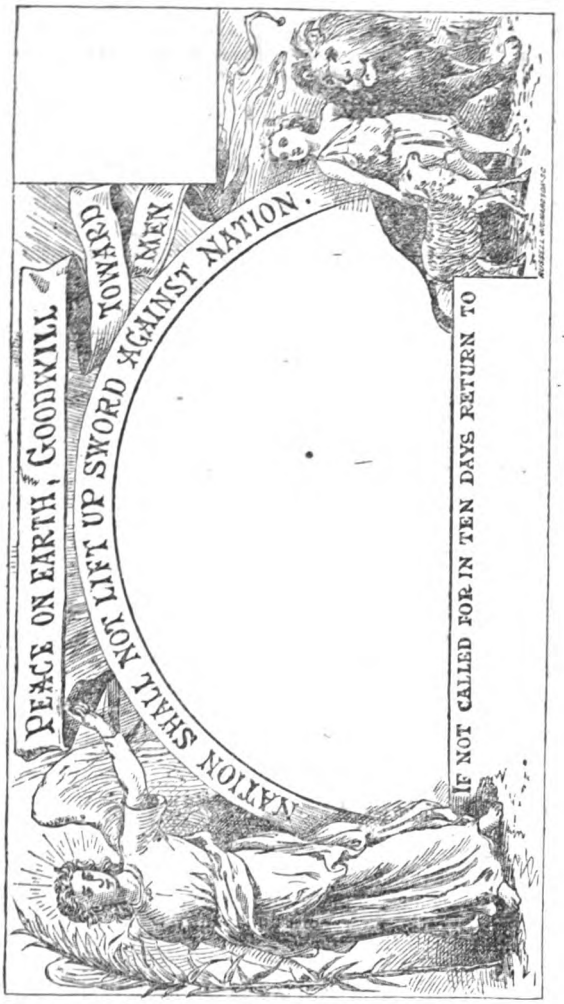

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind. It was designed by the distinguished artist, Hammatt Billings, and engraved by Messrs. Russell and Richardson. We anticipate it will be very popular, and that we shall have calls for hundreds of thousands of them. Pictures are often more expressive than words, and this one expresses beautifully and forcibly the fulfilment of the prophecy of that good time coming, when nations shall learn war no more. The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally, they can place them in the hands of their children or other persons who will be glad to do it.

THE PRESS ON THE JUBILEE.

Extract from report of Jubilee in ZION'S HERALD, Oct. 5:

THE TREATY JUBILEE.—The Treaty was celebrated by the American Peace Society, at the Music Hall, last week Tuesday evening, in a fine musical and oratorical demonstration. The Hall was crowded. A chorus of the Handel and Haydn Society rendered "The Hallelujah Chorus," "The Glory of the Lord" and other choruses. The Orpheus Club, a large body of male voices, sang several appropriate songs, in admirable unity. Mrs. Houston West gave "The Star Spangled Banner," in splendid style, and "I hope for Better Things," *Spero melioria*, a new and beautiful air, words and song written by Rev. Mr. and Mrs. Angier.

The whole demonstration will have a good effect in bringing this Society and its work more prominently before the people.

EVENING POST, HARTFORD, CT., Oct. 7.

We present in our city columns an abstract of the speeches made at the meeting held in Allyn Hall, last evening, to recognize the importance of the treaty of arbitration recently effected between this country and Great Britain. As a just and equable method of settling our international grievances without an appeal to brute force and its inevitable dreadful results, the treaty is certainly worthy of commemorative gatherings and eulogistic speeches; and it's very possible that a little education in an amicable direction will not hurt the people. The meeting last evening was the second of a series, which is being held throughout the country, (the first was held in Boston last week) and was eminently successful. The speeches of the Revs. Miles, Buck, and Whittlesey were eloquent and interesting, and Mr. Burritt's address was, as usual, crowded full of original thoughts and eloquent aphorisms. There are few more profoundly entertaining and instructive speakers in the country than Mr. Burritt, whose learning, ability and pure-mindedness have won him an enviable place in the esteem of his countrymen.

WORDS OF CHEER FROM THE PRESS.

BOSTON TRAVELLER.

THE NEW DEPARTURE OF THE PEACE SOCIETY.—This venerable and most amiable of institutions, instead of dying with our rebellion and the Franco-Prussian war, seems to have renewed its lease of life. The *Advocate of Peace*, the organ of the American Peace Society, appears to-day with sundry indications of this, the chief of which is, the announcement of the acceptance of the Rev. Mr. Miles, of Charlestown, as Corresponding Secretary of the Society, and his salutatory to the public. The leading article in the *Advocate*, by Mr. Miles, is full of life and spirit, indicative of a familiar acquaintance with the subject of peace, and an enthusiastic interest in the cause; both of which are indispensable qualifications for the post to which he has just been called. The tone of this article "The Prospect," is hopeful, cheerful and confident, the very things needed to ensure success. Indeed, the entire July number of the *Advocate* partakes very much of the same spirit.

The cause of peace is a grand enterprise, demanding and deserving the best efforts of the best and most gifted men in the community. But it is a cause, which, like the gospel of salvation itself, is environed with difficulties, and has, like that, all the baser passions of the human heart to fight and overcome. Indeed, the two—peace on earth, good will to men—are identified, and one involves the other. Certain it is, that only in the complete triumph of the gospel can the friends of universal peace expect entire success to the cause. Both those who proclaim peace on earth, and those who preach the gospel of salvation, have great need of patience, that after they have done the will of God, in urging all men to embrace their principles, they might receive the promise of their well doing.

NEW HAVEN PALLADIUM.

THE PEACE SOCIETY.—The American Peace Society, at its recent anniversary in Boston, appointed Rev. James B. Miles corresponding secretary and editor of its monthly organ, the *Advocate of Peace*. Mr. M. was formerly tutor in Yale College, and has been during the last sixteen years pastor of the oldest Congregational church in this country, at Charlestown, Mass. He is a man of ripe and varied scholarship, and enters upon his new field of labor with such zeal and energy as promises to awaken new interest in this great and good cause. In his first editorial he says: "The recent Black Sea conference, and the more recent Joint High Commission at Washington, D. C., in their organization, spirit, and the results of their action, bear signal testimony to the fact that the American Peace Society rests upon a basis of wisdom and truth. They demonstrate that the object it seeks, though grand in the highest degree, is no chimera. Its precise object is to do away the custom of war between nations. It does not inquire how force shall be used for the suppression of mobs and rebellions; how government shall sustain its rightful authority, and enforce its just laws; or to what extent an individual may protect himself and his family by violence against murderous assaults, but concerns itself solely with the intercourse of nations, for the sole purpose of abolishing the practice of settling their disputes by a resort to arms; showing a better way, by negotiation, mediation, or arbitration, and best of all by the perfection of all substitutes for war, as a permanent system, the establishment of a high supreme court, agreed upon by a congress of nations." The triumph and victory of the late Washington treaty is electrifying to the civilized world. And in the light of this great event intelligent people have caught sight of the truth, that war, with its enormous cost in money and blood, in awful desolation and horrible suffering, is not merely a terrible wrong, but unnecessary, and may and ought to be abolished. Who will not sympathize in this grand work, and share in the blessing awarded to peace makers?

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THE ADVOCATE OF PEACE.

ON EARTH PEACE....NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES. BOSTON, NOVEMBER 15, 1871. No. 35

THE PEACE JUBILEE.

We devote a generous portion of our paper to a report of the Peace Jubilee held at the Music Hall, Boston, on the evening of Sept. 26th. The meeting was in all respects most gratifying, and we can but feel, has been, and will be, attended by happy results.

We heartily thank the papers for their general and warm commendation of the proposition for the meeting, and for their full reports of its exercises and proceedings. They have thus contributed not a little to advance the great and benign cause in the interest of which the meeting was held. The Boston *Transcript* of the 27th said, "The Peace Jubilee at the Music Hall last evening was a complete success;" and the other secular papers gave utterance to similar expressions.

The *Watchman and Reflector* of Oct. 5th occupies fully a column and a half with a notice of the meeting, from which we quote as follows:

The friends of peace in Boston were called together Tuesday evening, Sept. 26, by the American Peace Society, to give a public expression of their joy at the ratification of the Washington treaty. The Music Hall was crowded with a very appreciative audience, able addresses were delivered, and the Handel and Haydn Society, the Orpheus Society, and the distinguished soloists, Mrs. J. H. West and Mrs. H. E. Sawyer, lent their aid to cheer the occasion. The Society justly claims the treaty as largely its own work and that of its sister Society in England. The Jubilee was a decided success, and must help to lift the cause to a higher place in the popular regards.

Though the meeting continued till after ten o'clock, the interest was kept up to the last. Across the upper balcony were inscribed the words of Hon. W. E. Gladstone, "WE MAY NOW INDULGE THE HOPE THAT ALL CONTROVERSIES BETWEEN THE TWO PEOPLES ARE SETTLED." And so let us all not only hope, but pray and labor.

Indeed, so great was the success of this meeting that it was decided to hold similar meetings on successive weeks in the prominent cities of the country. One was held Oct. 6th at Hartford, Conn., in Allyn Hall, at which Gov. Jewell presided and made an address. Addresses were also given by Mr. Burritt, Rev. Mr. Buck, and the Secretary, Rev. Mr. Miles. Although the evening was very stormy a good audience was present, comprising the most intelligent and influential citizens of Hartford.

A similar meeting was held October 13th, in the evening, at City Hall, Springfield, and was attended, says the *Republican*, by "a good audience of the first people in the city." Dr. Holland was expected to preside, but was called out of town. His place was most acceptably supplied by the Rev. William Price. Addresses were made by Mr. Burritt, Hon. Amasa Walker, Rev. William Whittlesey, and Rev. J. B. Miles. Delightful music was furnished between the speeches by a chorus under the direction of Amos Whiting, Esq. The meeting, as those which preceded it, was a success.

Meetings are to be held in various places, as arrangements may be made by the friends of the cause in the places where they reside.

The full and excellent report of our Jubilee at Music Hall, which we give in this paper, is from J. W. Perkins, Esq., an adept in the science of reporting.

GOOD NEWS.

The Committee of the London Peace Society, have in view two important efforts for the promotion of peace which they are determined to prosecute with vigor. The first is to urge upon the British Government the duty and practicability of entering into negotiations with other civilized Governments, with the view of the establishment of some permanent system of international arbitration as a substitute for war. The second is to endeavor to a larger extent than they have ever done before to promulgate peace principles on the Continent and especially in France. To defray the expense of these efforts they propose to raise a special fund of £10,000 or about $50,000. To this fund one person has already pledged £ 400, eight others £ 300 each, one £ 150 and three £ 100 each.

Similar efforts for Peace and similar donations to the Cause ought to be made in the United States. Where are the men who will make them?

"SPERO MELIORA."

The Boston *Post* in its excellent report of the Peace Jubilee says:

"This summer, at all the camp-meetings, the Hutchinsons have been singing an exquisite little hymn called "Spero Meliora" the words by Mrs. A. S. Angier, the music by Rev. S. H. Angier. Last evening this song was most exquisitely rendered by Mrs. Julia Houston West, and the words seeming especially appropriate to the occasion are inserted here.

Spero Meliora—though trouble be near,
This motto the sorrow-bowed spirit can cheer;
Spero Meliora, this watchword can give
Fresh courage to labor, new motive to live.

Spero Meliora—when billows run high,
From thy tempest-toss'd ark, bid Hope's messenger fly,
And she will return with a green branch of peace.
Sure pledge that the storm is beginning to cease.

Spero Meliora—the promise of good
Was writ in the rainbow, o'er-arching the flood;
A light in the cloud could the old Prophet see.
What that sign was to him, be this motto to thee.

Spero Meliora—this watchword hath power
To nerve for the struggle in trial's dark hour;
Spero Meliora—then banish despair;
Give thy fears to the winds, for life's battle prepare.

Spero Meliora—an anchor will prove
On our voyage through time to the haven above;
And Spero Meliora our motto shall be
When we launch our frail bark on Eternity's sea."

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IT CAME UPON THE MIDNIGHT CLEAR.

REV. EDMUND H. SEARS.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace to the earth, good-will to men
From heaven's all-gracious King!"
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel sounds
The blessed angels sing.

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And men, at war with men, hear not
The love-song which they bring:
Oh! hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load
Whose forms are bending low;
Who toil along the climbing way
With painful steps and slow,—
Look now! for glad and golden hours
Come swiftly on the wing:
Oh! rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing.

BIOGRAPHICAL NOTICE

OF

REV. NOAH WORCESTER, D.D.,

THE

PIONEER AND PROJECTOR OF THE AMERICAN PEACE SOCIETY.

CHAPTER V. — *Concluded.*

Two views of Dr. Worcester particularly impressed me.

The first was the unity, the harmony of his character. He had no jarring elements. His whole nature had been blended and melted into one strong, serene love. His mission was to preach peace, and he preached it not on set occasions, or by separate efforts, but in his whole life. It breathed in his tones. It beamed from his venerable countenance. He carried it, where it is least apt to be found, into the religious controversies, which raged around him with great vehemence, but which never excited him to a word of anger or intolerance. All my impressions of him are harmonious. I recollect no discord in his beautiful life; and this serenity was not the result of torpidness or tameness, for his whole life was a conflict with what he thought error. He made no compromise with the world, and yet he loved it as deeply and constantly as if it had responded in shouts to all his views and feelings.

The next great impression which I received from him was that of the sufficiency of the mind to its own happiness, or of its independence on outward things. He was for years debilitated and often a great sufferer; and his circumstances were very narrow, compelling him to so strict an economy, that was sometimes represented, though falsely, as wanting the common comforts of life. In this tried and narrow condition, he was among the most contented of men. He spoke of his old age as among the happiest portions if not the very happiest in his life. In conversation his religion manifested itself in gratitude more frequently than in any other form. When I have visited him in his last years, and looked on his serene countenance, and heard his cheerful voice, and seen the youthful earnestness with which he was reading a variety of books, and studying the great interests of humanity, I have felt how little of this outward world is needed to our happiness. I have felt the greatness of the human spirit, which could create to itself such joy from its own resources. I have felt the folly, the insanity of that prevailing wordliness, which in accumulating outward good, neglects the imperishable soul. On leaving his house and turning my face toward the city, I have said to myself, how much richer is this poor man than the richest who dwell yonder. I have been ashamed of my own dependence on outward good. I am always happy to express my obligations to the benefactors of my mind; and I owe it to Dr. Worcester to say, that my acquaintance with him gave me clearer comprehension of the spirit of Christ, and of the dignity of a man.

And he has gone to his reward. He has gone to that world of which he carried in his own breast so rich an earnest and pledge, to a world of Peace. He has gone to Jesus Christ, whose spirit he so deeply comprehended and so freely imbibed, and to God whose universal, all-suffering, all-embracing love he adored, and in a humble measure made manifest in his own life. But he is not wholly gone; not gone in heart, for I am sure that a better world has heightened, not extinguished, his affection for his race; and not gone in influence, for his thoughts remain in his works, and his memory is laid up as a sacred treasure in many minds. A spirit so beautiful ought to multiply itself in those to whom it is made known. May we all be incited by it to a more grateful, cheerful love to God, and serener, gentler, nobler love of our fellow-creatures.

Rev. Dr. Blagden, another personal friend, thus writes:

The old gentleman looked like a patriarch. He was six feet or more in height, with a large frame. His hair was rather long behind, hanging a little over the collar of his coat, and when he walked in the street, he usually had a roomy black surtout or gown, and bore a staff rather than a cane, with a pretty large brimmed hat. When any one who loved what was antique and venerable saw him thus, he could not fail to be greatly impressed by his appearance and to feel that he was in the presence of a dignified, yet entirely unassuming man. His habits of living were very simple, partly I have no doubt from taste, and partly from necessity, for I have always understood that his means were quite limited. It was alike pleasing and edifying to me to hear him invoke the blessing of God at his table. He placed his hand upon his heart, which had been beating there for some seventy years or more—and which, when only a little excited, I think he was in the habit of touching thus, owing to a spasmodic affection of it, with which he was often affected—and would usually begin with the words, "Indulgent Parent!" I seem to see him and to hear him now—an unusually kind, meek, modest, but courageous and conscientious old man; and I can truly say that the memory of him to me is one of the most mellow and pleasant recollections of my life thus far.

Let the now aged, venerable son of a most worthy parent be permitted to give his testimony last. I refer to Rev. Thomas Worcester, D. D., of Brighton, Mass.:

By every one who was acquainted with him, you would hear it said, that he was remarkable for simplicity and transparency of character. This was because he never aimed at a purpose, which he wished to conceal. His own rule of life may be seen in a rule which he gave to me, when I was going away from home to keep school. I was quite young—only sixteen. He took me by the hand and said, "Good-bye, Thomas; mean well and explain your meaning."

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He was a man of great dignity of character, because he always acted upon high principles, and was always endeavoring to lead those with whom he was connected to act upon the same. His principal field of spiritual labor seemed to be that in which he cultivated the higher Christian feelings—particularly those of forgiveness of injuries, and love toward enemies. In these efforts he was eminently successful.

My father was regarded by all who were acquainted with him as a very good man; but you would like to know whether that goodness was genuine or not—whether he regarded it as from God, or as originating in himself, and such that he could rely upon his own merits. Upon this point I feel a good degree of confidence. I believe that he was habitually resisting the temptation to regard goodness as his own, and habitually endeavoring to acknowledge, more and more fully, that "none is good but one, God." I believe that he regarded the Lord as the only Vine, and all good men as branches. I believe that he was in a good degree, sensible that it was necessary for his spiritual life that he should abide in the Lord, and that the Lord should abide in him. I say, "in a good degree sensible of it," because no one on earth is *sufficiently* sensible of his dependence upon the Lord.

And thus he lived and thus he died. These words of Dr. Ware, written with a trembling hand, when suffering with disease which so long preyed upon a body too weak for the struggling spirit—let them prove prophetic:

"In that blessed day which is coming, when war shall no longer be the chief occupation of government, and the immense treasures and splendid talents now occupied in corrupting shall be expended in blessing mankind, what name will be repeated with heartier gratitude than that of him, who did first and most to accelerate the happy era—what higher eulogy will be found than the fact which he wished written on his tombstone:

'*He wrote the Friend of Peace.*'"

THE COST OF WAR.

BY DAVID M. BALFOUR.

War is a terrible consumer of life and treasure, It is not alone the bullet and the sword which destroy the life of the soldier. "*It is the pestilence which walketh at night and wasteth at noon-day*" which make war a terrible scourge. The northern cold, the tropical heat, and the pestilential swamp are the soldiers' greatest enemies. It is the great ravages of war which induced Hume, in his essay upon the populousness of ancient nations, to throw discredit upon the accounts which have come down to us of the population of the ancient nations of the world. Ancient battles were much more bloody, by the very nature of the weapons employed in them. The ancients drew up their men sixteen or twenty, sometimes fifty men deep, which made a narrow front. As each closely buckled to his antagonist, battles were commonly very bloody, and great slaughter was made on both sides, especially on the side of the vanquished. The long, thin lines of modern warfare, enable the general, who is foiled in the beginning of the day, to draw off the greatest part of his army, sound and entire. The wars of Napoleon (1789–1815) destroyed a million of lives. The national debts of Europe were increased during that period five thousand millions of dollars. The Russian expedition alone cost 450,000 men, half of whom were either killed in battle or died from hunger or the severity of the climate. Of 400,000 men in arms, who had crossed the Niemen, scarcely 30,000 repassed that river five months afterwards, and of those, two-thirds had not seen the Niemen. After the battle of Borissov, in which Napoleon was defeated, thirty-six thousand French corpses were found in the Beresina, where the thaw took place in the spring of 1812. During the late Civil War, on the banks of the Chickahominy, ten thousand men died in one week from miasmatic disease alone. The Civil War in the United States (1861–1865) cost nine thousand millions of dollars, besides killing or maiming for life a million of men. The Franco-Prussian war, which continued only six months, cost, exclusive of the indemnity paid by France, one thousand millions of dollars, besides killing or maiming for life half a million of men.

War is a great destroyer of property also. The value of cotton, corn, tobacco, and other agricultural products; the value of railroad bridges, depots, and other property destroyed during our late Civil War, has been estimated as high as five hundred millions of dollars. War is moreover a great enhancer of prices. Cotton rose from twelve cents per lb. in 1860 to one hundred and twenty cents in 1865; corn, during the same period, from seventy-two cents to one hundred and ninety-five cents per bushel; pork trebled in price; and almost all articles which man eats, drinks, or wears, became greatly enhanced during that period. The cost of our daily meals reminds us of the burdensome effects of war.

A JOYFUL VICTORY.

BY REV. J. H. MORRISON, D. D.

When the victory is gained on the bloody battle-field, the feeling is one of unspeakable sadness. But in our Christian warfare there are no such ingredients of sadness. Our greatest triumph of all is when death seems to gain the victory. We leave its sorrows all behind. The joy which has flowed through our lives, a holy inspiration from on high, meets us with new glories beckoning us on into fairer worlds, greeting us beyond the weary passage with the radiance of a diviner peace, illumining our minds and filling our hearts forever and ever.

We have just been reading a little book, called "Married for both Worlds," in which this doctrine is very beautifully and affectingly illustrated. It begins with a young woman, beautiful, accomplished, richly endowed in mind and heart, left a widow before she is twenty years old, who spends a life of religious truth and heavenly-mindedness amid the simple duties and charities of the world. While others sought for more direct visions of heaven, and strove for a fuller revelation from dear ones who had entered into that higher world, she sought for a closer intercourse with God, a nearer spiritual union with the departed by constant prayerfulness of soul, and above all by living a faithful, Christian, holy, and loving life. The spirit of the book is indicated by the motto on the title-page, and there can be none better: "John Bunyan, being asked a question about heaven which he could not answer, because the Bible had furnished no reply, very wisely advised the querist to follow Christ, and live a holy life, that he might by and by go to heaven and see for himself." It is not easy to say into what "heights and depths of love divine" we may thus enter, or what revelations of inward peace and joy may thus be made to us.

THE NATIONAL DEBT! WHEN WILL IT END?

BY WM. STOKES, OF MANCHESTER, ENG.

In his budget speech, of 1870, Mr. Lowe informed us that, since the close of the Russian war in 1857, the National Debt has been reduced by £38,000,000, or at the rate per annum of £2,923,076. And assuming this amount as the average rule of future annual reductions (and the Chancellor gives us no better hope), our National Debt will last out to the year 2126, or 256 years from the present period. What a prospect this for the generations to come! To our innocent posterity, who never contracted a farthing of that debt! To be serious, was there ever a more unworthy transaction beneath the sun? And is there any parallel to its enormity in the history of civilized nations; The American financiers evidently understand things far better than we do, for in 1866 their debt amounted to £592,088,000; but in four years they have reduced it by £84,103,000, or at the annual average rate of £21,015,750. If they continue this rate of reduction annually, their debt will expire in 1896, while the debt of Great Britain will hang on for 220 years beyond that period! The difference between the two cases is simply this: — that they are in earnest, but we are hardly better than school-boy triflers with a question on which hangs the future welfare of a mighty empire. The true remedy has not yet been touched. All economies have been, hitherto, but "cheese parings" compared with the appalling demand. The War Expenditure of the country is both an enormity and a disgrace. Yet here lies the real cure. We may cut off one small tax, and reduce another, but so long as that heavy expenditure continues, we shall remain a warning to the whole world!

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A LETTER FROM REV. J. TYLER,

MISSIONARY OF THE AMERICAN BOARD TO THE ZULUS.

"I think more of missionaries than of soldiers to keep savages quiet."

Thus spoke the noble Sir Peregrine Maitland, Governor at the Cape of Good Hope in 1844, when he told Rev. Aldin Grout (American missionary) to return to Natal, which place he was leaving, in consequence of disturbance from war, the Mission there having been disbanded. And Mr. Grout *did* return, carrying with him a new commission as Her Majesty's missionary, and a purse of £170 which the good people in Cape Town presented him, and I think I may safely say that during the thirty years this faithful servant of Christ labored among the Zulus, he did more to keep them *quiet* than a whole regiment of soldiers could have done.

But Sir P. Maitland is not the only man of high position in Southern Africa who has expressed his conviction in the language above quoted. A few months before I left the same mission field with which Mr. Grout was connected, I had the pleasure of entertaining at my house the Hon. Theophilus Shepstone, Colonial Secretary for native affairs, a man of great shrewdness and long experience in governing barbarians, and he declared unhesitatingly his belief that the uninterrupted peace of the Natal colony, although filled with war-loving savages, was owing mainly to the influence of American and other missionaries, who from the first have labored diligently and perseveringly in the cause of the Prince of Peace. He told me he regarded each of our mission stations as a *citadel of defence*, and he is correct in his opinion, for in case of an insurrection the resident missionary would be the first to know it and sound the alarm. Many of the colonists may not see this, but there are some who do, and appreciate it. Among many kind letters I received as I was leaving Natal one touched me peculiarly. It was from the magistrate of the county in which I had lived, and laden with thanks for the aid I had rendered him during the past fifteen years of his magistracy. The only "help" I had afforded, so far as I could see, was simply my influence as a missionary among the people under his supervision. I would not mention this but to show that there are men in elevated stations among uncivilized tribes who, with a true nobility of soul are ready to testify that they "think more of missionaries than of soldiers to keep savages quiet."

HARMONY IN CHURCHES.

BY H. E. H.

In a recent number of the "Advocate of Peace" was an article entitled "How to settle church difficulties,"—a very touching and instructive lesson—which brought to mind, as we read a similar illustration of the beauty there is in a "Spirit of Peace."—Will the rehearsal of another like experience be unacceptable to our readers? We think *not*, if it have as charming and fragrant impression, as the one already related.

In a harmonious and united church, not many miles outside this city, the question was agitated of receiving back an offending member, who had been unanimously expelled, years before, on account of some unfortunate and blamable business transactions,—transactions unworthy a disciple of Christ and injurious to the cause of Religion.

He now earnestly plead to be restored. A church meeting was appointed, and a full attendance requested. The evening arrived, and some came with heavy hearts, as their opinions were unchanged, and they knew they could *not* vote for his return. Others came who had not been seen at church meeting for many a month, drawn out by the desire for a favorable issue, to the doubtful case—and with hearts full of personal favor and friendship towards the delinquent one. Many were there to listen in silence and with grave misgivings within their breasts, to hear the decision!

The question was got at, as speedily as possible, after brief opening exercises. The good Deacon, who first rose, gave in his report, that after visiting and faithfully conversing with the said delinquent, he was not satisfied that true humility and penitence prompted the request, so much as desire to be restored to former favor and position. Reported that he failed to find in the expelled member that evidence he desired, of a conviction of his great error. And therefore as repentance was the true and only ground of reform, and the only reliable test, the good and worthy Deacon, firmly, but mildly, *declined* recommending the said member back to fellowship. This was followed by one of different standpoint who had also seen and conversed with the offending member and who judged that it was not always necessary to display humility to man, but in such a case it was sufficient to humble one's self before God, and he plead warmly and with many arguments for the guilty one and sat down.

This brought to his feet a hasty and zealous church member, who in following up the arguments just offered seemed to add denunciation toward every one in the church, who should presume to think themselves more worthy to enjoy church membership, than the one in question who sought to be restored, and gave items of a personal interview he had had, which to *his* mind was conclusive. Scarcely could this last speaker curb or restrain his impatience that any suggestions had been made, to hinder the restoration or deny the request. But evidently the solid, calm, deliberate words of the good Deacon who first rose, had carried with them a *power*, not easily to be overcome, and by the restless movements and serious countenances, it was plain that it was not a question to be easily settled.

At this point a young member arose and said if he might be permitted to speak, he would like to say, although preceded by those older and wiser than himself, that he did not think the church were in a state that night to decide upon the matter. That if a vote were taken it would be a divided one and therefore unsatisfactory. He moved that a *hymn* be sung and the question laid over till such time, as should again be thought best.

These words uttered in an affectionate, considerate tone, breathing peace and good will towards all present, were like oil thrown upon the waters acting like magic, and at once accepted.

The meeting broke up after the singing of the proposed hymn, and thus through the Christian spirit of that young man was the impending storm averted. All of the loving church members went to their homes, to determine the question in their own closets and in the secrecy of their communion with God, be prepared to act *aright* when next called together.

Would that for the cause of Christ, all disturbing causes in a church might be thus settled.

As the Psalmist says, "Pray for the Peace of Jerusalem. They shall prosper that love thee."

"Peace be within thy walls."

"For my brethren and companions' sake, I will now say, Peace be within thee."

A BEAUTIFUL AND EFFECTIVE ALLEGORY.

Mr. Crittenden, of Kentucky, was at one time defending a man who had been indicted for a capital offence. After an elaborate and powerful defence, he closed his effort with the following striking and beautiful allegory:

"When God in his eternal council conceived the thought of man's creation, he called to him the three ministers who constantly wait upon the throne—Justice, Truth, and Mercy—and thus addressed them: 'Shall we make man?' Then said Justice, 'Oh, God, make him not, for he will trample upon the laws.' Truth made answer also, 'Oh, God, make him not for he will pollute thy sanctuaries.' But Mercy, dropping upon her knees, and looking through her tears exclaimed, 'Oh, God, make him; I will watch over him with my care through all the dark paths which he may have to tread.' Then God made man, and said to him, 'Oh, man, thou art the child of Mercy; go and deal with thy brother.'"

The jury, when he had finished, was drowned in tears, and, against evidence, and what must have been their own convictions, brought in a verdict of not guilty.

CHALMERS says, "The mere existence of the prophecy, 'They shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its forehead; so soon as Christianity shall gain a full ascendancy in the world, from that moment war disappears."

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THE HOLY SPIRIT.

God's Holy spirit guideth me
Spirit of grace divine
Spirit which dwells above
Spirit whose name is Love—
Better than human spirit
Better than spirit fled
From these poor tenements of clay,
Soon numbered with the dead—

How oft at evening hour
God's spirit steals o'er mine
Drawing me upward to that realm
Where dwells all Love divine.
How sweet its influence is,
Refining every thought,
Bathing my soul in peace
Hushing all fear to nought.

Saying in accents clear
"Child, thou art *dear* to me,
I have chosen thee for my own
And I *witness* now with thee,
I will lead thee in the way,
Thy Savior would have thee go,
I will teach thee how to pray
And God's sweet will to know—

"I will quicken thy daily thought
And show thee his pleasure to do,
And mould thee, in sympathy wrought
His purposes quick to pursue."
"O Comforter, blessed, Divine!
Abide with me ever" I cried,
"Fill wholly this heart of mine
And ne'er be thy presence denied."

"I need thee at every step
I crave thee in every doubt,
I must falter, I faint and fear,
The light of thy presence without—
O cheer me, thro' Life's devious way
O, mould me and guide to its close,
Then bear me, from Life's cloudy day,
To the Land, which *no night* ever knows.

H. E. H.

HOW OUR CAUSE WINS ITS WAY.

Professor Seeley of Cambridge, England, exhibits the enormity of war with a truthfulness rarely exceeded. "It is the greatest evil of evils, that we can conceive to be remedied. It attacks all classes of society and all ages. It attacks them with no insidious weapons, and under no disguise, but with open massacre, starvation and ruin. It calls the more urgently to be remedied, because it seems to be growing worse. Wars seem growing more frightful and more gigantic, the more victories the nationality principle wins, the nearer we seem to approach a period of energetic popular States waging war upon each other with the unrelieved fierceness of national antipathy. Had ever popular orators a better subject for their speeches? What was Catholic Emancipation, what were the corn-laws, nay what was the slave-trade, compared to this, would it be hard to excite a European movement against a mischief from which no one is safe, which threatens every man's life, and every man's children's lives, and which brings in its train, not only death but a host of other evils, some of them perhaps worse than death. In considering then the courage which is at your command, you are to add the engine of religious agitation to that of political, and, besides appealing to the plainest interests of men, may reckon also, among your resources the religion and the conscience of humanity." In corroboration of Professor Seeley's statement, that the religion and conscience of humanity are with the friends of Peace, please read the following extract from a letter received a few days since from a clergyman of high standing.

REV. SIR:

A copy of your "Advocate of Peace" is before me. When the late Franco-Prussian War broke out I was so humiliated, that I resolved to put forth all the strength God might give me to *help* to bring about an end of war and bloodshed. I began to study the subject. For years I have hated war, but thought it could be reconciled with the Gospel. I began to study the teachings of Jesus, the Great Peacemaker, that I might see whether or not he allowed, in his system of religion, the practices and principles of war. I had books (sent from the Lord, I sincerely believe,) placed in my hands, such as "Dymond on War," "Casey on Universal Peace," "Papers by Elihu Burritt," etc., etc.

The result of his investigations is sufficiently indicated by the fact, that he is now one of the most earnest and valiant champions of the Cause of Peace, in sermons, lectures, and articles in the papers doing noble service for the Prince of Peace. Surely the religion and conscience of humanity are with us. What we need is the diffusion of light and the dissemination of information upon this momentous subject.

Only let men investigate and think upon this matter and they will be affected as our brother has been. With him they will say, "God bless you in your noble work. Oh! that our God might grant us the unspeakable privilege of seeing the day on earth when the nations shall learn war no more."

THE CARRIER PIGEON.

BY NATH'L. CHILDS.

Over the hills whose western slant
Catch the last fading dream of light;
Far past the vales, where shadows haunt
The laps that nurse the new-born night;
With pinions weary, worn doth come
The carrier pigeon pressing by,
As tho'ts of dear ones hasten home,
So ever homeward must she fly.

O'er fields but lately bless'd with grain,
Neglected now by yeoman's hand;
'Mid weeds and scaled with rusting stain,
The plowshare sunk in unplowed land,
She passes, and where children dear
Have, seems forgot their sire's return,
To cling the lowly doorpost near,
And shout, his smile to first discern.

A stain of blood thou bear'st fair bird
On thy fluttering bosom white;
Thy trembling comes from groans late heard
Thy eyes are dim with sad'ning sight.
Is thine the fair return of kiss
That on thy mission late thee sped?
How bears thy neck the weight of this
Of thousands on the war-field dead?

Ah! gentle bird, thy flut'ring beat
Shalt answer to the tender heart
That fondles thee. Thy strain shall greet
And fade, 'neath tender tears that start,
On breasts that nourish pain e'ermore.
Thy nestling answer seems to prayer,
And rest shall come ere life be o'er,
And earth's peace join to all peace there.

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, NOVEMBER, 1871.

PEACE JUBILEE AT MUSIC HALL, BOSTON, TUESDAY EVENING, SEPTEMBER 26, 1871.*

The exercises commenced at 7 o'clock, the hall being promptly filled to its utmost capacity. After an organ introductory, and the singing of the chorus, "And the glory of the Lord," by a select chorus from the Handel and Haydn Society, conducted by Carl Zerrahn, the Rev. C. C. Tiffany, of St. Mark's church, offered the following prayer:—

PRAYER BY REV. C. C. TIFFANY.

Our Father which art in Heaven, hallowed be thy name; thy kingdom come, and thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those that trespass against us; and lead us not into temptation; but deliver us from evil, for thine is the kingdom, the power and glory forever, and ever.

O, God, who art the blessed and only potentate, the King of Kings, and Lord of Lords, the dread sovereign of the universe and the ruler of the hearts of men; we thank Thee that, though thou art the King eternal, immortal, invisible, thou art yet our father, and that we may draw near to thee as the children of thy care, as the subjects of thy love. We bless thee that thou who wert the God of our fathers, art their children's God; that thou who hast loved the world, yet lovest and shalt ever love to guide the steps of men, and as thou art the living God who art from everlasting to everlasting, so thou art eternally the God of peace, who seekest to rule our hearts in thy fear, and love, that so we may live as brethren owning thy common fatherhood over us, and our common brotherhood in thee; and that those who love to advance peace on earth are fulfilling thy will; that they walk in the direct line of thy commandments; that they stand abreast with thy eternal decree.

O, teach us, we pray thee, to follow thee as our Lord has taught, that he whom we own as our Lord, the Prince of Peace, may indeed guide us into all peace; and that, as when he came on earth the angels sung "Peace on earth, good will to men," so we may fulfill it, that we may be followers of him whose whole life was a benediction of peace to his followers; who, though he sent a sword upon earth, sent not a carnal weapon, but the sword of the spirit whereby we should be subdued to inward peace in God. O, Lord, teach us to follow those who have followed him in this path. Wilt thou who art the author of peace, and the lover of concord, give us that peace within which shall manifest itself in harmony without. For thou hast but recently afflicted us, thou didst suffer brother to rise against brother; thou didst permit war among us; our hearts are not healed of the wounds thou didst inflict because of our sins. We remember still the faces so pleasant to see, which now we shall see no more; we remember our distress in the loss of fathers, of sons, and brothers, who have laid down their lives amongst us; and therefore out of the distress of our own hearts, as out of the fulness of the promises of thy word, we pray thee give peace in our time, O Lord, because there is none other that fighteth for us but only thou, O God. And we thank thee, O, Almighty, and Eternal Father, that thou givest us from time to time, promises of a blessed time of peace to come, and that we may believe out of the discipline of life as out of the assurance of thy gospel, that indeed the glory of the Lord shall be revealed, so that all flesh shall see it together.

We thank thee for the occasion which calls us together to night, wherein we are to give praise and thanks unto thee, because thou hast seen fit to guide the hearts of two nations, and direct their minds to settle their differences, not by war and bloodshed, but by mutual counsel and good will; that we may hope indeed that the time shall come when men shall learn war no more. We pray that indeed Peace may come to us, and that out of the distracting questions which threaten to divide us we may find a lasting link of harmony between us. Grant therefore thy blessing on the people of England and America; most heartily we pray thee with thy favor to bless thy servants the President of the United States, and her Majesty the Queen of England, and all persons in authority. So replenish them with thy heavenly grace that they may always incline to thy will and walk in thy way; that they, knowing whose ministers they are may above all things seek thy honor and glory; and considering who has given them power to rule, may seek to lead thy servants, and govern them in virtue, in peace, and in true righteousness; that so both nations, and through them all the nations of the earth may learn to realize the blessedness of the saying of old "happy is that people whose God is the Lord; whose way is known in the midst of them."

And now, O, Father, we commit ourselves and our cause to thy hands. Bless our meeting together and grant that it may stir us up to yet more active endeavor to promote Peace, and good will among men. Direct us in these, our doings, with thy most gracious favor, and further us with thy continual help that in all our doings, begun, continued, and ending in thee we may glorify thy name; and finally by thy mercy obtain everlasting life. And may the Peace of God which passeth all understanding, keep our hearts and minds in the knowledge, and love of God, and grace, mercy, and Peace be multiplied upon us through Jesus Christ, our Lord, Amen.

The Rev. J. B. Miles, Secretary of the Society, then delivered the opening address; of which the following is an abstract:

ADDRESS OF REV. J. B. MILES.

Ladies and Gentlemen—Fellow Citizens: In the name of the American Peace Society, I most heartily welcome you to this peace jubilee this evening. It rejoices the hearts of those veterans in the great and glorious cause of peace, to see that in such goodly numbers you have accepted our invitation and have come up to Music Hall on this great occasion. From our childhood we have been familiar with Milton's famous sentiment, "There are victories of peace more renowned than those of war." Do any ask what mean we by this service this evening? We answer, we mean to celebrate one of those victories of which the blind old poet sung. The ratification of the treaty between Great Britain and our beloved Country, on the 8th of May last, is well regarded by statesmen, philanthropists and Christians the world over, as one of the grandest events in the history of the world; one of the sublimest triumphs of the principles of Christian civilization. We have sometimes stood upon the shore of the ocean when the tide has been coming in. We have watched the motion of the waters, and we have seen the waves advance, and then retreat, and it has seemed to us that the retreating wave was even greater than that of the advancing flood. But we have patiently watched and waited, and by and by, we have seen the incoming tides reach a conspicuous rock which stood upon the beach, and that rock has told us that the mighty ocean was flowing in. Now the ratification of this treaty may be likened to that rock upon the beach. The forces of Christian civilization, regard for conscience and right, and the sentiments of brotherhood between the nations, have advanced, and this treaty shows us, and convinces the world that they have made a decided and glorious advance.

This is not the first instance in the history of the world, in which difficulties have been settled by arbitration or treaty. Minor questions of difference between nations, disputes about little islands and unimportant boundaries, have heretofore been settled by arbitration. In the year 1856, the Plenipotentiaries of the great European powers met in Paris, and performed an act which thrilled the hearts of Christian philanthropists, and lovers of their kind the world over. The Plenipotentiaries of the great nations said: "Inasmuch as war is such a dreadful barbarism and evil, when difficulties arise between nations, before having recourse to the sword, we will apply for the friendly offices of some neutral power, and endeavor thus to settle those controversies." They added, "Inasmuch as the facilities for communication have drawn all nations together,

* Reported by J. W. Perkins, Esq.

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and a war between any two nations is disastrous in a greater or less degree, to all the great interests of all the nations, we express the hope that those powers not represented in this conference will accede to the decision we have made." The Right Hon. William Ewart Gladstone, Prime Minister of Her Britannic Majesty, Queen Victoria, said of that treaty: "It is a very great triumph; it is a powerful engine in behalf of Christianity, and of humanity." But that illustrious man was destined to see a greater triumph of Christianity, and of the principles of brotherhood, very soon. Indeed, he was destined himself to act a conspicuous part in a nobler triumph of peace than that. I refer to the ratification of this treaty by the Joint High Commission on the part of the Representatives of our great and beloved country, our distinguished citizen, Judge Hoar, and his associates, and the English representatives. Gladstone was destined to see in that treaty a nobler triumph of the principles of arbitration, of the principles of the gospel of Christ, and true Christian civilization.

* * * * * * * *

Now this great transaction has shown that it is possible for Christian nations, when they have great difficulties between them—great grievances,—to come together like high-minded Christian gentlemen, not resort to the means employed by barbarians and savages—fly in each other's faces, and use all their powers to destroy or injure each other—but like high-minded Christian gentlemen, appeal to conscience, reason and justice, and all that is high and noble in the human soul, and settle those difficulties by arbitration. The difficulties, as we all know, between our beloved mother country and our own country were of a serious character. They formed, if ever such an exigency existed in the history of nations, a *casus belli*, and thoughtful men of this country, and thoughtful men on the other side, had come to the conclusion that war was inevitable between the two countries. And what have we seen? The two great leading powers of the earth, nations akin in race, in language, in literature, and in letters, having command of almost unlimited resources, able to bring enormous armies into the field, and prepare great fleets,—without recourse to navies or armies, without wasting one drop of blood, without wasting one dollar of money—settling these great difficulties by referring them to men freely and impartially chosen, to such men as our own honored and beloved fellow-citizen, Charles Francis Adams, Sir Alexander Cockburn of England, the King of Italy, the President of the Swiss Confederation, and the Emperor of Brazil. They are to decide how all these difficulties shall now be adjusted. Thus that principle for which this beloved and venerated man, Elihu Burritt, the Hon. Mr. Walker, the Rev. Dr. Malcom, these veterans in the noble peace cause, who occupy this platform this evening, have advocated for half a century, that principle of a Congress, a High Court of nations, a Federal Council, that wise men and pious men in generations gone by have pronounced a chimera, a vain dream, these nations have sanctioned. For, virtually, this is a high court of nations, and the difficulties are to be settled by that court.

And now what has been done by these two leading powers can be done by all the powers on the face of the earth. After this, I say that war between England and America,—old beloved England, beloved mother and her daughter,—is morally impossible. [Applause.] We mean by this demonstration to make it sure that another war between England and America shall never be. [Applause.] We believe this is the harbinger of perpetual peace. It has been said by Mr. Rantoul, that the Joint High Commission, to which we gave Judge Hoar, has settled it that in all time to come the English language is to be spoken only by friends; and as eminent philologists have said that the English-Saxon tongue is to become the prominent and prevalent language of all nations, it follows as a logical conclusion that in the future all nations are to be friends.

* * * * * * * *

This event lifts us up to an eminence from which we look down into the future, and see our world transformed and obedient to the mild sceptre of Him who shall speak peace to the nations; when from the Atlantic to the Pacific, from the frozen fogs of Nova Zembla to the burning sands of Mexico; from sea to sea, and from the river to the very ends of the earth, shall be established that kingdom which is righteousness and peace, and joy in the Holy Ghost.

Mr. Miles then vividly portrayed the horrors of war, referring especially to the Franco-Prussian war, and quoting the words of Father Hyacinthe, who says, "I have seen more frightful spectacles than any upon the battle field." What had he seen? "I have seen French mothers hugging their babes to their bosoms and in the transports of their patriotism telling them, in tones to make one shudder, "Child, hate the Prussians! Hate the Prussians!" And he says to Germany, "Beware! What a neighbor are you nursing, and preparing to live by your side in the future." O, the terribleness, the enormity of that evil which will convert the pure and divine love of woman, the divinest, sweetest thing known on earth, into such a quintessence of hatred! [Applause.].

In contrast with the horrors of war, the speaker pictured in glowing colors the blessings of peace, and in conclusion, said: I believe, my friends, those familiar lines of our favorite poet never came freighted with more rich significance than to-night:

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime."

I believe it. There never was an hour in the history of the world when to be living was a more sublime thing than this very hour. They tell us this evil is too great to be cured. Too great! Look over the nations and see what man is doing. Mark the unprecedented mental activity of the age in which we live. Mark how the human mind is casting off the shackles of ignorance and barbarism; see what magnificent discoveries are made in every department of science; how man is compelling the earth to yield up her secrets, kept hidden for ages; think how he sweeps the skies from pole to pole with the swiftness of thought, viewing worlds on worlds, and tracing the comet's fiery path; see how he is underrunning the ocean with Atlantic cables, and overrunning continents with electric wires; building Pacific railroads, Suez Canals, tunnelling the great and rugged mountains, bridging chasms; see how the masses are hungering and thirsting for knowledge; see how the people are examining institutions, and customs, not satisfied to receive them from their fathers; looking at everything with their own eyes; determined that everything that is wrong shall fall, and what is right shall stand. Say that it is impossible to remove this gigantic curse! Nay! Look up to heaven and think that our God is the God of Peace; and the Saviour who redeems us is the Prince of Peace, and that the Holy Spirit who sanctifies and strengthens us has for his fruits, love. joy, and peace. The blessed gospel is the gospel of peace; that legacy left by Jesus when he departed from the earth and said "My peace I give unto you." And the song of the angels over his cradle full of majesty was "Glory to God in the highest, on earth peace, good will to men."

I say, brethren and friends, think of these things, and say no longer the removal and utter abolishment of this dreadful curse and evil, war, is impossible! It is not impossible. The day shall come when the great bell of Jehovah shall ring out so loud that all nations shall hear it, declaring that the principles of peace have become ascendant and triumphant in the world; that nation after nation, island after island, continent after continent, have been drawn into the ever broadening area of universal peace, so that

"The war drum throbs no longer,
And the battle-flags are furled,
In the parliament of man,
The federation of the world."

Then what a peace jubilee will be celebrated here, and by teeming millions all over the earth! The bursts of acclamation, and the shouts of triumph, how they will fly from England to America, and from land to land all over the globe. Yea, they shall be caught up by the multitude of the heavenly host that sung peace at the birth of Jesus, and heaven and earth be filled with joy. [Applause.]

A chorus, serenade, with tenor solo, was then sung by the Orpheus Society, conducted by Carl Gloggner Castelli; after which Rev. S. Hopkins Emery, said, "It gives me pleasure to bear to you the noble sentiments of the President of the Society, Dr. Malcom, so felicitously expressed, as you will be sure to find them.

The following address by the Rev. Dr. Malcom was then read

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by the Rev. Mr. Emery, the President's voice being too weak to allow of its delivery by himself:—

REV. DR. MALCOM'S ADDRESS.

Seldom has the world witnessed a more august assemblage than this. Not so much for the eminence of the men and women composing it as the grandeur of its object and the crisis of the world which calls it together.

The true disciples of Christ, always a despised people, have in every age borne their testimony against war; but man's very nature is combative, and a military hero has always commanded admiration.

History is little else than the records of war. Every improvement in science has been made to subserve the art of killing or the perfecting of modes of defence, while poetry, painting and sculpture have made warriors the subject of their most admired productions. Even peace has been perverted into preparations for war. Religion itself has been secularized by union with the state and shared in the work of manslaughter.

But civilization influenced by Christianity has at last brought senates and kings to some sense of this folly. What a proof of it is this vast assemblage! We are here to celebrate the world's grand novelty, a treaty between strong nations which provides for keeping them at peace forever. Ignoring the distinctions of party, country or color, we meet to cheer and strengthen each other and our fellow-citizens in allegiance to Him who "made of one blood all nations of mankind to dwell on all the face of the earth." Nor will we be content with avowing our principles, as has been too often the case. We mean aggression on error and vigorous individual efforts to spread right views among the people.

May the blessing of God rest upon the meeting and on every report of it which may go abroad.

Rev. Mr. Emery added: "I am permitted to add that all the people here present say — Amen."

The chairman then introduced Rev. Dr. Peabody, who spoke as follows:

ADDRESS OF DR. PEABODY.

My friends, the solidarity of the human race was indeed pronounced, illustrated, and enforced, by the Teacher and Lord from Heaven eighteen hundred years ago, yet it is announced by philosophers as a fresh discovery of our own day. And thus it is that all sound principles, all improved notions of social and political philosophy and economy may be translated into the very words that fell from those divine lips, though they seem grand, new discoveries. The water has trickled through the sands of all those Christian ages, and the men of our day imagine that they have dug the well through which these divine waters are now gushing up to the surface. But the one great principle on which the Peace of the world must depend is this, by a necessity of human nature, mankind is one family. All nations are members, one of another, so that if one nation suffers, all the nations must suffer with it. In the late war between Prussia and France we have been sufferers, we have failed of desired ends, and needed good. The workmen of our nation, and of all people, workmen are emphatically the sufferers by war; and they are emphatically blessed by the establishment of peace principles, and by every measure that realizes those principles in the world. The announcement, peace on earth, and good will among men was first made from the heavens, to simple shepherds, and it is upon them, upon the lowly, upon the toiling, laboring, and needy portion of mankind that the blessing ever first rests.

Let us look at this matter in an economical point of view. The civilized world needs for sustenance, comfort, and desirable luxury a certain amount of the products of industry, of various kinds. Suppose a large portion of the products of the world's industry by a war between two nations are wastefully consumed, or destroyed, it is absolutely necessary that the muscles and sinews of the laboring men of the nations not at war should be racked, and strained to the utmost, to produce a larger supply of commodities, in order to replace the amount thus wasted. And they are racked and strained in vain. For there is in some measure a scarcity of all desired articles of consumption in the civilized world in a time of war; a scarcity that is not distinctly recognized as a famine, but which is betrayed by the general increase of prices, and which is felt by the diminished ability of the poorer portions of the community to procure such articles of comfort and luxury as they have been accustomed to. So that, in point of fact, our workmen have worked harder, have paid higher prices, have had fewer comforts, for this horrible war between France and Prussia.

Moreover there is a certain amount of work, as I have said, to be done in the civilized world, and in order to determine how much work which men must do, the aggregate must be divided by the number of workmen. But if hundreds and tens of hundreds of thousands are drafted for armies and slain on the battle field, mutilated, invalided, or crippled for life, there is so much strength taken out of the working force of the world, and the remainder of the workers must do so much the more work in order to produce the needed amount of substantial comfort and luxury. Therefore the man who stirs up the waters of strife, the man who would seek to settle international disputes by war, whatever he may call himself, is the working man's worst enemy. No man is the friend of the laborer who is not the friend of Peace. [Applause.] All the social and economical evils of war fall, in the first place, on the poorer, on the toiling portion of the community. The rich will have their supply of such commodities as they want at whatever price, let productions be scanty, let the producers be cut off by tens or hundreds of thousands; then it is that those of straightened means must give up parts or portion of what they depended upon for home comfort, and home enjoyments. During our war this was painfully felt. The wages of labor rose indeed, but not in proportion with the price of necessary commodities. There was the scarcity of goods of which I have spoken, and that scarcity was more or less felt in all the ranks of labor throughout the country. I cannot but believe that this lesson is to be taught most emphatically by the record, and the memory of the war that has just closed. It is fortunate; it is a ground of gratitude that that war leaves no pseudo-glorious memories; it has not created a single hero; it has conferred no laurels that are not already with us. It has left the races of the civilized world equally without respect for both parties; or rather for the wily Bismarck, and the suicidal emperor of France, who are the two parties, for their people had nothing to do with it. [Applause.] In saying this I am reminded, that some of the religious newspapers had some maudlin talk about Bismarck's piety, but it only served to disgust its readers, and I am surprised that any such statement found its way into a decent paper. I say there is no respect for either party in this war, but we do feel profoundly the ruin it has spread. It cut off for a season, and has maimed, and crippled for a long time to come, the industry of one of the most industrious producers among civilized nations. With reference to Prussia: it has fertilized the soil of France with the bones of the very men whose sinews should have wielded the axe, the spade, and the hoe, in our new world. The war has annihilated an immense amount of the products of industry, and has slain millions of its potential producers, and has inflicted a lasting curse on the industrial world; a curse which through this generation will continue to be felt. God's mode of punishment for nations as for individuals, is to let them work out the evil that is in them; to let them show in outside manifestations, how evil and bitter a thing it is to sin against Him; and by the outward show of sin and evil is generated repentance, and reformation. A most horrible manifestation of the evil and violence of war has been before the civilized world in this late contest; and let us hope and pray that He who makes the wrath of man to praise Him, will overrule this manifestation for the enlightenment of all Christendom. And let us thank and praise Him for this judgment of his, that shall eventuate in mercy, while we lift our voices of praise and gratitude for the peace between our nation and the mother country, and for the blessed prestige of peace between them so long as the world shall stand. (Applause.)

A solo, "O rest in the Lord," was sung by Mrs. H. E. Sawyer, and Elihu Burritt, Esq., was then introduced.

ADDRESS OF ELIHU BURRITT.

Mr. Burritt said that the great transaction which they had met to rejoice over was one of those advance instalments of thought, new which is just beginning to dawn upon us; and which good men for a thousand years and more had labored, prayed and waited for, and died without seeing. A great deal had been said in these days about the new departure

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in the course of political parties. This term in its nautical sense referred to a ship going against the wind, and making very slow progress by taking across a straight line to which it always came back whether it had diverged from it to the right or left. The treaty just consummated between America and England, was a new departure in a far better sense than this ambiguous law of nations suggested. It would be of little worth to mankind or to the ages to come if it were not a departure from a line which it should never intersect and never approach again in all coming time. England and America had diverged from a long straight line hidden by the blood of sons on either side. It was from that blood red line of brute force and brute violence which began in the mark of the murderous club of Cain, and widened down through centuries to the horrible breadth of death and destruction which we had witnessed with our own eyes in this Christian age. From that wide blood way, coming down to our time through the long graveyard of ruined nations, America and England had diverged by seemingly a very acute angle, and few minds in either country yet realized how far we had receded from that old base line of brute force. It was because the divergence increased by such a geometrical ratio of progression that we did not realize how far it had carried our two nations from that old course, which others adopted to such retribution for their folly. A little more than a year ago Germany, France, England, and America, stood shoulder to shoulder on the line of that old course of nations, and all the outside world would have said then what they will say now, that France and Germany had no more serious difficulty between them than existed between America and England at the same time; that they had no more right to go to war on that difficulty than America and England had to do on some of theirs; that if they had resorted to the same means, and approached each other in the same spirit, this dreadful war would have been averted. But they chose the old bloody way of brute force, while England and America diverged by an acute angle to their treaty of peace. How far we had progressed from the course they adopted could be measured by the standard which the war supplied. Put all the bloody graves the war had filled in France and Germany end to end and we should have in miles of dead fathers, sons, husbands and brothers, the distance that separated us from the experience of those two nations.

But it was not merely because England and America had escaped the calamities which fell upon France and Germany that we should rejoice over this new departure. Wide as it was, the scope was too narrow to include all the benefits it must bring to mankind. England and America, to say the least of their capacity, outflanked all the rest of the world; they studded both hemispheres, and were peopling the widest continents and islands with a common race; and the world had begun to feel that England and America could not make a new departure without drawing other nations with them. [Applause.] The irresistible argument of their example must tell with decisive effect upon other powers. It seemed impossible that nations so blasted and wasted with war should not contrast their course and its result with the better way that England and America have shown to the world.

* * * * * * * *

There was in this new departure a consummation which should rejoice the friends of peace on both sides of the Atlantic. For fifty years they had been laboring to induce the governments of Christendom to organize a system and rule of law, order, and peace that should forever banish war from among them as the arbiter of justice. William Ladd began the movement fifty years ago, and since his time the plan of a congress or high court of nations had been pressed upon the governments and people of Christendom. The result was this treaty, which was founded upon certain well defined principles of justice and equity, which the whole family of nations must adopt as international law so far as they went. The high court for which the treaty provided was the first high court of arbitration ever erected in human history, and it would include in it some of the most distinguished men in the foremost nations. It would constitute the most august tribunal of justice and equity that ever convened in the family of man. It would not only settle the complicated difficulties between America and England, but it must result in that permanent high court of nations, for which the friends of peace had labored with such patient hope, faith, and courage, for fifty years.

Mr. Burritt then called attention to the spirit in which the two nations met, as much the best feature of the new departure. In every direction in which it manifested itself, it was full of noble impulse, and happy influence; it recognized this great and eternal fact, that nothing wrong could be settled; that no treaty nor contract resting upon a wrong could last; and could, least of all, satisfy the party which had gained an unfair advantage by overreaching the other. Mr. Burritt closed by saying that he hoped all would join with him in the sentiment, that these two great kindred nations might forevermore see and feel that the nearer they approached that mount of divine instruction for counsel and guidance, the more they will do for their best greatness and glory, and for the cause of God, and of mankind. [Applause.]

The chorus "How lovely are the messengers" was sung by the Handel and Haydn Society, after which the Rev. Dr. Haven was introduced as the editor of *Zion's Herald*.

ADDRESS OF DR. HAVEN.

Rev. G. Haven, taking a Churchman's place, Mr. Brooks, spoke of the Church, and the Treaty: the Church it is peace, and peace it is the Church. The first human rebellion was in Eden, the first peace society, the union of Christ with the penitent soul. This grace permeates the individual, the congregation, and generations. It is revealed in this treaty, which exhibited this Christian spirit of sacrifice. America, surrendering most of her just claims, as set forth by Senator Sumner, England surrendering her claims from her starving operatives, made starving by our war. A distinguished student of the Treaty thinks we may not get ten pounds for the Alabama claims, but we have got what is worth vastly more, even the principle of arbitration, which is Christianity applied to disputes. Our contest is for money; had it been for land or power, we might not have settled it any less easily than France and Germany. Once, if at all, political quarrels had to be settled by bloodshed, but now dynastic changes are effected by the heroic commander ordering his followers to bring "three days' rations," without adding, "and forty round of ball cartridges." All these conflicts will yet come to an end in a universal confederation, that must follow a universal court. To such a degree were peace and the Church prevailing, that one of our greatest poets shrinks from translating Homer, for which work he is remarkably qualified, because he treats of battles, and a higher future civilization may reject such bloody repasts, however choicely served.

At the close of Dr. Haven's address letters from several gentlemen, expressing hearty approval of the meeting, and regretting their inability to be present were read, by Rev. Mr. Miles. From President Grant, Gov. Claflin, Hon. Charles Francis Adams, Hon. Charles Sumner, Hon. Gerritt Smith, Prof. T. C. Upham, Hon. R. C. Winthrop. As the substance of several of these letters has been given in a previous number they are omitted here. Mr. Winthrop wrote as follows:

HON. R. C. WINTHROP'S LETTER.

Brookline, Sept. 20, 1871.

MY DEAR SIR: It will not be in my power to attend the meeting of The American Peace Society on the 26th inst., to which you so urgently and so kindly invite me. Most heartily, however, do I concur in the general views with which that meeting has been called.

It is indeed a subject for devout thankfulness, and for special rejoicing among Christian men throughout the world, that a Treaty has been made and ratified for the final and amicable settlement of all existing questions of dispute between Great Britain and the United States. It is even more a subject for rejoicing, that the great principle of *Arbitration* has been so signally recognized and sanctioned by two of the leading Powers of the world.

I may be pardoned for recalling to remembrance, in this connection, the following Resolutions, which I had the honor to offer in the House of Representatives of the United States on the 19th of December, 1845, when the Oregon Question was so seriously threatening to involve us in War with England:—

"*Resolved*, That if no other mode for the amicable adjustment of this

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question remains, it is due to the principles of civilization and Christianity that a resort to arbitration should be had; and that this Government cannot relieve itself from all responsibility which may follow the failure to settle the controversy, while this resort is still untried.

"*Resolved*, That arbitration does not necessarily involve a reference to crowned heads; and that, if a jealousy of such a reference is entertained in any quarter, a Commission of able and dispassionate citizens, either from the two countries concerned or from the world at large, offers itself as an obvious and unobjectionable alternative."

In the heat of political animosity and party rivalry which prevailed at that period, these Resolutions failed to secure the assent of the American Government. But I cannot forget that they were made the subject of special allusion, as an evidence of progress, in the Chamber of Deputies at the time, by that eminent historian and Statesman (M. Thiers,) who is now attracting all our best wishes in his trying responsibilities as the Chief Executive Magistrate of France.

I thank God that an example of such "a Commission of able and dispassionate citizens," in the interests of Peace and Justice, has now emanated from the Capital of our own country. It is an event to give character to the period at which we live, and to reflect imperishable honor on the men and on the Nations by whose co-operation it has been accomplished.

I dare not indulge in dreams of perpetual peace, foreign or domestic. I am not quite yet a convert to any general doctrine of disarmament, abroad or at home. But I cannot doubt that a step, and a great step, has been taken, by the negotiation and ratification of this Treaty, towards that long-expected, often-predicted, and always devoutly-desired day, when disputed rights and wrongs, disputed boundaries, disputed claims of all sorts, shall be settled by means less abhorrent and less barbarous than War.

Thanking you once more for your obliging invitation,

I am, Dear Sir,

Respectfully and truly,

Your Ob't Serv't,

ROBERT C. WINTHROP.

Rev. James B. Miles,

Secretary of the American Peace Society.

The American and English National Hymn and Star-Spangled Banner were then sung by Mrs. J. H. West, and chorus, at the close of which the Hon. Amasa Walker was introduced, and spoke as follows:

ADDRESS OF HON. AMASA WALKER.

"This meeting," said he, "is the result of the labors of Noah Worcester, Ladd, Channing, Beckwith, and their coadjutors. Men used to ask, What have you done? This treaty is what they have done. But we are not satisfied. We hope for something more,—something beyond arbitration. *It is disarmament.* This is the dictate of common sense. War is the greatest absurdity in the world. When this idea becomes fixed in men's minds war will be done away.

"The desolation of Europe by the late war will result in peace. Ever since the time of Louis XIV. national glory has been the controlling idea of France. Hence she has been a constant menace. Thank God, France is no longer a menace; she is down. But she has wonderful genius, and she will yet rise to the grander glories of peace."

The Rev. Dr. Manning was then introduced and spoke as follows:—

DR. MANNING'S ADDRESS.

I am glad to speak for the returned soldiers. The cause of peace has no firmer friends. The peace doctrine they hold is that which has a back bone in it. They do not believe in a peace which is all the time going to pieces. In our late struggle they were the peace party. Slavery was a state of war. Each new compromise which that despotism wrung from us was another declaration of war. To destroy it was to destroy war; to set up the reign of peace in our land. There was no contradiction in the saying of our soldiers, that they loved peace so well as to be glad to fight for it. Wittingly or unwittingly, they gave expression to the truth when they cut the word "peacemaker" into their rifled cannon. The basis of peace is justice. There is no peace, saith my God, to the wicked.

Our soldiers, who girded on their weapons to punish treason, despise any peace doctrine which they cannot practise openly and manfully, whatever the exigency. They are not like the Philadelphia Quakers in the time of the old French war, who gave money to buy flour, wheat and other grain for our troops—meaning by "other grain"—powder; who also gave a piece of ordnance, calling it not a cannon, but a "fire-engine." It was a wrong theory of what peace-doctrine really means, which drove them into this Jesuitism. The true soldier holds no such theory, and hence is able to save his honesty. He does not interpret our Lord's words, in the sermon on the mount, foolishly but wisely. His doctrine of non-resistance is practicable. When he is smitten on one cheek, he turns the other also; but if anybody threatens justice he springs to her defence, hitting hard at the danger. He knows that any pretence of peace is a sham, an injurious lie, where justice is not done.

It is in this view of the case that many brave men, who fought in our late strife, hail the treaty of Washington with joy. That treaty looks like something better than a truce. It is a settlement, not a fresh complication of matters between England and the United States. It sends all our disputes to Justice for the final decisions; and there is no umpire but this who can put them to rest, for nothing is ever settled till it is right. This is a treaty which can be kept with honor to both nations. Other nations admire its principles, though not ready yet to practise them. Christians everywhere see in it new cause to hope that the reign of the Prince of Peace shall be universal.

I presume this treaty illustrates the nature of the work which the American Peace Society would be glad to do for Christendom and the world. It would not say peace, I take it, where there is no peace. It believes in the peace which hath foundations and holds that the peace which is unjust is not peace, but war. With this understanding, I am sure every soldier worthy of the name will give its new secretary his Godspeed, and rejoice in all its successes. May it prosper in its efforts to substitute the principle of amicable reference for the power of the sword, as a means of settling international disputes. We will keep our weapons bright only till usurpation, injustice, wrong, are willing to accept this beneficent method. Then these weapons shall be beaten into ploughshares and pruning-hooks; and we will join in the divine choral of peace which the angels sang to the shepherds in the still night, thanking God that what then was prophecy has become history, to the joy of the whole earth

"With cross outstretched, like pleading hands
That mutely plead the faith of Christ,
Amid the palms a low church stands;
I would that man might learn from these
The priceless victories of Peace,
And woo her 'mid these olive trees,
And win an earthly paradise."

Mr. Miles then called the attention of the audience to the inscription on the wall at the north end of the hall, which was as follows: — "WE MAY NOW INDULGE IN THE HOPE THAT ALL CONTROVERSIES BETWEEN THE TWO PEOPLES ARE SETTLED.— *William Ewart Gladstone.*" Mr. Miles also referred in complimentary terms to the Handel and Haydn Society, the Orpheus Society, and the others who had contributed towards the musical portion of the Jubilee, and thanked them for their voluntary services in so good a cause.

The following resolutions were then presented by the Hon. David K. Hitchcock, of Boston, and were unanimously adopted, the vast assemblage expressing their approval by rising: —

Resolved, That we especially rejoice in the good understanding recently established between our own general government and that of the United Kingdom of Great Britain and Ireland; and we regard the "Treaty of Washington" as a fair and Christian-like attempt to maintain peace and international equity, alike creditable to both governments.

That we tender our congratulations and sentiments of high regard to the Rt. Hon. William Ewart Gladstone, Prime Minister of Her Britannic Majesty, and his liberal colleagues, for the spirit of heroic loyalty to right, and honest homage to common sense, by which they have sacrificed a vulgar assumption of diplomatic dogmatism to the enlightened policy of Christian morality.

And we here pledge all the subjects of Queen Victoria, in a true allegiance to the principle of honorable conciliation and concession, which may further the speedy establishment of international councils of arbitration throughout Christendom, to the honor of Christianity and the promotion of universal peace.

The exercises of the evening were then closed with singing, "Frichlingsnacht" by the Orpheus Society; "O lovely peace with plenty crowned" by Mrs. J. H. West, and Mrs. H. E. Sawyer; and the "Hallelujah" from the "Messiah" by the Handel and Haydn Society.

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THE CHILD'S ADVOCATE OF PEACE

"And He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."
ISAIAH 2, 4
"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."
ISAIAH XI 6
ADVOCATE OF PEACE

DEWDROPS OF THE LAW OF KINDNESS.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

THE LIGHT OF LOVE.

God is love. The light of love is Peace. When a man's heart is full of love, it gives him a kind eye, a kind voice, and a kind hand. If he were deaf, dumb and blind, the love for man in his heart would come out and shine like a sweet smile on his face.

Light is good for the eyes. What if the sun gave us warmth, but no light, so that we had to work, walk and eat by a lamp? We could not see the sky, nor birds, nor the flowers of the field. And what would the beasts and birds do that have no lamps to light? I do not think the owls could well see to fly if there were no light at all. But if they could, owls, bats and moles would not be worth much to us.

Some say that trees would not put forth green leaves nor bear fruit; that grass and grain would not grow, and the birds would not sing, and the bees would not fill nor build their hives, if there were no light. So we see what a gift of the good God to the world is light. Some poor men, far off on the earth, think so much of this gift that they take the sun from which it comes to be the kind God of the world, and they bow down to it and thank it in their blind way. And some of the best men the Good Book tells us of call the true God they know so well a sun, as if what it does for the world was more like what He is and does than all things else that He has made. They pray to him to lift up the light of his face on them, just as if they asked the sun to come up out of the night and shine on them.

The great heart of God is love, and that love is a sun that shines on all things we see, on all the trees, and flowers, and wings of birds, in all the bright drops of dew, in the bow that spans the cloud in the east when the shower is past. As the sun lights up the stars in the sky, so all the hearts of men that have God's love in them, are stars that shine with its light, not high up in the sky, but in our walks, and in our homes here on the earth. And a child's heart may hold as much of that love, and put forth as much of its light, as the heart of a good and full-grown man. The great, bright stars we see at night may not be half so large as the stars that look so small to us; but they give us more light for the fact that they are near the sun. The heart of a boy or girl may be so near to the heart of God that it may shine like a star of the first size by night and by day, at home, at school and at play or work.

MEMORIAL MONUMENT PROCESSION.

BY H. E. H.

The young readers of the "Advocate" doubtless witnessed the beautiful procession which wound through our streets one bright, sunny afternoon, a few Mondays since. Doubtless their eyes were delighted with the gay banners and flags floating in the air; and their ears were charmed with the strains of music from the magnificent bands as they passed. How brilliant were the fire engines and brave firemen, with their scarlet costumes, and how noble the mottoes, gleaming out in golden letters from the blue silk bands and streamers! One mottoe, "We conquer the enemy," reminded us of our indebtedness to those brave firemen when flaming elements threaten to devour and destroy, and inspired us with a grateful feeling of respect and honor, as they marched by in the proud procession. Then those seventeen bands—following so rapidly in succession, that the grand strains of one hardly died away before another greeted our ear.

And oh, that noble remnant of our shattered, but victorious "Army of the Republic," which came in large numbers, melted us into mournful memories, as "Post" after "Post" swept by. A portion, inspired by the martial strains, joined in with their *voices*, "While Marching through Georgia," and called forth multitude of waving handkerchiefs from the ladies, as they passed by the windows, through the beautiful square of Union Park.

How charmingly the sunlight gleamed upon cavalry and Lancers, as they proudly moved by, mounted on noble steeds; and how the white plumes and green-tipped feathers, and scarlet and grey and crimson regalia, riveted our admiring gaze, as they came in quick succession. All this was beautiful. It was the bright side. It awoke only pleasure to the looker-on, and dispelled all gloom with a vision of delight. The occasion, too, was a worthy one to keep in remembrance those who had secured to us the blessings of Peace and Union.

But *one* feature of the decorations in that sunny Park, through which this fine procession wound its way, reminded us of another side. Placed in front of one of those noble houses, amid festoons of wreaths and vines and flags, was the painted portrait of a youthful soldier, with folded arms, chapeau in hand, gazing upon the scene from the lifeless canvas! Alas! it was all that was left to represent *him*, on that memorial day which laid the corner-stone for a monument in honor of *his* memory, as well as others who had fallen in battle. It is well to remember those who have laid down their lives to secure the blessings of National Union we now enjoy. It is well that the comrades left unite in "Posts" to keep them in fresh remembrance and strew choice flowers as love-tokens upon their graves. It is well to rear immortal granite to their names; but oh! let us pray that war and bloodshed come never again upon our happy land, and let us strive and work to this end, by our words and deeds, and our every influence, till—

"Little acts of kindness,
Little words of love,
Shall make this world an Eden,
Like to that above!"

"OUR BOYS AGAIN."

BY MOSES H. SARGENT, ESQ.

The boys were somewhat disturbed when they found that what they had said to each other about fighting was "all out in the paper" and they concluded to come together some evening in the parlor of Frank's father and invite the Captain to preside, and decide which side of the question had the best of the argument. The boys ranged themselves part on the War and part on the Peace side, and Frank opened the talk by saying, "that all the wars which History gives us an account of, were necessary to preserve the rights of Kings and Nations." "Rights" said Ed, "I should like to know what rights were invaded when Napoleon the great fought to conquer the world, and when Napoleon the little threw down the gauntlet to Prussia, when Great Britain tried to whip our forefathers, and when Uncle Sam fought poor Mexico, and so with lots of others." "I don't say," said David, "that all wars are right, but I am sure some were at any rate, for God sent the people to fight many a time, the Bible tells us. What do you say to that

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Jim; preach us a sermon on that old chap, if you can." This was said to the minister's son, who had not yet spoken.

"Well I think God never justified a war in the Bible, except to defend the cause of right and the nearer the rulers came to be like Him the less fighting we read of."

"Who is to decide" said Frank's father, "what the 'cause of right' is that you speak of James?"

"I suppose that if kings and rulers, and nations, were to pray for wisdom, and be willing to do as God should direct, that 'right' would not always be 'might' would it?"

"I think," said one who had not yet spoken, "that men are much like us boys, only grown up, and I choose to defend my rights, by fighting every fellow in our sett, if he knocks a chip off my shoulder, and so they all respect me, and keep hands off."

"No they don't respect you, but they are afraid of you, and would be delighted to have some fellow give you a good thrashing."

"Yes," said another, "and when you were down, your 'sett' would all pitch in, and help keep you down."

"I guess," said James, "that wars are generally conducted on that principle, with no desire to consult God or the best interests of the people, and kings have fought for power, selfishness, and to gratify ambition and pride, while those who have succeeded have always known that they were hated rather than loved, and knew too that the moment that they should be humbled, all nations would rejoice."

"You can't make people believe that side of the question anyhow;" said Fred. "for I don't know but dreadful few that agree with the peace folks, and it isn't human nature to have any one strike you, and not hit him again."

"It may not be 'human nature,' but it is Christian, for Jesus said, turn the other cheek, if one smite you."

"Well in my school book, Milton says that the angels had a fight," said Frank, triumphantly.

"Yes, but it was the Devil that stirred up that war," said James, "and were it not for him I guess there would be no more wars or rumor of wars, would there?"

So the boys talked on for an hour, running from History to boy life, and then the Captain said:

"That he should be sorry to put on his sword again, and that from his experience in our army, even there was not so much praying as ambition, not so much desire for Peace as to get political honors, and he was not quite sure but that, if the good people of the country North and South too, had humbled themselves before God, that the sin of slavery might have been removed, and all the loss of blood and treasure been saved without a war, at any rate he hoped we should never see another in our fair country, or in the wide world."

THE REPENTANT BURGLAR.

The world of fiction hardly contains a more thrilling chapter than an incident which marked the life of the late Rev. Mr. Lee, Presbyterian minister of the village of Waterford, N. Y.

Mr. Lee was sitting in his study, about midnight, preparing a discourse to deliver to his congregation, when he heard a noise behind him, and became conscious that some one was in the room. Mr. Lee exclaimed: "What is the matter?" and turning around in his chair he beheld the grim face of a burglar, who was pointing a pistol at his breast. The ruffian had entered the house by a side window, supposing all the occupants were locked in slumber.

"Give me your watch and money," said he, "and make no noise, or I will fire."

"You may put down your weapon, for I shall make no resistance, and you are at liberty to take all the valuables I possess," was Mr. Lee's calm reply.

The burglar withdrew his menacing pistol, and Mr. Lee said:

"I will conduct you to the place where my most precious treasures are placed."

He opened the door and pointed to the cot where his two children lay slumbering in the sweet sleep of innocence and peace.

"These," said he "are my choicest jewels. Will you take them?"

He proceeded to say, that as a minister of the gospel he had few earthly possessions, and that all his means were devoted to but one object—the education of the two motherless children. The burglar was deeply and visibly affected by these remarks. Tears filled his eyes, and he expressed the utmost sorrow at the act which he had been about to commit.

After a few remarks by Mr. Lee, the would-be criminal consented to kneel and join in prayer; and there in that lonely house, amid the silence of the midnight, the offender poured forth his penitence and remorse, while the representative of religion, of peace, and good-will, told him to "go and sin no more." Such a scene has few parallels.

FRETTING JENNIE.

Little Jennie, fretful,
Sitting in a tree,
Worried at the buzzing
Of a humble-bee,

Said she had a headache,
Wished it would be still;
Knew it buzzed on purpose
To defy her will.

Buzzing bee was happy,
Busy at its work,
Gathering stores of honey—
Never thought to shirk;

Never thought of Jennie,
Fretting in the tree,
It was such a happy,
Busy little bee.

Jennie grew more fretful
When it answered not,
Said 'twas really hateful—
That was what she thought.

Still the bee kept buzzing,
Glad its sphere to fill;
Discontented Jennie
May be fretting still.

Are there not some Jennies,
Boys and girls you know,
Who to fret at others
Are not slack or slow?

Forth to duty, children!
Like the busy bee,
Minding not cross Jennie,
Fretting in the tree.—*Selected.*

SWEET "SOMETIME."

It is a sweet, sweet song, flowing to and fro among the topmost boughs of the heart, and fills the whole air with such joy and gladness as the songs of birds do, when the summer morning comes out of the darkness, and the day is born on the mountains.

We have all our possessions in the future, which we call "sometime."

Beautiful flowers and sweet singing birds are there, only our hands seldom grasp the one, or our ears hear, except in faint, far-off strains, the other.

But O, reader, be of good cheer, for to all the good there is a golden "sometime."

When the hills and valleys of time are all past, when the wear and the fever, the disappointments and sorrows of life are over, then there is the peace and the rest appointed of God.

O, homestead, over whose blessed roof falls no shadow, even of clouds; across whose threshold the voice of sorrow is never heard; built upon eternal hills, and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city on high, those who love God shall rest under thy shadows, where there is no more sorrow, nor pain, nor the sound of weeping.

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RECEIPTS

In September, 1871.

MASSACHUSETTS.

BOSTON.
A. P. Peck.....$50 00
Jacob Bancroft..... 10 00

CHARLESTOWN.
A. S. Morss..... 25 00

SOUTH WEYMOUTH.
Dea. Joseph Loud..... 2 00

WORCESTER
Hon. L. W. Pond..... 20 00

NEW YORK.

EAST WILSON.
Rev. Herman Halsey.....200 00

OHIO.

OBERLIN.
Hon. James Monroe..... 2 00

SMYRNA.
William Nicholson..... 2 00

PICKERELLTOWN.
Mrs. Esther Pickerell..... 5 00
E. W. Marble..... 2 00

INDIANA.

RICHMOND.
James Plummer.....$10 00

FRIENDSWOOD.
Jackson L. Jessup..... 20 00

ILLINOIS.

ELGIN.
Rev. N. C. Clark..... 5 00

MARENGO.
J. M. Deitz..... 5 00

LOMBARD.
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WOODSTOCK.
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IOWA.

REDFIELD.
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STUART.
Wm. Crowe..... 4 00

LE GRANDE.
Hiram Hammond..... 5 00
Joel Willetts..... 2 00

NEW PROVIDENCE.
Sundry persons..... 10 15

FARMINGTON.
Rev. John Cross.....$20 00

KANSAS.

MANHATTAN.
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Cyrus Foltz..... 2 00
Lorenzo Chambers..... 2 00

WABAUNSEE.
J. W. Emerson..... 2 00
Emeline H. Emerson..... 2 00

RANDOLPH.
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Rev. G. A. Beckwith..... 2 00

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Rev. W. H. Window..... 5 00
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Mrs. Arthur Little..... 2 00

PORTAGE CITY.
W. P. St. John..... 2 00

IRONTON.
Jabez Brown..... 10 00

MICHIGAN.

RIVER JUNCTION.
Mrs. Aurelia Myrick..... 2 00

Smaller Subscriptions in various States..... 4 00

For publications, etc.....260 16

Total.....$769 31

BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peace to save hundreds of thousands from poverty, disease, and death.

Now friend of humanity in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

AGENCIES.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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Hon. JAMES HARLAN, U. S. Senator, Iowa.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

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WANTED.

A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society. The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

JANUARY 1, 1871.

THE
MUTUAL LIFE INSURANCE COMPANY
OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

FREDERICK S. WINSTON, President. **RICHARD A. McCURDY, Vice-President.**
W. H. C. BARTLETT, Actuary. **JOHN M. STUART, Secretary.**
LEWIS C. LAWTON, Ass't Actuary. **FREDERICK SCHROEDER, Ass't Sec.**
CHARLES A. HOPKINS, Cashier. **SHEPPARD HOMANS, Con. Actuary.**

CHARACTER OF INVESTMENTS
IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$10,239	$387,232	$140,905	$6 969,857
1861	6,536,924	76.051	788,782	443,010	7,836.768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919.166
1863	4,409,336	407,614	4,370,262	842,053	10,029.265
1864	5,103,604	724.387	4,915.921	1,055.502	11,799.414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639.297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662.452
1868	21,458,357	961,807	5,003,109	1,912,022	29,325,295
1869	27,319.882	953,717	5,073,109	1,864,875	35,211,584
1870	33,099,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE
IN
THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY No. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	288 32	277	9,288 35
" 1869,	102 00	118 47	116	250 23	245	9,513 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total,.....	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,
GENERAL AGENT FOR
Rhode Island, Providence, R. I., and Massachusetts,
(Except Boston) BOSTON, MASS.

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Editors who receive this paper will confer a favor by a kindly notice, and by transferring to their columns such paragraphs as they may find room for.

THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, DEC., 1871. | NEW SERIES. VOL. III. NO. 36.

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THE ADVOCATE OF PEACE,
Published about the middle of every month by the Am. Peace Society.
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AN APPROPRIATE CHRISTMAS OR NEW YEAR'S GIFT.

Several years ago a beautiful certificate representing the time when swords shall be beaten into ploughshares, was designed by Hammat Billings, of Boston, for the life members and directors of the American Peace Society. The design was said to be worth $500. It is larger and we think more beautiful than the certificates of most benevolent societies, and when handsomely framed will make an ornament fit to adorn any parlor. It will be sent, not only to our new life members and directors, but to those who have become such heretofore, if they apply for it.

We hope to be permitted to send these certificates to many *new* life members by the payment of $20, or life directors by the payment of $50, or honorary members by the payment of $100. What more appropriate Christmas present to a friend than one of them which so beautifully expresses the great idea of Christmas, and what better can be done with money than to spend it for the abolition of a custom which inflicts more misery on men and women than any other, and interferes with almost all efforts to promote their welfare?

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Rec'd. Dec. 9, 1871.

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind. It was designed by the distinguished artist, Hammatt Billings, and engraved by Messrs. Russell and Richardson. We anticipate it will be very popular, and that we shall have calls for hundreds of thousands of them. Pictures are often more expressive than words, and this one expresses beautifully and forcibly the fulfilment of the prophecy of that good time coming, when nations shall learn war no more. The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally, they can place them in the hands of their children or other persons who will be glad to do it.

SPECIAL APPEAL.

THE WASHINGTON TREATY.

The Executive Committee of the Am. Peace Society, earnestly solicit the kind aid of all patriots and Christians to a special effort it is now making to impress upon the public mind the vast importance of the Arbitration Treaty recently ratified between Great Britain and the United States. It is felt by the friends of peace, on both sides of the Atlantic, that this is a most important step towards the full consummation of their hopes. They are most anxious that this step shall be followed by others in the same direction until not only war shall be banished from civilized nations, but that they shall be induced to enter into an arrangement for mutual and proportionate disarmament.

To mark the importance of this Treaty, as one of the greatest victories of the cause of peace, the Society convened a great meeting in Boston in September, under the name of a Peace Jubilee. It was probably the largest Peace Meeting ever held in America. The success was so great that the committee decided on the spot to hold a series of such meetings at all the chief cities from Boston to Washington. Several of them have already taken place at Springfield, Hartford, New Haven and Norwich, and others are arranged to be held in cities farther south. All of them have surpassed our expectations, both in the number and character of the audiences and in the interest they manifested in the subject. At New Haven, about two thousand assembled, including professors and students in the University, the clergymen of the city, and its most influential citizens. The distinguished President Woolsey presided, and made an address of great weight on the subject, and other eminent men gave their testimony to the importance of the Treaty. At Hartford, Gov. Jewell presided; at Norwich, Senator Buckingham. Mr. Burritt and the Secretary have spoken at all the meetings. But these meetings involve an expense which the ordinary income of the Peace Society cannot meet. To make the meetings accessible to all, and to insure the largest possible attendance, it is necessary to engage the largest halls and make the admission free. We are therefore constrained to appeal to the friends of the Cause for special contributions to sustain this special movement, and others that promise rich results. The present is the most favorable opportunity for enlisting the public interest in the cause that the Society has ever witnessed. These extraordinary circumstances and the urgent demand for an increase of our operations in other directions induce us to solicit pecuniary aid.

Any contributions will be gratefully received. Please address the Secretary of the Am. Peace Society, 36 Bromfield st., Boston.

IMPORTANT ANNOUNCEMENT.

The directors of the American Peace Society, being desirous of greatly extending its operations and influence, have this month commenced the publication of a four-page paper, of the size of the *Advocate* pages to be called *Angel of Peace*. It will be published in combination with the *Advocate*, and also in much larger numbers as a separate paper of four pages. It will be filled with brief and interesting articles in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young, and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single copies,			25
5 copies to one address,			1.00
10	"	"	1.50
25	"	"	3.00
50	"	"	5.00
100	"	"	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends, or in Sabbath-schools, churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these *Angels of Peace* repeating the angelic song: "On earth peace—good will to men." Specimen copies will be sent free on application.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, DECEMBER, 1871. No. 36.

THE ADVOCATE OF PEACE.

The readers of the *Advocate of Peace*, we are sure, will be gratified with the improvements in its appearance, of which the present Christmas number bears the marks. Hereafter the *Advocate*, like the present number, is to have a neat and tasteful cover, and will be printed upon paper of a better quality than has been used heretofore. The *Child's Advocate* has been combined with the *Angel of Peace*, the first number of which is issued this month. Other improvements will be made from time to time.

As we shall send this paper to many who have not been subscribers to the *Advocate*, in the hope that they will be induced to subscribe for it, we repeat for substance what we said a few months since in respect to the purpose and character of our paper.

We intend that its rank and place shall be with the very best monthlies. We mean that its readers shall find each number a rich feast for their minds and hearts, and each succeeding number a richer feast than the number that preceded it. The paper professes to be "devoted to the Cause of Peace, and kindred topics."

It will be observed, therefore, that it is, by no means, a periodical of one idea. Its design admits of a very wide range of subjects, and of the richest, most pleasing and profitable variety of matter. Its scope is as broad as that embraced in the famous, and suggestive triad, the Good, the Beautiful, and the True. Hence, all such, and only such teachings and sentiments, as refine, ennoble, and beautify the character, elevate society, promote magnanimity, and kindly feeling in the intercourse of men, in the various relations they sustain to each other, can properly have a place in its columns. Its aim according to the reigning principle of the Society of which it is the organ, is, to labor for the abolition of the barbarism of war between nations.

In prosecuting this purpose, its effort, of necessity, will be to develop and give force to the public conscience, reason, sense of justice and right. It will endeavor to show to rulers and subjects the folly and sin of suffering feelings of revenge and retaliation, ambition for conquest, to control them. It will strive to repress and eradicate those malignant lusts and passions from which come wars and fighting, strifes, envy, jealousy, hostilities among states, nations, races, rulers, individuals. At the same time it will exert itself to the utmost to cultivate and stimulate to vigorous action all those impulses, sentiments, aspirations, and qualities that combine in the noblest manhood and the loveliest womanhood.

It will seize upon all opportunities to exhibit the dignity and surpassing glory of a spirit of forbearance, and conciliation; and that obedience to the dictates of an enlightened conscience, and the demands of justice and right, is the sublimest heroism.

Its columns will be enriched not simply by contributions from the pens of the distinguished writers named as editorial contributors; but also, by those of many other eminent writers in different lands. The broad and profound aspects of the subject of Peace among the nations, will be discussed in our columns by those versed in international law and justice; the religious and moral, the commercial, and all the numerous and various aspects of this great subject, from time to time, will be presented by those competent for the task.

No pains will be spared to make the *Angel of Peace* both entertaining and instructive. Those who possess the rare talent and genius at once to edify and delight the children, will write for it. In a word, we venture to hope that the *Advocate* and the *Angel* will be hailed as welcome visitors by families and reading circles, and intelligent and benevolent people, and we take this occasion to invite our friends to assist us in increasing their circulation. We also solicit contributions from the pens of any with whom the desire to promote "Peace on earth and good will to men" is as a fire shut up in their bones.

Friends of God and man, please give us your best thoughts, those that come to you fresh, living, burning, in your moments of highest inspiration when your souls are all aglow with love for your fellow-men. Such thoughts, we shall be glad to commit to our *Angel of Peace*, with the command, that, it bear them swiftly to multitudes in this and in other lands.

BEST DEFENCE FOR THE UNITED KINGDOM.

The New York *Evening Post*, of which William Cullen Bryant, the great American poet, is the editor, says:—"The very fortifications and armies which England is now asked to create, in order to be ready for war, would be a menace to all her neighbors. They, too, must increase their armaments in proportion, and the next step is a trial of strength. Such defences as *Blackwood's Magazine* wants would be to England what its fortifications have been to Paris; they have both provoked the destructive attacks of invaders, who would otherwise have done their city no harm, and encouraged internal rebellion, which has made use of them to desolate it. But what Great Britain really needs for her defence is but fidelity to her own principles. She has been the first and most earnest champion in the world of the great truth of political economy, known as Free Trade,—that is, that the good of every nation is to be sought in the good of all, and that whatever impoverishes any people is an injury to the world. Let her follow out that principle to the end; take her lead in the utter abandonment of the military system, or demanding the settlement of all international differences by equitable arbitration, not by war; establish her place among the nations in their respect for her justice, and gratitude for her services to mankind; and it will not be long before the very clamor of the Tories for more armies, forts and iron-clad ships will be heard no more. Fortunately for civilization, the party which advocates this policy is growing rapidly. Twenty years ago it was talked of as the Utopian dream of a few Quaker reformers; now it is a settled conviction of a large part of the British nation, as well as of our own; and long before the present generation ends we think that it will be the unquestioned public opinion of Christendom."

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ODE TO THE COMING YEAR OF PERMANENT AND UNIVERSAL PEACE.

BY WILLIAM STOKES, MANCHESTER.

"—— much may be done to accelerate the advent of perpetual and universal peace, by a distinct body of men embarking their every talent, and their every acquirement, in the prosecution of this as a distinct object." —*Dr. Chalmers.*

SPEED on thy way, thou year of years,
And bring "the music of the spheres."
Haste—haste—the era when the roar
Of cannon, shall be heard no more.
Our hapless race was not created
To hate,—and then in turn be hated.
Nor were we made for grief and groaning,
For joys short-lived, then long bemoaning.
Yet have we mourned o'er warlike crime,
Through ev'ry age, in ev'ry clime;
And long have prayed with sighs and tears,
Thy speedy coming, year of years!
Then come to this our weeping earth,
And be to all a second birth;
Or as some long-wished, loving friend,
Come,—bid our maniac conflicts end.
On all below thy spirit breathe,
And earth compel the sword to sheathe.
In thy sweet day, no more the world,
Shall see the flag of war unfurled,
Nor sable Africa complain,
Of *Christian* stripes, and *Christian* chain.
No more, no more, the vaunting Hero,
Shall "fiddle" with a tyrant Nero;—
And play his pranks, or boast his fame,
While half creation burns with flame.
Forever past those days of strife,
And earth will hail a nobler life.
But in thy day, thou year of glory,
Demons shall pass from ancient story;
Their "Godships" then, forever fled,
Will lie among the double dead;
And the old Mount of Jovian State,
Will bend to meet a better fate.
O earth, rejoice! Those gods of war,
No more shall give mankind the law;
No longer then the Grecian lyre,
Shall fill the world with martial fire:
Nor poet sing, the deed to praise,
That sets creation in a blaze.
No Homer then will taint the schools,
Where He, the Prince of Princes, rules;
Nor Virgil, with his Roman strains,
Prompt murd'rous strife on sunny plains.
Those wasted strains, with holier mirth,
Will blend in singing, "Peace on earth;"
And where the gory torrent ran,
The song will be, "Good will to man."
Roll on, roll on then, year of years,
And drive from earth all warlike fears;
Too long a world deceived has waited,
With weary hope and joy abated;
Too long mankind have stood asunder,
As Jove roll'd out his empty thunder.
Too long have nations played the fool,
By yielding to the warlike rule;
And man lived foe to man his brother,
Breathing out curses on each other.
O come, thou year of years, and sweep
Our school-boy folly to the deep;
O come, and breathe sweet Peace on all,
Who dwell on this blood-smitten ball.
Each fetter snap, each captive free,
And sound the trump of jubilee:
Proclaim aloud, creation o'er,
That demon War shall be no more!

A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

LETTER FROM REV. J. TYLER, MISSIONARY OF THE AMERICAN BOARD, TO THE ZULUS.

"Do not send to me any of your agents, for I do not trust their words or treaties; but if you wish me to listen to your proposals send to me the missionary of whose character I hear so much from every one; him will I receive and trust."

These are the words of Hyder Ali that "Mahratta Scourge" with whom it was necessary that the English should make peace on almost any conditions, and we are informed that that good man *Schwartz*, was called away from his studies and labors, to aid the British government in forming a treaty with that powerful Indian Chief. Cases not unlike the above have occurred in other heathen lands, in emergencies almost if not quite so perilous. Take for instance, one in the history of the Amazulu, a savage tribe inhabiting a part of South Eastern Africa. A few years ago the king of that tribe organized a hunt to exterminate the wild pigs infesting a certain forest. The hunting-party was immense, the work soon accomplished, and they returned to their homes. But from some cause a rumor spread like wildfire through the Natal Colony, which borders on Zululand, that a *raid* was contemplated. "The savages are coming," was the cry. Despatches were sent to the missionaries and distant farmers to flee to the towns for safety. Government troops and volunteers rushed to the border to keep in check the supposed enemy. Imagine the terror which seized the heart of the Zulu king on being informed that an army of British troops were about to invade his dominions. In the midst of his anxiety and alarm, what did he do? He summoned immediately to his side a Christian missionary, Bishop Schreuder of the Norwegian Mission, and said: "What have I done that my country should be laid waste, and I and my people slain? Counsel me, my father." The wise and composed bishop gave the needed advice, and the savage king was kept from indiscretions which might have plunged his country into ruin. This is only one among other instances in which the Zulu potentates have consulted the bishop in perilous times, and I think I may hazard the assertion that at this very day the missionary Schreuder has more influence in preserving the peace of the Zulu nation than any other man.

One acquainted with the history of the Amaxosa, a tribe of Kaffirs living south-west of Natal, cannot fail to observe that for a long period of years, the horrors of war have been prevented through the intervention of a noble band of Wesleyan missionaries, particularly the Rev. T. Jenkins, whose memory is embalmed in the affections of that people. Faku, the Kaffir chief, when asked if he had any idea of going to heaven, replied, "Is Jenkins going there?" "Undoubtedly he is," was the answer. "I'll go wherever Jenkins goes," replied the old heathen, emphatically. "When Jenkins gets to heaven, he won't stay there without me. I'm sure he'll come out and take me in with him." *Peace* has reigned for many years in that powerful tribe of savages, because the king's Prime Minister and Advisor has been a Christian missionary. And now that the devoted Jenkins has gone to his rest, his widow remains and is consulted by Faku's successor on the throne, in all important political matters. The Kaffirs call her "mother," and she is a kind and wise Christian mother to that people.

Who that has read that interesting book on the Basutos by Rev. E. Casalis, has failed to notice the powerful influence the French Protestant missionaries exerted over Moshesh, the Basuto chief, in keeping him from warlike attacks on other tribes? And how grateful they must have felt when in the early part of last year they saw that their numerous, almost life-long prayers for his conversion were answered, and he could depart saying, "O what a loving king is Jesus! He has prepared a mansion for me. Help me that I may fly." But I am entering on a wide theme. When a full history of Christianity in heathen lands is written, some of its most interesting facts will be those which go to show that in checking the violent passions of savages, and preserving peace, the gospel missionary, rather than he who bears the sword, has been the grandest agent.

LORD BACON says, "I am of opinion that except you could bray Christianity in a mortar, and mould it into a new paste, there is no possibility of a holy war."

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REV. TITUS COAN.

BY REV. S. HOPKINS EMERY.

This venerable pioneer missionary of the American Board to the Sandwich Islands has safely returned to his chosen field of labor from a somewhat extended tour through this country, during which he made many addresses, and left behind him a delightful impression concerning his character as a man and a missionary.

I remember to have heard him in the city of Providence, and was greatly interested in his statements concerning his work in general, and especially the teachings of the mission from the beginning on the subject of war. Their preaching and practice in the presence of a people accustomed to violence, cruelty and bloodshed, have been exactly according to the law of love laid down by Christ in the New Testament, and altogether satisfactory, convincing in favor of peace. The mission appears to have adopted the principle of the early Christians, that it is *un*christian to fight.

Mr. Coan has encouraged his church—the largest probably, but by no means the wealthiest in the world—to contribute with exemplary liberality to the treasury of the American Peace Society, and the late secretary of the Society, during the long and ofttimes discouraging years of his service, had no better friend to cheer him on his way than this same Christian missionary.

It has always been a source of sorrow and regret to us, that the missionaries Lyman and Munson, who are remembered as the Sumatra martyrs, were found with weapons of offence as well as defence in their hands. The savages whom they encountered looked at their weapons, and ranked them with the other armed warriors with whom they had been in the habit of dealing. They saw no marks of something different and better in them. They had but recently reached the island, had distributed no books, made no converts, and could only be judged of by their outward bearing. They were strangers and armed with weapons with which to defend themselves in case of attack. They *were* attacked and slain and eaten by cannibals!

A sad end to the missionary career of men who had only just entered on their work. I knew them well. Seldom have young men gone out with more heart for their great and good work and more promise of usefulness. The churches of this land were clad in mourning when the dreadful tidings of their distressing death reached them.

It was always regarded as unfortunate that they carried with them deadly weapons, for so they were mistaken, we are told, for *fighting* men. Let all missionaries and all Christians learn a lesson from this!

WOMAN AND WAR.—Women suffer. They are thus left,—never accustomed to support families: do not make the laws; and yet remain at home, in time of war, *unable to change a single law!* The following item should be carefully read by war advocates:

"The social and domestic misery produced in Germany by the war is very great. A German paper states that in the province of Westphalia, at the beginning of October, there were 11,817 married women, the wives and widows of soldiers, together with 22,713 children, obtaining relief from the public funds. In Hanover, 9,624 women and 26,418 children were dependent upon the public for support. In the Rhenish provinces there were 14,312 married women and 29,619 fatherless children who were utterly destitute. Thus, in only three Prussian provinces there were, last October, 35,753 women and 78,750 children in a condition of misery and want, and it is believed that destitution to the same extent prevails in the other provinces of Prussia. About nine-tenths of the males are in the *landwehr*, and the women and children thus deprived of their natural supporters will, it is feared, perish from starvation."

The great difference between men—between the feeble and powerful—the great and insignificant, is energy, invincible determination—a purpose once fixed upon, and then death or victory. That quality will compass anything that is possible in life, and no talent—no circumstances—no opportunities—will make a man without it.

THE RESULTS OF WAR.—The report recently issued by the municipal council of the city of Paris, illustrates strikingly the evil effects of war upon general industry. At the close of 1848, after the revolution was over, the Parisian Chamber of Commerce made a report showing the falling off in productive industry in the city and surrounding country during the troubles. It appeared that whereas in 1847 Parisian industry had created to the amount of one billion four hundred millions of francs, in 1848 the production was only six hundred and seventy-seven millions. The results of the recent siege and the Commune insurrection have been even more disastrous. Paris had been transformed into an immense fortress, and its citizens had been taken from the four hundred and odd varieties of industry within its limits which depend upon exportation. A triple row of Prussians was placed between the outer world and the manufacturers, and the makers of hats, gloves, the perfume distillers, the shoemakers, the "notions" sellers, all went by the board. For eight months, from September, 1870, until June, 1871, the city was restrained from that labor which is the principal source of its glory and power.

Counting up the results of the siege and insurrection, Paris finds that one of the most disastrous, lies in the fact that the trade she once possessed has in some measure drifted into other currents. The outside world, which hardly reflected how thoroughly the Queen city was shut in, clamored for its new styles, and so had palmed upon it "articles from Paris" which never came from Paris at all, and which, in many cases, afforded such a handsome profit to the dealers that they now continue the arrangement, leaving the Paris houses to explain their neglect as best they may. The City Council has appointed a committee to take strenuous measures for the renewal of industry and trade, but the battle will be a hard one.—*Boston Journal.*

A GOOD OLD MAN.—. . . . In a long time our good old man has got a great estate of righteousness, which no genius could have accumulated in a short period. You cannot swerve him from the right. What bribe could make him unjust or false to his love for the slave, the sick, the poor, for all men? . . . Once, when hot blood was in him, he said, "Aha," among the trumpets, smelling the battle afar off, and he loved war; now he hates strife, loves peace. And so he honors the gentle deeds of charity, benevolence, piety. General Jacksons, and Nelsons, and Napoleons, and Wellingtons, are not heroes of his; the "good Samaritans" are his beloved; not the great soldiers, with their innumerable trains of artillery and baggage wagons, and their famous "great victories;" it is the good maiden, the angel of mercy in the neighboring street; it is the kind man, whose heart goes out as medicine to the sick, the old, the feeble, the poor: these are his heroes. The heroism of hate he has trod under foot; the heroism of love, he looks up and thanks God for that.

Whenever the masses of the people "discountenance and discourage all unnecessary wars," and are able to "actively approve of, and encourage all efforts to settle international disputes peaceably," then will wars cease to be necessary, and the term "just war" will grate as harshly upon our ears as "honest robbery" or "innocent crime."

The remedy for wars is with the people when they choose to apply it, but they must not wait for the millennium before attacking this stronghold of the devil. God helps those who help themselves, and is by no means lavish of miracles in working out human results. He will undoubtedly prosper all wise efforts to overthrow this barbarism as He did the efforts of those who assailed its twin American sister Slavery.

Within ten years we have seen one giant barbarism overthrown by another, and strangled in oceans of blood. The survivor should be shorn of his gory locks, and forever banished from an earth destined to become the peaceful kingdom of the "Prince of Peace." Respectfully,

L. H. PILLSBURY.

—*From the Manhattan (Kansas) Nationalist.*

FRANKLIN says, "I have been apt to think that there never has been, nor ever will be, any such a thing as a good war, or a bad peace."

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, DECEMBER, 1871.

MERRY CHRISTMAS.

The happy Christmas comes once more,
The Heavenly Guest is at the door;
The blessed words the shepherds thrill,
The joyous tidings: Peace, good will!

Merry Christmas—words how often to he repeated ere this month ends. In a few days, the air everywhere will be ringing with their joyous music. In what a multitude of instances they will be thoughtlessly uttered. And yet, they are words freighted with the most delightful significance. Language does not suffice to express the emotions that ought to be awakened by the return of this anniversary, which alone of all festivals is named from Christ, the Prince of Peace.

It is a season for feasting, in the best sense, and for deep and sacred joy. What blessed re-unions of families and friends it brings with it; what delightful renewals of old domestic ties; what sweet and hallowed recollections of past enjoyments!

As often as returns this anniversary, we hear anew,

"Sweet angel voices singing
'All glory be to God on high,
Who Peace to earth is bringing.'"

And is it possible, that in all Christendom, souls can be found that are not moved by the charming anthem to respond?

And we with them triumphant,
Repeat the hymn again;
"To God on high be glory,
And Peace on earth to men."

With the recurrence of Christmas our thoughts revert involuntarily to the past. We seem to hear the echoes of the angelic song sounding down the centuries "On earth Peace"as this season comes again. We can but ask is the blessed era of which the angels sung a vain dream, or is it a glorious reality? Almost two thousand years of hope have rolled away, since, in song, they foretold the coming of the era of universal and permanent peace. But alas! what terrible wars have been waged by Christian nations this very year. Still more, how many Christian nations to-day, are ready to fly to arms provided a plausible pretext for so doing can be found! And yet the announcement of the angels is not empty sound. It is full of promise. The era which it foretells, with lapse of years and centuries, is approaching.

One of our sweetest poets, a poet of Peace, Whittier, sings:

"Happy he whose inward ear,
Angel comfortings can hear
O'er the rabble's laughter;
And, while hatred's faggots burn,
Glimpses through the smoke discern
Of the good hereafter.

Thus with somewhat of the seer,
Must the moral pioneer
Borrow from the future;
Clothe the waste with dreams of grain,
And on the midnight sky of rain,
Paint the golden morrow."

At this Christmas season, we can discern through the smoke of battle and war, glimpses of the *good hereafter*.

No previous birthday of the Prince of Peace has been regarded religiously and devoutly by as many people, and the people of as many nations as this present one. It cannot be denied, that the brilliant names of orators, soldiers, skilful inventors, sagacious statesmen, gradually fade in the vividness of their lustre, as the generations follow that to which their genius was first exhibited. But the name of the Prince of Peace, that lay on his mother's breast in a manger at Bethlehem, sixty generations ago, continues to command, and evermore widely, the love, the reverence, the obedience of mankind.

The new commandment which he gave, that men love one another, not with any restricted affection, but with a love which should overpass all lines of family, of nation, of color, of race, and clasp in its embrace all mankind, is gaining evermore distinct recognition and honor.

His golden rule is coming more and more to be regarded as applicable to nations as well as individuals, in their treatment of each other. Notwithstanding all the agitations, convulsions and upheavals that characterize the present epoch, yet the hand upon the dial plate of time, marks a steady and sure advance of the principles of Christian civilization. Great events, political and religious, give clear indication that the clock of Christian history has not stopped. Our nation and all Christian nations as never before are wearied and disgusted with war. As never before shocked by its indescribable barbarities and horrors, as never before conscious of its wickedness, as never before burdened and crushed by its enormous taxes, with eyes upturned to heaven they are crying, "Give *peace* in our time, Oh, Lord!"

It may be the complete triumph of our cause, the principles of Peace, is not so near by a century or even by centuries, as some ardent natures have imagined; and yet, like the purposes of the Infinite, that triumph is sure to come Onward and ever onward resistlessly to its sublime and blessed consummation, it is destined to move. The machinations of rulers, the ambition of kings and emperors, cannot prevent its advance and its ultimate victory. The present unsettled state of Europe, existing agitations and conflicts in different parts of the world are not to dishearten us. In the material world there is a season, when the foundations of nature seem to be broken up. It is when the spring suns and rains come, and the south winds blow, and waters flow, then the icy covering of lakes and streams is broken up. In large masses and wild confusion, the dissolving fragments are tumbled and hurried along by the raging waters. Still to this season of agitation and commotion, what a transcendently lovely and peaceful scene ensues! It is but the harbinger of summer, of the good time coming. It prepares the way for the fostering breezes, the softening dews, and the tender showers. It ushers in that season when,

From the moist meadow to the withered hill,
Led by the breeze, the vivid verdure runs,
And swells and deepens to the cherished eye.
The hawthorn whitens, and the juicy groves
Put forth their buds unfolding by degrees,
Till the whole leafy forest stands displayed,
In full luxuriance to the sighing gales.

Then, how beautiful the springing grass, the bursting buds, the opening flowers! Then, how sweetly sing the birds among the branches! Then, all is life, luxuriance, beauty, peace. Even so, the period of agitation and commotion among the nations, is the precursor of the good time coming. The ratification of the Washington Treaty and other events betoken the end of the reign of the terrible winter of war. We hail them as presages of that time when the people of the earth shall sing, "At last, from Aries rolls the bounteous sun," and the world's

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blessed summer of friendship and peace shall be ushered in During this Chrisimas season then,

Let our hearts responding,
To the seraph band,
Wish this morning's sunshine
Bright in every land!
Word and deed and prayer,
Speed the grateful sound,
Bidding "Merry Christmas"
All the world around.

Listening angel-music,
Discord sure must cease;
Who dare hate his brother,
On this day of Peace?
While the heavens are telling
To mankind good-will,
Only love and kindness
Every bosom fill.

THANK OFFERINGS FOR PEACE.

Well may the hearts of the people of Great Britain and America gush with thankfulness to the God of Peace, as they contemplate what he has wrought for them during the year just closing. He has disposed these two leading nations of the earth to settle great and aggravated grievances by peaceful arbitration, instead of imitating France and Germany in a resort to the terrible and barbarous arbitrament of war. Think for a moment of the horrors and agonies from which these noble Christian nations have been saved by this unique transaction! Think of the far-reaching and benign influences it is destined to exert. Contrast this treaty and its unspeakably blessed results with the Franco-Prussian war and its consequences indescribably baleful! Remember, among the instrumentalities that have conspired for the accomplishment of this triumph of peace—the treaty—the American Peace Society is acknowledged to have been prominent. Is it not fitting that its treasury at this gift season should receive contributions *numerous and generous*, as *thank offerings* for this victory of the principles of peace. *It must not be forgotten, this Society* depends for funds to carry on its work upon *spontaneous unsolicited donations and contributions. We most kindly and earnestly invite pastors and churches when making up their list of causes to receive their benefactions, to give the Peace Society a place, at least for the year* 1872. *Whatever is done for this cause effectually helps every other good cause.* Never were the opportunities of this Society for usefulness so inspiring as at present. Divine Providence indicates for it a mission signally glorious. It would gird itself anew for its most humane and Christlike work. With a burning enthusiasm it would throw itself into the great work to which God, our nation, and indeed all nations, summon it. Shall it not have the funds requisite for obeying this high call, and improving these grand opportunities? We leave this question with each one who shall read these lines.

It gives us peculiar pleasure to be permitted to add to the list of eminent names heretofore announced as heartily commending the cause of Peace and the American Peace Society, those of Theodore D. Woolsey, D. D., LL. D, Ex-Pres. Yale College; Noah Porter, D. D. LL. D., Pres. Yale College; Prof. Samuel B. Harris, D. D., Yale Theo. Seminary.

We also shall be pardoned for an expression of great gratification, that recently have been added to our roll of life directors and life members, names of great influence, including two presidents of Banks, and three names of peculiar prominence in their association with the divine art of music,—which is the charming ally of Peace — viz: Carl Zerrahn, Carl G. Castelli and Eugene Thayer.

A CHRISTMAS ALLEGORY.

One of the most charming methods of inculcating truth is by means of allegory. And one of the most charming allegories expressive of the transcendent event denoted by Christmas, is, for substance, as follows. Among the plants that grew in the Garden of Eden was one of such surpassing beauty and sweetness that it excited the admiration of the angels. Its delicious fragrance filled all the Garden. But, sad to say, a foul demon stole into the Garden, breathed upon the plant, consumed its beauty, and changed its fragrance to poison.

Then the angels were bidden to transplant it to the lower world, and, although it did not utterly die, still it became sickly and drooping. Years, indeed ages passed away, but the plant bore neither flowers nor fruit. It was covered with thorns. And yet the angels tended it without weariness, for they had been assured that, in the fulness of time, it would put forth a flower of more consummate loveliness and sweetness than the one it bore in Paradise. So they pruned it, dug around its roots, and watered it with the dews of heaven. As the ages wore away it began to show signs of new life. Its leaves were greener. Occasionally, too, flower buds appeared, but dropped while they were mere buds. At the end of four thousand years the plant had grown to a stately and vigorous tree. But, as yet no blossom appeared on its branches. Almost in despair the angels whispered, one to another, "How long." But, lo! the time had come. In heaven, close to the throne of God, grows the amaranth, immortal Tree, drawing its life from Him who sitteth on the Throne. And now, behold there was a wonder in heaven. Forth from the throne there came a *dove*, how white and pure words cannot tell, and plucked a bud from the amaranth and bore it to the earth. Selecting the fairest bough, the bough nearest heaven, the *dove* drew close, and by some wondrous art, fastened the bud upon it and disappeared. And lo! the bud grew to the tree, and even while they gazed burst forth into such miraculous bloom that all heaven came trooping to behold its wondrous loveliness.

And as they stood around it in jubilant armies, and wondered and adored, God himself looked down well pleased on the plant, *Humanity*, and loved it for the sake of the flower which grew upon it, and which the angels called *Jesus*, as they looked upon it singing, "Glory to God in the highest, and on earth peace, good will toward men."

TO THE FRIENDS OF PEACE.

Our readers will not forget December is the month during which we expect subscriptions for the *Advocate*, and all arrears will be paid so that our accounts may be squared at the close of the year.

The improvements in our paper have added materially to its cost, but it is to be furnished at the same price as heretofore. We are happy to say our list of subscribers is increasing. We hope thousands of new names will be added at the beginning of the year. This is the time to subscribe. A little effort on the part of each one who now receives the paper, will increase its circulation many fold and will greatly promote one of the noblest causes. Let none neglect this opportunity for doing good.

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THE ANGELS' SONG OF PEACE.

BY J. E. H.

When o'er the plains of Bethlehem
The angels' song in triumph rang,
'T was "peace on earth good will to men",
These messengers of mercy sang.

Yes, "Peace on earth good will to men,"
This was the news they came to tell,
A Saviour born in Bethlehem
The Prince of Peace, Emmanuel.

For Christ came not with men to dwell,
Until o'er all the earth's domain!
The angels could the tidings tell
Of gentle Peace supernal reign.

Oh! happy day ne'er seen before
Since man first dwelt upon the earth,
The time which Prophets waited for
As herald of the Saviour's birth.

Alas! that man should have defied
The King of Kings, his rightful Lord,
The Prince of Peace have crucified,
And from the scabbard drawn the sword.

Yet this he did, and from that day
The Prince of Peace his banners furled,
Again did man his brother slay
And wars, and fightings, curse the world.

Oh! curse of curses must thy blight
Rest on this earth for evermore,
Is there no morning for the night
Of bloody, and rapacious war?

Shall not the sun of Peace arise
To chase away the night of gloom,
The Nations look with longing eyes
To see that morn, when shall it come?

When sinful man shall Christ like be
And own the Prince of Peace his Lord,
In every man a brother see
The image of the living God.

Then shall again the angels sing
"Peace on earth good will toward men,"
And every Land its tribute bring
To Jesus born in Bethlehem.

Hartford, Conn.

REV. PRESIDENT WOOLSEY ON THE WASHINGTON TREATY.

A meeting to celebrate the ratification of the Treaty was held in the Center Church, New Haven, Sabbath evening, Oct. 29. An immense audience was in attendance. Rev. Theodore D. Woolsey, Ex-President of Yale College, presided. Addresses were made by Drs. Bacon and Patten, Mr. Burritt, Rev. J. B. Miles and Rev. Wm. Whittlesey.

The choir of Yale College, under direction of Professor Stoechel very generously volunteered their services, and enlivened the occasion with excellent music.

Dr. Woolsey, one of the most eminent of living publicists, spoke substantially as follows: —

In general the principle of arbitration is encouraged and adopted by political writers and publicists. Dr. Woolsey spoke of one noted publicist of England who went so far as to recommend forced arbitration; that is, insisting that the peace of the world should not be broken by petty quarrels, but that in cases where there was danger of it that the dispute should be settled by treaty and arbitration. The events which have taken place since the rejection of the Johnson treaty between the United States and Great Britain were remarkable, and the treaty of last spring shows what progress had been made in that time. One thing may be remarked, which is that the English government did not hesitate to express regret for the escape of the Alabama from her ports. Not that she took any special blame to herself, but that she regarded it as something to be deplored. Another cheering sign was the treatment of the Alabama claims themselves. A disposition was shown to deal fairly with them. The British government had freely accepted three great rules, which would be in the future accepted as international law between the United States and Great Britain, and they were precisely the rules which Great Britain had rejected during the war, not because they were afraid, but because many of the public men had been thinking and had condemned the position taken before by England. Her neutrality laws were condemned and new ones had been lately passed which were very strict upon such points as the building of vessels by neutrals in her ports with the design of using them against another neutral. There is another point in the treaty in the resort to arbitration, and there are in it four possible courts, one of which is that at Geneva, where the Alabama claims are to be decided; another, that at Washington, where the claims of citizens of each government against those of the other will be presented; another, a possible one in regard to the fisheries question; and a fourth, also a possible one, in reference to boundary lines on the Pacific coast. Dr. Woolsey said that he could not close without alluding to a speech made last week by one whom he was compelled to call a man of power on the treaty, in which he said that the United States had forgotten to provide in the treaty that if any British subject owned slaves in the south they should be precluded from compensation. But the subject was brought before the commissioners as the protocol shows, and as Mr. Butler had seen the protocol he should have known it. The protocol states that the matter was mentioned by the American commissioners, and the British commissioners had stated that as there was a law of Britain that none of her subjects should own slaves there was no occasion to mention the matter in the treaty.

EFFECTS OF WAR UPON THE MAP OF EUROPE.

BY DAVID M. BALFOUR, ESQ.

Within a century the names of three countries,—*Finland*, *Poland* and *Hungary*—have disappeared from the map of Europe. The following statement will exhibit the area of Europe, at different periods.

	1771 Square Miles.	1871 Square Miles.
Russia	1,194,976	1,762,791
Finland	98,765	
Poland	160,800	
Austria	180,496	226,406
Hungary	92,112	
Prussia	22,144	137,066
Turkey	182,562	207,438
Italy	90,000	107,961
Sweden	209.392	168.042
Norway	118.959	120,729
Great Britain	100.928	120,879
France	163.200	207,480
Spain	148,448	182,758
Other Countries	1,018,398	539,730
	3,781,280	3,781,280

Russia, Austria, Prussia and Turkey, have enlarged their limits at the expense of their obliterated neighbors. And all this has been accomplished by war and conquest. At different periods, from 1157 to 1293, Finland was conquered by the Swedes, who, in 1339, ceded the first part, in 1722 the second part, in 1743 the third part, and in 1809 the remainder, to Russia. Poland, in 1772, was partitioned between Russia, Austria, and Prussia. In 1792, under Stanislaus, they partially succeeded in recovering their nationality, but the revolution was subdued by Suwarrow. A second revolution broke out at Warsaw in 1839, but was subdued in 1831. The efforts of the

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Poles to recover their nationality was seconded to some extent on this side of the Atlantic. In Boston a subscription was raised to purchase two flags to be presented to them. They were carried in procession through the streets, on the twelfth of September, 1831, and afterwards forwarded to them. But unfortunately, four days previous, Warsaw capitulated to the Russians, and the nationality of Poland became extinct. Hungary became an independent kingdom in 920. In 1040 a portion was annexed to Germany, and assumed the name of Austria. In 1439 Hungary became a part of Poland. In 1540 the Sclavonic part was taken by the Turks. In 1739 Servia and Wallachia were also ceded to the Turks. In 1848 Hungary, under the leadership of Kossuth, endeavored to recover her independence; but Russia, coming to the aid of Austria, on the eleventh of August, 1849, Hungary surrendered to the Austrians at Villargos, and the star of her nationality disappeared from the horizon of Europe. Belgium was the quadrilateral shuttlecock between Austria, Spain, Holland and France, during four centuries. In 1477 it belonged to Austria. In 1556 it was transferred to Spain. In 1579 seven provinces revolted, and annexed themselves to Holland; the ten remaining reverted again to Austria, and three, in 1748, to France. The Austrians were afterwards expelled, but their rule was subsequently restored in 1789. Napoleon declared that the Rhine, as defined by Julius Cæsar, (B. C. 58) was the natural and ancient boundary of France; and therefore declared war against Belgium in 1792, and annexed it to France in 1795. It was placed under the sovereignty of Holland in 1814. In 1830 a revolution occurred and Belgium declared its independence. Spain, in 713, was conquered by the Saracens, who held sway until 1492. Charles V., of Austria, was its sovereign from 1516 to 1556. Jerome Bonaparte, of France, became its king in 1808, and until 1814. Portugal was part of Spain until 1516, when it was transferred to Austria. In 1580 it again became a part of Spain. In 1640 it revolted and declared its national independence. Italy was under the sway of Napoleon from 1809 to 1814. The duchies of Sleswick and Holstein, constituting a third part of the territory of Denmark, were the battle-ground at different periods between that country and Prussia, and were finally transferred to the latter country in 1864. Alsace and Lorraine formed part of Germany in 870; they were ceded to France in 1648; and now, by the treaty of Versailles, they are restored to Germany. Lombardy formed part of Italy until 1859, when it was ceded to Sardinia. Savoy was part of Sardinia until the same date, but is now a part of France. Luxemburg, in the tenth century, formed part of Germany; in 1136, it was ceded to France; in 1354 it was ceded to the Netherlands; in 1444 it belonged to Austria; in 1797 it was again ceded to France; and in 1830 it was divided between Belgium and Orange-Nassau. There is not a country in Europe which, within a century, has not enlarged or diminished its territory, through the instrumentality of war.

Julius Cæsar, (B. C. 54) landed at Deal, in Kent, England, and held it under Roman sway until A. D. 449, when the Anglo-Saxons, under Hengist and Horsa landed and took possession of the country. It was divided between seven chieftains, and called the Heptarchy—Kent, Surrey, Wessex, Essex, Northumberland, East Anglia and Mercia. These chieftains continually made war upon each other until Egbert, of Wessex, subdued the others and became the first king of England. In 1017 the Danes took possession of the country. In 1042 the race of Saxon kings was restored, and continued to 1065, when Harold of Norway was crowned King of England. In 1066 William, Duke of Normandy, in France, conquered England. He imposed the French language upon the English nation. Traces of this imposition survive to this day in many of our law terms—*indictment, culprit, jury, petit* and *grand*, as applied to *larceny, mortgage, trespass, mortmain*, etc., etc, In 1603 James VI., of Scotland, became sovereign of England, Scotland and Wales, under the title of King of Great Britain, France and Ireland. The country was rent by civil wars until William III., of Holland, was called in 1688 to the throne. In 1703 the Scottish line was restored in the person of Queen Anne. In 1714 George I, of Germany, became king, and his descendant, Queen Victoria, now wields the British sceptre. No country in the world, since the commencement of the Christian Era, taking into view its limited size, has been the scene of so many wars, whose soil has drank so much blood, and upon whose throne have sat so many foreign princes, as that of the Island of Great Britain.

THE DREAM.

BY H. E. H.

"For lo! He giveth His beloved sleep."

'Twas night—and the strong man,
Wearied with day's imperious toil,
Laid himself down to gain.
That priceless boon of compensation—
Refreshing slumber! Stretched on his couch,
Sleep stole upon him—and the rest
Of soul and body *came*—
"For lo! He giveth his beloved sleep!"
And ofttimes *visions* sweet, He gives,
That o'er the senses steal, and leave
An impress, which the memory holds
To ponder on, and gild the waking hour.

E'en so it seemed, in vision,
To the wearied man. He felt his feet
Firm passing o'er a broad and traveled bridge.
Others were passing over by his side,
E'en at his very elbow some swept by,
And lo! he wondered! as he looked and saw
Smooth, wond'rous snow-flakes fall on some—
On others they fell *not*. And when
He would have asked the reason "Why?"
A voice responded—"They and thou
On whom the white flakes fall
Are my own *chosen* ones, and pass this bridge
Safe over to the gates celestial
Where Christ shall welcome."
Then a sweet calmness took possession
Of his soul, as soft but sure
Came down the white-fleeced robe
And *covered* him—"The wedding garment"—
As he traveled on, to meet the Bridegroom
Within the Paradise of gates ajar.

No pang disturbed his soul, even for those
Who swept by him uncovered
By the spotless robe—for God had given him
Rest of soul Supernal.

The morning dawned—and when
The strong man waked to find it all a dream,
He treasured that sweet vision, and blessed God
For rest of *soul* as well as body—
"For lo! He giveth His beloved sleep."

PEACE JUBILEE HYMN.

BY H. E. H.

Written after the Meeting at Music Hall on the evening of Sept. 26, 1871.

Oh rejoice all ye people and hear the glad peal,
The edict 's gone forth, the "Treaty" is sealed—
'Twixt America's soil, and old England's shore,
No more war, no more bloodshed, the contest is o'er,
And this is the watchword—
At peace, evermore.

O blessed, O glorious, Lo! "what hath God wrought,"
The "leaven" of the gospel, its fruition has brought,
The dawn of its rising, appears higher to soar,
While we list to its pæan, as never before,
And hear the blest watchword—
At peace, evermore!

No more murmurs for justice, to settle the claim
Demanded in honor, for America's name,
The Calumet's extended, "Alabama's" no more
To disturb our calm waters, to come near our shore,
Save to bear this grand watchword
At peace, evermore!

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AN ELOQUENT TRIBUTE.

Hon. G. Washington Warren, President of the Bunker Hill Monument Association, closed his address at their annnal meeting, on the 17th of Juue last, in words eloquent and just, which were as follows: —

"Gentlemen, we ought not to separate on this Anniversary without taking a brief moment to note the progress of the mighty events by which the world moves. The late ambitious ruler of France, who had thought to be the arbiter of Europe, and even to plant the imperial standard on American soil, by one rash act became bereft of power; and the name and dignity of Emperor which he risked were transferred from him and his country to the King and the people against whom he declared war. If out of the sad disasters through which our ancient ally has passed, a Republic should at last emerge, in which there shall be Liberty protected by Law, and a well-ordered government of the people, for the people and by the people; then the example which we have set will not have been lost upon her; then LAFAYETTE, who dedicated the prime of his manhood and his latest aspirations to the American cause, will have not lived in vain for his own native land.

Turning to our mother country, a different scene presents itself. There were portentous difficulties between us, which years of diplomatic correspondence could not settle. At last, under the auspices of our great Captain, who declared at the outset of his civil service, "Let us have Peace," the representative members of the two countries duly commissioned sat side by side, and in a Christian, fraternal spirit discussed the several grievances complained of with patience and courtesy, until at last an international treaty was formed, which not only settles all past differences, but provides a mode by which future disputes may be met without resort to arms. It is a happy omen that the Senate of the United States ratified that treaty on the birthday of Queen Victoria; and standing at the base of our Monument, to which the heir apparent to the British Throne with his princely train once paid a visit of homage, as we think of the associations that cluster around it, and dwell upon the glorious career of development and progress which is opening before us, and upon the promises of this last and grandest triumph of civilization, we may well exclaim, PEACE hath her victories greater by far than those of WAR."

SOME THINGS YOU WILL NOT BE SORRY FOR.

For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tattler.
For being kind to the distressed.
For being patient to all.
For asking pardon for wrongs.
For speaking evil of no man.
For being courteous to all.
For acting the Peacemaker.

We much regret to say Rev. Amasa Lord, Western Secretary of our Society, who, for the last three years, has labored with self-consuming zeal in the cause of Peace, is now seriously ill. He will have the hearty sympathy and prayers of thousands. All correspondence for the present is to be with the office at Boston.

Wm. G. Hubbard favorably known as an able advocate of the Peace cause is prepared to accept a few invitations to lecture this winter before students and at educational points, epecially on, first, "The Washington Treaty"; second, "needs of the Temperance Cause"; third, "War and its Remedies." Mr. H. may be addressed at Delaware, Ohio.

CHRISTMAS PRESENTS TO THE CAUSE OF PEACE.

BY REV. J. H. CANFIELD, PARMA, MICH.

I suppose there are many ministers of the "Prince of Peace" who are readers of the *Advocate*. and I may assume from this fact that they are interested in the Society of which it is the organ, and the work it seeks to accomplish. And further, that they sincerely desire the success of this truly Christian enterprise. To these readers of the *Advocate* I desire briefly to address myself. I count you as earnest leaders in every good work. And through your efforts your people have become permanently interested *in*, and committed *to* the support of other departments of Christian labor, such as missions, Bible and tract distribution, etc. And for these purposes they contribute annually. This is as it should be, and God blesses them in so doing, for "it is more blessed to give than to receive." Now the suggestion which I wish to make is, that you inaugurate a similar arrangement in your churches and congregations for the benefit of the Cause of Peace.

There are, doubtless, many among your hearers who have the means—more or less—which they would cheerfully give in aid of the Peace cause, if this subject, with its great importance, was distinctly brought before them, with the opportunity to do so. Shall they not have that opportunity?

The time for giving and receiving presents is approaching. I mean the Holydays, on which account they are joyfully anticipated by many. Among those days is Christmas, a day which should remind all Christians of "God's unspeakable gift" to our race, the gift of his dear son "the Prince of Peace," through whom we may have "peace with God," and under whose reign peace shall be established among the nations, so that they "shall beat their swords into ploughshares and their spears into pruning hooks, and learn war no more." Would not the Sabbath nearest that day be a suitable time for a collection to be taken as a Christmas present to the cause of Peace? An appropriate discourse might be preached, in which the claims of this cause for a share in the prayers and benefactions of Christians would be brought to their attention and *all* be invited to contribute for its aid. And would it not be well to let it be a settled arrangement that this shall be done annually, for the twofold purpose of keeping this great work before your people and thus permanently enlisting their sympathies in it, and also to secure a more permanent and reliable income for its support and advancement. I know not how many ministers I am addressing, but suppose the number to be no greater than one thousand; if all these should adopt this plan and raise on an average but ten dollars each. this would secure an annual income to the Society of ten thousand dollars, a sum which would accomplish an untold amount of good. And if all the ministers in the land would do this it would not be long before the Nations should own Messiah's sway.

I know it may be objected that you have already so many collections to take for other objects, but I would ask if the people give too much? Nay, I would rather ask if they do not give too little? Are they up to the Gospel rule of giving "as the Lord has prospered them?" Giving, and giving *freely*, and *often*, and *systematically* ought to be the Christian's exalted privilege. But this proposition is submitted, with prayer that it may not be in vain.

"The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled upon."—*Sydney Smith.*

There is a charm in the presence of a truthful and sound-hearted man, that causes others, possessing the most seductive talents, but wanting this attribute, at once to give place to him. There are those whose souls we instinctively trust, as does the eagle from the topmost crag the invisible air.

The king and the beggar. the rich and the poor, the happy and the miserable, are on equal terms one-third of their lives.

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VOL. I. BOSTON, DECEMBER, 1871. No. 1.

An Acrostic.

"ANGEL OF PEACE."

BY M. S. TARBELL.

All Hail! promised "Angel of Peace,"
No longer thy mission delay;
God grant that thy harp may increase,
Earth waits for thy message to day.
Long, long has the bugle of war
Overawed by its threatening tone;
From near and from Europe afar,
Peal after peal it has blown.
Evermore waft thy peace notes along,
All hearts with sweet melody fill,
Ceasing not, till millennial song
Echos loud o'er each valley and hill.

THE ANGEL OF PEACE.

We present this month the first number of our new paper the "Angel of Peace," which is hereafter to be issued monthly. We commission this celestial messenger to convey our hearty Christmas salutations to friends far and near.

It is sufficient to say of the Vignette and Heading of the new paper, that they are worthy of the subject, and, of their distinguished artists, who executed them. They were designed by Hammatt Billings, Esq., and engraved by Messrs. Russell and Richardson.

The Angel of Peace is to be published in combination with the Advocate, and also, in much larger numbers, as a separate paper of four pages. Some reasons for its publication and characteristics of the paper are as follows:

1st. The cause of peace is of *surpassing importance.* On its success depends the welfare of hundreds of millions of human beings, both in this world and in that to come. The press is a potential instrument for promoting this cause, and the managers of the society would be recreant to their trust if they did not use it to the extent of their ability. They hope with the aid of kind friends to secure a very large circulation for this new messenger of good will to men.

2d. The articles in it will be *brief* and suitable for republication in other periodicals. We shall send it occasionally if not regularly to nearly all of the 5,000 Newspapers in the United States, with the hope that their Editors will transfer many of its paragraphs to their columns.

3d. This paper being a small one and containing no long articles can be read *through* by those who have but little time for such reading.

4th. It is *cheap* and can be taken by those who have but little money. Hence, also, it will be easy to obtain subscribers for it and we ask our friends everywhere to canvass thoroughly for this purpose.

5th. It will be furnished in *quantities* at such low rates that friends of peace can each afford to subscribe for 50, 100 or 1,000 copies monthly for distribution. We know of no method by which so much good can be done with the same outlay, and we invite them to send their names and money for as large a number as possible.

6th. We need a paper costing less than the Advocate which we can send free to Ministers, Teachers, Editors and other persons of influence with the hope of interesting them in the cause of peace, and enlisting their efforts for its promotion. The Angel of Peace will be well adapted to this purpose and we invite liberal contributions from those who do not care to receive and distribute it themselves to enable us to send it directly to thousands whose names we have in our offices.

7th. This paper is designed for both old and young. Each number will contain illustrations and one or more articles for children. We hope therefore, it will be welcome in families and in Sabbath schools, and that Superintendents will aid in its introduction.

8th. We want to give our young friends as well as older ones an opportunity to *work* for peace and obtaining subscribers for our paper, will be an effective method of doing so and entitle them to our premiums."

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AMERICAN PEACE SOCIETY.

This institution was formed in 1828. It derives its life and inspiration from Christianity. Its object is to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the interests of mankind, and by the use of the pulpit, the platform, the press, and various other instrumentalities to produce a strong public sentiment in favor of settling national difficulties by peaceful methods. It has already, in conjunction with other Peace Societies in Europe and America, done much for the prevention of war, and although all have not been thus prevented, these societies are no more to be considered failures on this account, than Temperance societies, because they have not prevented *all* intemperance; or Christianity, because it has not yet prevaded the world. It has been said by those whose testimony is entitled to the highest regard, that the late Treaty between Great Britain and the United States, that sublime victory of Peace is largely the work of this society and its sister society in England. But this society has a yet nobler mission to fulfill, in the present and future. The past achievements are but the small beginnings of the grand work it is to do for God and humanity. Its watchword is "Glory to God in the highest, and on earth peace, good will to men." What human organization has a more inspiring watchword than this! What human organization has, or can have a loftier mission than is indicated by this motto! Will not a mighty host of the great and the good, lovers of God, and of their race, rally to such a standard as this, and march to victories more renowned then those of bloody Mars? We believe they will. We believe in a glorious future for our race, the coming of an era when the promise of the angels, the key-note of all our Christmas songs, shall be fulfilled; when the enterprise, the enthusiasm, yea the *heroism* of men will not be less, but tenfold greater than we see now exhibited. But when these powers will be exerted rather to alleviate than to create suffering; rather to save life than to destroy it—a time when high intellectual pursuits, the enterprises for human weal, for elevating all classes of society, and helping them forward for the attainment of their divine destiny, will engross the thought and the interest of men; when "the stream of sentiment—of strong interest—of ardent feeling, of passion, of affection, that in the past has flowed into *the river of blood* shall flow through all the channels and streams of peaceful benevolence." The call is for co-workers in this sublime enterprise. What though it is a work of difficulty. Is it nothing in the midst of toil and in hours of weariness to have come floating down from heaven and sweetly sounding in our ears the words, "Blessed are the peace-makers, for they shall be called the children of God."

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

BY REV. J. B. MILES.

In our efforts to reach this grand consummation, we invoke the prayers and co-operation of the great and good in all the world. To what loftier, more noble problem, can scholars, statesmen, philosophers, jurists devote their attention, than to the devising of some practicable scheme or plan of international arbitration. The discovery of such a system may be a task of great magnitude. It may demand profound and protracted thought. Repeated trials and experiments may be necessary. And yet, for these reasons, the princes in the realm of thought will not shrink from the task. The devising of such a system is one of the objects which the friends of Peace must ever keep in view.

They must consent to be held responsible for proposing some possible, some plausible substitute for war. Such a plan is both cause and effect. It implies a certain high degree of intelligence, justice, and morality among the nations. It also stimulates intellectual and moral advancement. Let also, the ministers of our holy religion, the designated ambassadors of the Prince of Peace, with new ardor inculcate upon high and low, rulers and subjects, rich and poor, upon the multitudes to whom they preach, the gospel of Peace. Let poets, by thousands, catch the inspiration of such as Whittier, and by their songs give an impulse to this benign cause. Let woman, upon whom war ever visits its direst horrors, let mothers, wives, sisters give us their prayers and their great and sacred influence. Let capitalists and day-laborers, let employers and employed, in a word, let all classes in society unite with us in a cause which has a vital relation to the highest interests and best welfare of all. Let us only have the hearty sympathy and co-operation of the multitudes, upon whom the war-giant rolls crushing burdens and inflicts terrible sufferings, and who can tell how soon, by the help of the God of Peace, will dawn the day of which Amberley seems to have had a vision, when nation after nation, continent after continent, will be drawn into the ever widening area of uninterrupted peace.

"NOW I LAY ME DOWN TO SLEEP."

BY HATTIE A. FOX.

"Now I lay me down to sleep,"
And the blue eyes, dark and deep,
Let their snowy curtains down,
Edged with golden fringes brown;
"All day long the angels fair
I've been watching over there:
Heaven's not far—'tis just in sight,
Now they're calling me,—good night,
Kiss me mother, do not weep—
Now I lay me down to sleep."

Tangled ringlets all smooth now,
Looped back from the waxen brow;
Little hands so dimpled white,
Crossed together cold to-night.
Where the mossy, daisied sod,
Brought sweet messages from God,
Two pale lips with kisses pressed,
There we left her to her rest;
And the dews of evening weep
Where we laid her down to sleep.

In general I have no patience with people who talk about the "thoughtlessness of youth" indulgently; I had rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with fate if he will; but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decisions? A youth thoughtless! when all the happiness of his home depends on the chances or the passions of an hour? A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his deathbed. Nothing should be left to be done there.—*Ruskin.*

DOUGLAS JERROLD, says, "What a fine looking thing is war! Yes disguise it as we may, dress and feather it, daub it with gold, huzza it, and sing swaggering songs about it, what is it, nine times out of ten, but murder in uniform—Cain taking the sergeant's shilling."

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FIGHTING BACK.

BY REV. ASA BULLARD.

Many of the wars among nations, and the quarrels among the young grow out of the disposition to fight back, to resist. The late Capt. William Ladd, the apostle of Peace, (indeed he was often called not only the president and secretary of the American Peace Society, but the Peace Society itself,) once told me a story of a little boy in Maine, the son of a minister, who said to his father one day: "I love to kill woodchucks, because they fight back; but I hate to kill rabbits, because they never fight back."

Now we ought not to kill any of God's creatures merely *for sport*, whether they fight back or not. But how natural was the feeling of that little boy. Who does not shrink from injuring a weak and unresisting creature? If one ever do thoughtlessly do it, a feeling of reproach and regret comes over him.

A boy was passing through an orchard, when he saw a robin in her nest. He was not a cruel-hearted boy, but he thoughtlessly threw a stone at the nest, meaning merely to frighten her off; but what was his self-reproach and sorrow in coming to the tree, to find that the stone had knocked off the top of the poor bird's head, leaving her dead in the nest! Years have passed away, but that thoughtless, cruel act to an innocent, unresisting bird, has never been forgotten.

Boys who love to kill or torment any of the creatures of God merely *for sport*, are apt to become cruel toward their companions, and grow up in favor of war and blood. They love to pick quarrels with others. Such boys, ever ready to fight back, are also more likely to be ill-treated by others, than those who are kind to everybody and every creature, and peaceable like rabbits. They need not be timid and fearful like that animal, but all should be harmless like doves and lambs.

Were everybody to possess more of this disposition not to "fight back," what very different scenes should we witness in this world? Then we should see none of those broils that now so often break out among children in the same family, or school, or neighborhood. How few children and youth would think of striking a brother, or sister, or playmate, as that ugly looking boy in the picture is threatening to do, if he knew he would not "fight back," but would stand and look at him kindly, as the other boy is doing, and with the gentleness and unresisting manner of the rabbit? What man could find it in his heart to attack a fellow-man, if he knew he would not resist? He would be the merest coward in the world, to assault such a one. And what civilized nation would be so cowardly as to make war upon a nation unarmed, and which they knew would not "fight back?" If all then, were to learn not to resist,—not to "fight back," what would become of wars?

In the story of the woodchucks and rabbits all can see how they can unite with good men in promoting the Cause of Peace, and in hastening on the time when those cruel wars merely for glory, which make so many widows and orphans, and fill whole nations with blood and mourning, may be brought to an end. Learn then, not to trifle with the lives of any of God's creatures; and learn not to "fight back." but to do all you can to persuade your associates to imitate your example.

DEWDROPS OF THE LAW OF KINDNESS. NO. 2.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

THE LIFE OF LOVE.

The light of love is peace. Light shines. It is like the smile of God on all things He has made. But light does not make things grow. No light is so bright as that which falls on the snow. So light is not the best part of love, though it is so good for our eyes. Love gives warmth, and warmth gives life to all things that breathe or bloom on the earth. The snow and ice may be as bright with light as our eyes can bear to see, but no trees or flowers can grow in them for lack of warmth.

Now the man, the boy or girl, who has in the heart the love that God breathes on it, will do more than to wear a sweet smile on their face, or to look at you with a kind eye, or speak with a kind voice. All this is but the light of love. But the life of love is a warmth in the heart that makes the flowers and fruits of good will to man grow all the year round. We say of such a man that he has a warm heart, or a loving heart. We mean that a heart must be both large and warm to have such a world of good thoughts and good acts grow in it and out of it. So, though we may not see the heart, we know how much good, warm life is in it by its good will and good thoughts put in kind words and kind acts.

There is no sure way but this by which we can tell how much of the true life of love is in a man. We feel one's pulse at the wrist to find how his heart beats, or how fast his blood runs in his veins. Well, kind words and deeds are a good man's pulse; they tell us how his heart beats with love to God and man. Christ calls such good thoughts, words and acts, *fruits*, as if they were free and sweet to the taste of all who find them on their way, at their work, or in their homes. He says: "By their fruits shall ye know them." He does not say we shall know them by their leaves, large and green as they may be, but by their fruits.

We must all think of this; for I fear the world is more than half full of hearts that bear but leaves all their lives long, and no true fruits at all. Some of these leaves too have no sweet juice in them, but sting the lips if we taste them. Some of them are hard and dry, and make no shade; the birds will not make nests of them, and the bees turn from them to the flower of a poor brier. A man may be called rich and wise; but if his heart bears leaves and no fruit, his life is poor and of small worth to the world. How sad that a man should live to old age, and leave nought else but a lot of dead leaves to put on his grave!

A TOUCHING INCIDENT.

An expressman upon reaching his office early one cold morning in January, observed on the sidewalk a long heavy box, which his practised eye at once indentified as containing a corpse. Upon the end of the box, shivering with cold, sat a little half-clad boy, about seven or eight years of age. Addressing him kindly, he said:

"My lad, don't sit there; you will freeze; come in and sit by the stove."

Bursting into tears, the little fellow replied:

"No, I can't come; my mother is in this box, and I promised her that I would not leave her until we got home."

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Deeply affected with the touching devotion of this brave little fellow, he finally succeeded in convincing him of the entire safety of his precious charge, and taking him into a neighboring restaurant, gave him a warm breakfast, and then learned the particulars of his story. His father died about a year previously, in a remote village in Minnesota, leaving his poor mother in poor health and nearly destitute. She died but a few days before the boy's sad journey, charging the little hero with the sad duty of conveying her remains to her friends in a distant State, and furnished him with (all she had) a sum of money barely sufficient to carry them both by freight cars to their destination. The little fellow had actually ridden night and day in a freight car with his melancholy trust, never for a moment losing sight of it.

THE BEST THAT I CAN.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night;
But I'm only a part of God's great plan,
And I'll cheerfully do the best I can."

"What is the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold;
Yet I am a part of God's great plan,
So my treasure I'll give as well as I can."

A child went merrily forth to play;
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy, golden head:
Mother said, "Darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why, and for what all strange things were—
She was only a child at school!
But she thought, "It is part of God's great plan
That even I should do all I can."

She helped a younger child along
When the road was rough to the feet,
And she sang from her heart a little song
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said, "I will do likewise the best that I can."

Our best? Ah, children! the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of the day!
But for strength from above ('tis the Master's plan)
We'll pray, and we'll do the best we can.

— *Selected.*

A disarmament throughout Europe to the extent of one-half of the forces kept up in time of peace would effect an annual saving of upwards of £64,000,000—enough to inaugurate a plan that would blot out all Europe's national debts in the course of a generation, or to plant a schoolhouse in every dark spot throughout the world, and besides, 2,000,000 extra laborers would create wealth instead of taxing the energies of industry, and would make the remaining taxation less oppressive by sharing it. During the fourteen years from 1853 to 1866, about 1,750,000 men were slain in the wars of civilized nations alone—a number equal to the entire able-bodied male population of Ireland, Scotland and Wales. The money cost of these wars was £1,913,000,000—enough to pay the present annual cost of paupers in the United Kingdom for more than two centuries.

AN END TO QUARRELLING.

The Presbyterian tells a capital story of two dogs that got a ducking by quarrelling, and were made firm friends by the danger of drowning:—

"One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone, or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge, and being blind with rage, as is often the case, the first thing they knew they went into the water.

"The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundlander; he was as much at home in the water as a seal. But not so poor Bruce; he struggled and tried his best to swim, but made little headway.

"Old Brave (the Newfoundlander), had reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should that noble fellow do but plunge in, seize him gently by the collar, and tow him safely into port!

"It was funny to see these dogs look at each other as soon as they shook their wet coats. Their glance said as plainly as words: 'We'll never quarrel any more.' And sure enough, they kept their resolution. I think some boys might learn a good lesson from this old Newfoundland dog."

PUBLICATIONS OF THE AM. PEACE SOCIETY.

THE ANGEL OF PEACE, four pages monthly.

Single copies, per annum,				25 cents.
5	"	"	to one address,	$1.00, or twenty cts. each.
10	"	"	"	1.50, or fifteen "
25	"	"	"	3 00, or twelve "
50	"	"	"	5.00, or ten "
100	"	"	"	8.00, or eight "

The *Advocate of Peace*, 16 pages monthly, $1.00

Twenty volumes and eighty tracts on peace and war, at prices named in the Society's catalogue, which will be sent on application.

Letters in relation to publications, donations, agencies, etc., from the Eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield Street, Boston.

PREMIUMS.

For four subscribers to the *Angel of Peace* and $1, we will send one of our beautiful peace photographs, price 25 cents.

For eight subscribers and $2, an interesting book of 167 pages entitled "A Kiss for a Blow." Price, 60 cents.

For twelve subscribers and $3, a large picture called "The Good Time Coming." Price, $1.00.

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Letters from the Eastern and Middle States should be directed to the proper officers at 36 Bromfield St., Boston. On account of the illness of Mr. Lord, all letters for the present should be directed to the Boston office.

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RECEIPTS FOR OCTOBER, 1871.

MAINE.

AUBURN.
Hon. Seth May.....$10 00

PORTLAND.
Hon. Benj. Kingsbury, Jr... 20 00
[Constituted a Life Member by his father.]

MASSACHUSETTS.

BOSTON.
C. Cloggner Castelli..... 20 00
Carl Zerrahn..... 20 00
Eugene Thayer..... 23 00
J. M. W. Yerrington..... 2 50
John Cummings..... 50 00

CHARLESTOWN.
Mary D. Balfour..... 20 00
Hon. Edward Lawrence..... 50 00

CONNECTICUT.

HARTFORD.
Mr. Allen..... 15 00

NORWICH.
Pierce and others.....$25 00

PENNSYLVANIA.

MEADVILLE.
Rev. George L. Carey..... 2 00
Mrs. C. Derickson..... 2 00
Mrs. G. Mosier..... 2 00
John Leiberman..... 2 00

FRANKLIN.
Mrs. Amos Densimon..... 1 00
Mrs. R. Lamberton..... 2 00
Mrs. C. H. Eaton..... 1 00

Estate of Wm. Ladd—Hon. Amasa Walker, receiver..800 00

For Publications, etc..... 58 90

Total.....$1126 40

BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious, and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peac to save hundreds of thousands from poverty, disease, and death.

Now, friend of humanity, in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

AGENCIES.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

HOW CAN I MOST PROFITABLY USE MY MONEY?

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR or PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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WANTED.

A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society, The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

JANUARY 1, 1871.

THE
MUTUAL LIFE INSURANCE COMPANY
OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

FREDERICK S. WINSTON, President. **RICHARD A. McCURDY, Vice-President.**
W. H C. BARTLETT, Actuary. **JOHN M. STUART, Secretary.**
LEWIS C. LAWTON, Ass't Actuary. **FREDERICK SCHROEDER, Ass't Sec.**
CHARLES A. HOPKINS, Cashier. **SHEPPARD HOMANS, Con. Actuary.**

CHARACTER OF INVESTMENTS
IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387,232	$140,905	$6 989,857
1861	6,536,924	76,051	788,782	443,010	7,836 768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919.168
1863	4,409,336	407,614	4,370,262	842,053	10,029 265
1864	5,103,604	724 387	4,915,921	1,055.502	11,799.414
1865	7,348.622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1.601,167	17,639.297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662,452
1868	21,458,357	951,807	5.003,109	1,912,022	29,325,295
1869	27.319 882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,564	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE
IN
THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,
GENERAL AGENT FOR
Rhode Island, Providence, R. I., and Massachusetts.
(Except Boston) BOSTON, MASS.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, JAN., 1872. | NEW SERIES. VOL. III. NO. 37.

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THE ADVOCATE OF PEACE,

Published about the middle of every month by the Am. Peace Society.

SOCIETY'S OFFICES.

36 Bromfield St., Boston, Mass., and Elgin, Ill.

TERMS, $1.00 a year in advance; to ministers, 75 cents. Postage *twelve cents a year.* EDITED BY THE SECRETARIES.

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JULIA WARD HOWE, *Boston, Mass.*

WORDS OF CHEER FROM THE PRESS.

ZION'S HERALD.

The Advocate of Peace comes out in a new dress, with a blue cover. It is an able sheet, and is steadily sowing Divine seed, which it will find after many days.

BOSTON ADVERTISER.

The December number of the *Advocate of Peace*, in its agreeable new form, is at hand, and contains a number of valuable articles by well-known friends of the cause. This publication has been very much improved, and since the price remains at the former figure, a large increase of subscribers is not unreasonably expected.

BOSTON TRAVELLER.

The Advocate of Peace appears this month considerably enlarged and improved in various particulars, printed on nice paper, on a larger sheet, and furnished with a handsome cover. This is only one of the many improvements which the new Secretary has inaugurated in the management of the good old society.

BOSTON NEWS.

THE ADVOCATE OF PEACE, published by the American Peace Society, is to have a neat cover hereafter, making it more attractive than heretofore. It is doing a good work. The price is $1 a year. Clergymen 75c. Office 36 Bromfield street, Boston.

WATCHMAN AND REFLECTOR.

The *Advocate of Peace*, under its new management, is a valuable and interesting publication and devoted to a glorious object. Its contents are varied and timely, and a new impulse seems to have been imparted to it by its editor. We do not expect to see the day when "nation shall not lift up sword against nation," but we labor for that happy time, and bid God-speed to all who labor for the same end. We can heartily commend the *Advocate* as worthy of patronage.

APPEAL TO MINISTERS OF THE GOSPEL.

We most heartily endorse the following appeal and adopt it as the appeal most affectionate and urgent of the American Peace Society to ministers of every denomination in the nation.

To the Ministers of the Gospel of every name:

"The Trustees of the Rhode Island Peace Society desire to call the attention of the public to the importance and to the progress of peace principles. The recent Treaty between the United States and Great Britain, has for the first time in the history of the world, created a Court of Arbitration to decide upon National differences. It is a great triumph of peace principles that grave questions of national right and honor should be decided by the judgment of enlightened reason rather than the blind and uncertain issues of desolating war. To celebrate this victory of peace and to impress upon the people the enormous evils of war, the Trustees have appointed a Committee to invite the ministers of every denomination in the State to preach upon the subject, at their early convenience, or in other manner to bring it formally to the notice of their several congregations.

The Committee therefore earnestly invite ministers of every name who reverence and honor the "Prince of Peace," to co-operate in this good work. Their efforts may do much to create a public opinion that must ultimately control the policy of nations.

A. CASWELL,
D. R. WHITTEMORE,
JOSEPH CARTLAND,
E. O. BARTLETT,
} Committee.

Providence, Oct. 14th, 1871.

TO ADVERTISERS.

The ADVOCATE OF PEACE, a monthly of 16 pages, published in Boston and Chicago, has now a circulation of about 10,000 copies in most of the Northern and some of the Southern States. As Advertisements occupy but a small portion of this paper, and as it goes into the hands of a large number of persons each month, who have not before seen it, it will be a valuable medium for the solicitation of patronage. The rates are, 20 cts. per Nonpareil line, (12 lines to the inch, and three columns to a page,) for the first insertion 18 cts. a line per month, for three months, 15 cts. for 6 months, 12 cts. for 9 months, and 10 cts. for 12 months with a discount to those who advertise largely. The paper will be sent *free* to Advertisers — to Subscribers for one dollar per annum. Advertisements or communications in relation to them, subscriptions for the paper, and donations to the American Peace Society may be sent to REV. H. C. DUNHAM, No. 36 Bromfield St., Boston.

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We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind. It was designed by the distinguished artist, Hammatt Billings, and engraved by Messrs. Russell and Richardson. We anticipate it will be very popular, and that we shall have calls for hundreds of thousands of them. Pictures are often more expressive than words, and this one expresses beautifully and forcibly the fulfilment of the prophecy of that good time coming, when nations shall learn war no more. The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally, they can place them in the hands of their children or other persons who will be glad to do it.

SPECIAL APPEAL.

THE WASHINGTON TREATY.

The Executive Committee of the Am. Peace Society, earnestly solicit the kind aid of all patriots and Christians to a special effort it is now making to impress upon the public mind the vast importance of the Arbitration Treaty recently ratified between Great Britain and the United States. It is felt by the friends of peace, on both sides of the Atlantic, that this is a most important step towards the full consummation of their hopes. They are most anxious that this step shall be followed by others in the same direction until not only war shall be banished from civilized nations, but that they shall be induced to enter into an arrangement for mutual and proportionate disarmament.

To mark the importance of this Treaty, as one of the greatest victories of the cause of peace, the Society convened a great meeting in Boston in September, under the name of a Peace Jubilee. It was probably the largest Peace Meeting ever held in America. The success was so great that the committee decided on the spot to hold a series of such meetings at all the chief cities from Boston to Washington. Several of them have already taken place at Springfield, Hartford, New Haven and Norwich, and others are arranged to be held in cities farther south. All of them have surpassed our expectations, both in the number and character of the audiences and in the interest they manifested in the subject. At New Haven, about two thousand assembled, including professors and students in the University, the clergymen of the city, and its most influential citizens. The distinguished President Woolsey presided, and made an address of great weight on the subject, and other eminent men gave their testimony to the importance of the Treaty. At Hartford, Gov. Jewell presided; at Norwich, Senator Buckingham. Mr. Burritt and the Secretary have spoken at all the meetings. But these meetings involve an expense which the ordinary income of the Peace Society cannot meet. To make the meetings accessible to all, and to insure the largest possible attendance, it is necessary to engage the largest halls and make the admission free. We are therefore constrained to appeal to the friends of the Cause for special contributions to sustain this special movement, and others that promise rich results. The present is the most favorable opportunity for enlisting the public interest in the cause that the Society has ever witnessed. These extraordinary circumstances and the urgent demand for an increase of our operations in other directions induce us to solicit pecuniary aid.

Any contributions will be gratefully received. Please address the Secretary of the Am. Peace Society, 36 Bromfield st., Boston.

IMPORTANT ANNOUNCEMENT.

The directors of the American Peace Society, being desirous of greatly extending its operations and influence, have commenced the publication of a four-page paper, of the size of the *Advocate* pages to be called *Angel of Peace*. It will be published in combination with the *Advocate*, and also in much larger numbers as a separate paper of four pages. It will be filled with brief and interesting articles in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young, and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single copies,			25
5 copies to one address,			1.00
10	"	"	1.50
25	"	"	3.00
50	"	"	5.00
100	"	"	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends, or in Sabbath-schools, churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these *Angels of Peace* repeating the angelic song: "On earth peace—good will to men." Specimen copies will be sent free on application.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, JANUARY, 1872. No. 37

OUR PAPER.

In our last issue we ventured the assertion that our readers would be gratified with the improvements in the *Advocate* of which that number bore the marks.

We have had most pleasing evidence that we were not mistaken. Numerous commendations of the changes made are coming to us from individuals and from the press, a few of which we print upon the cover. We take this occasion to say the improvements already made, are but the earnest of better things to come. We are sending the *Advocate* and the *Angel* to many clergymen and superintendents of Sabbath-schools, in the hope that they will lend their influence to give them general circulation in their congregations and schools.

THE WEEK OF PRAYER.

We give the excellent programme for the week of prayer issued by the Evangelical Alliance. The topic for Thursday, Jan. 11, is one of surpassing importance. Let the prayers of Christians all over the world, go up to the God of Peace, "for the prevalence of peace in the counsels of statesmen; for righteousness, harmony and goodwill among all classes."

Sunday, Jan. 7.—Sermons: Subjects: The faith once delivered to the saints, a universal and everlasting bond of union in the Christian Church. The duty of its defence and extension binding on all believers.

Monday, Jan. 8.—Thanksgiving: God's "unspeakable gift;" for mercies, personal and relative; for national mercies; for the maintenance and restoration from famine and other national calamities; for mercies in the Christian Church; for the progress of Christ's Kingdom and the usefulness of the Christian ministry.

Tuesday, Jan. 9.—Humiliation: For personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgments of Divine judgments, confessions of unfaithfulness, and prayer for the revival of religion as in past times.

Wednesday, Jan. 10.—Prayer (intercessory); For families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to parents and children.

Thursday, Jan. 11.—Prayer (intercessory); For kings and all in authority; for nations, especially those recently visited with the calamities of war; for the prevalence of peace in the councils of statesmens; for righteousness, harmony, and goodwill among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, Jan. 12.—Prayer (intercessory); For the Christian Church; for bishops, bresbyters, pastors, and missionaries; for translators of the Holy Scriptures into various tongues; for office-bearers, and for committees, societies, and authors engaged in Christian work.

Saturday, Jan. 13.—Prayer: For a larger outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's glory.

Sunday, Jan. 14.—Sermons: "Thy kingdom come. Thy will be done in earth as it is done in heaven." (Matt. 6: 10.)

THE PRESIDENT'S MESSAGE.

This state paper which, as a whole, has been received by the country generally, with much favor, contains two passages of especial interest and importance. The first relates to the Washington Treaty. Of this great transaction he speaks in terms in all respects just and true.

"The year has been an eventful one in witnessing two great nations, speaking one language and having one lineage, settling by peaceful arbitration disputes of long standing, liable at any time to bring those nations into bloody and hostile conflict. An example has thus been set, which, if successful in its final issue, may be followed by other civilized nations, and be the means finally of returning to productive industry millions of men now maintained to settle the disputes of nations by the bayonet and the broadsword."

The other passage relates to the policy to be pursued with the Indians:

"The policy pursued towards the Indians has resulted favorably so far as can be judged from the limited time during which it has been in operation. Through the exertions of the various societies of Christians to whom has been intrusted the execution of the policy, and the Board of Commissioners authorized by the law of April 10, 1869, many tribes of Indians have been induced to settle upon reservations, to cultivate the soil, to perform productive labor of various kinds, and to partially accept civilization. They are being kindly cared for in such a way that it is hoped to induce those still pursuing their old habits of life to embrace the only opportunity which is left them to avoid extermination.

I recommend liberal appropriations to carry out the Indian peace-policy; not only because it is humane, Christianlike and economical, but because it is right."

We regard these as the salient points in the message, and they are all the more forcible as coming from a President of Gen. Grant's military renown. In them the great Captain still reiterates the prayer, "*Let us have Peace.*"

Gen. Walker as Indian Commissioner.—Gen. Francis A. Walker, son of Hon. Amasa Walker, has been appointed Indian Commissioner. This is an appointment eminently fit to be made, We endorse the following complimentary notice of him:—

"Gen. Walker is clear-headed, decisive, energetic, unimpeachably honest and humane. He will not suffer the Indians to be abused or cheated; but he will require them to keep the peace, and will see to it that they are neither unduly petted, nor cheated by speculators in the Indian Ring, nor allowed to murder at will. He will be a terror to dishonest agents, and his appointment gives reason to hope that the mismanagement and corruption which have caused in the past, and under other Administrations, so much waste and trouble among the Indians, will now be finally remedied."

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MY FATHERLAND.

"And hath made of one blood all nations of men for to dwell on all the face of the earth."—ACTS, XVII., 26.

My Fatherland! my Fatherland!
O, where is my loved Fatherland?
'Tis there among the shining hills,
Where rivers spring from scanty rills;
Or where broad plains rich harvests yield,
And with wild flow'rets scent the field;
Where Ouse, and Trent, and Shannon flow,
Or Tweed defies the winter snow;
Where mountains upon mountains, rise,
To lift a Snowdon to the skies:
Or where black Lomond frowns afar,
And shades the smiling evening star.
Where'er the foot treads British ground,
There my loved Fatherland is found.

My Fatherland! my Fatherland!
O, where is my loved Fatherland?
'Tis where those mighty oceans roll,
That span the globe from pole to pole;
Where Southern Isles, in far-off seas,
Welcome the ever-flowing breeze;
Where Otaheite and Owhyhee,
Pluck daily food from bread-fruit tree;
Or where the Tartar and the Turk,
Crave at our hands pure Christian work;
Or where the fierce Sirocco flies,
To scatter death in Eastern skies.
From Northern pole to dark Japan,
That Land is with my brother man.

My Fatherland! my Fatherland!
O, where is my loved Fatherland?
'Tis where the great ALMIGHTY ONE,
Shines in the light of yonder sun;
Speaks in the bow,—the cloud,—the air,
And tells me that my God is there.
Through nature's Infinite profound,
His tender voice is heard around;
And while creation works His will,
He owns Himself my Father still;
And 'midst the storm and tempest wild,
Guards and supports His erring child.
Then, where I see His powerful hand,
There,—there I find my Fatherland.

My Fatherland! my Fatherland!
O, where is my loved Fatherland?
'Tis where deep grief and sorrow blend,
And where the orphan needs a friend;
'Tis where, in cabin or in cot,
Gaunt famine is the daily lot;
Where widows mourn in lonely woe,
And where the proud no pity show;
Where tyrants rule, nor heed the cry
Of slaves, who ask but leave to die:
Where war and bloodshed bear the sway,
And make a weeping world their prey.
Where suffering waits my helping hand,
The wide world o'er is Fatherland.

My Fatherland! my Fatherland!
Where is my future Fatherland?
I see it now,—I see it nigh,
In purer worlds above the sky;
Where human wrongs for ever cease,
And all is holiness, and peace.
Its beauties in full splendor shine,
And stamp the reigion all divine.
No storms are there, nor angry breath,
Nor sin nor sorrow, pain or death;
No warlike host will there be found,
To stain with blood, that holy ground.
There countless ranks in glory stand,
And there's my future Fatherland.

Manchester, Oct. 5, 1871. WILLIAM STOKES.

THE CAUSES OF WAR.

BY DAVID M. BALFOUR, ESQ.

"*From whence come wars and fightings among you?*" saith Saint James. The causes of war are as manifold and multiform as the heads of Hydra, the eyes of Argus, the hands of Briareus, or the forms of Proteus. Among the prominent causes of war is the lust for extension of territory. Nations, as well as individuals, are like Oliver Twist, continually "asking for more." The first battle of which we have any record, is mentioned in Gen. xiv, c. 8-9 v. (B. C. 1913) and was fought between the kings of Sodom, Gomorrah, Admah, Zeboim and Bela on the one side, and the kings of Elam, Tidal, Shinar and Elasar on the other, in the vale of Siddim.

CYRUS, one of the wisest monarchs of antiquity, not content with his kingdom of Persia, made war against Assyria, Media and Babylon, and united them to his own kingdom, and thus became master of the larger part of Asia.

ALEXANDER, King of Macedon, having united the other kings of Greece under his intluence, subdued Persia, and then marched into Egypt, and afterwards into Babylon, which he also subdued. His kingdom extended from the Mediterranean sea to the river Indus.

JULIUS CÆSAR subdued Greece, Egypt, and extended the Roman Empire from Western Europe to the interior of Asia.

NAPOLEON aimed at the dominion of Europe. He had possessed himself of France, Belgium, Spain and Italy; and but for his timely defeat at Moscow, might have succeeded in his ambitious designs.

ROME, B. C. 753, consisted of a cluster of huts upon the Palatine hill, inhabited by adventurers from all the surrounding nations. It was captured B. C. 390, by the Gauls. They were however, afterwards driven out. In the reign of Augustus, B. C. 29. it contained four millions of inhabitants, and its empire extended to the Euphrates in the east, Gaul in the west, and the Danube and Rhine in the north. In the second century of the Christian era, the empire of Rome comprised the fairest portion of the earth, and the most civilized portion of mankind. In the third century its decline commenced, and in A. D. 410, nearly twelve centuries after the foundation of Rome, the imperial city, which had subdued and civilized so considerable a portion of mankind, at the sound of the trumpet of Alaric, was delivered to the licentious fury of the tribes of Germany and Scythia. Luxury, civil dissensions, revolts among the provinces, completed the catalogue of misfortunes; and the once proud mistress of the world, soon became a mocking and by-word among the nations.

ENGLAND, when invaded by Julius Cæsar, B. C. 54, was inhabited by races of savages who painted their skins, and were hence called Picts, and dwelt in huts, and the different tribes made war upon each other as our No. Am. Indians did sixteen centuries later when the pilgrims landed at Plymouth, and the cavaliers at Jamestown. Very little was known at that time of England, north of the Thames and Severn. Four centuries later, when the Saxons subdued it, it contained about fifty thousand square miles. In the eleventh century, William, Duke of Normandy, in France, subdued England. In the twelfth century, Ireland was conquered and annexed to the English crown. A century later Wales experienced the same fate. At the commencement of the seventeenth century, Scotland became united with England and Wales, and the kingdom assumed the title of Great Britain, containing an area of one hundred and twenty thousand square miles, about twice the size of New England. At this time also Great Britain planted her colonies in America. At the close of the eighteenth century, voyages of discovery were made, and Australia, New Zealand and other foreign parts were annexed to the British Crown, thereby enlarging its territory to six millions of square miles. If, about this period, any great speaker in the British Parliament had risen, when some matter of the small "company of British merchants trading to the East Indies" was mentioned in its proceedings, (for it could hardly have attained to the dignity of a debate,) and had declared that even the nabobship of Bengal would yet be a British province, there cannot be a doubt that he would have been listened to with the utmost incredulity. But what would have been the ridicule of the wits of the honorable House of Commons, if he had proceeded to declare that Bengal would not form the boundary!

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that Great Britain would yet be the sovereign of an Indian territory, more than eight times the size of the British Isles, governing two hundred millions of subjects, and influencing as many more! completing the political and moral prophecy by predicting that less than three generations would witness its completion? It would require the largest measure of respect for the speaker, to have secured him the patience of the House. His views would have been called dreams, his calculations discarded as the conjectures of a disordered fancy, his anticipations ridiculed as an attempt to test the extent to which the public could be deluded by the passion for conquest, or the captivation of oratory. The country in which this vast establishment has been founded, is among the most magnificent in the world. British India is as large as the United States, east of the Mississippi, and contains an area of a million square miles. And this has been accomplished through the instrumentality of war and conquest, by an island, at a distance of ten thousand miles, and a century ago, not containing six millions of inhabitants. Great Britain now contains an area of seven millions of square miles.

Russia, first mentioned in history in the ninth century, was conquered by the Mongol Tartars in the thirteenth. Rome was founded, atttained the zenith of its glory, and declined; England, France and Italy, were powerful countries before Russia was known to the nations of the world. The foundation of the present monarchy was laid in the fifteenth century. Peter the Great built the city which bears his name in the eighteenth century. The empire then contained 4,780,000 square miles; it now contains 7,862,568 square miles, embracing one-seventh of the land-surface of the globe. It has absorbed within its grasp the whole of one, and part of four other countries of Europe.

France, a century and a quarter ago, held possession of all that territory now contained in the States of Louisiana, Arkansas, Missouri, Iowa, Minnesota, Nebraska, and the Indian Territory, and also British North America. The Roman Catholic religion prevailed from the St. Lawrence to the Mississippi. On the thirteenth of September, 1759, in a conflict between the British and French arms, Quebec surrendered to the former, and British power and the Protestant religion were estabablished in the North American colonies. The victory of Wolfe on that day gave to the English language, and the Protestant religion, the unexplored and seemingly infinite West.

Turkey, during the last eight centuries has been the scene of the most cruel wars. In the eleventh century the Crusades commenced for the recovery of the Holy Sepulchre. At the commencement of the fifteenth century Constantinople was taken by Tamerlane. It was afterwards recovered by the Turks. About the same time they subdued Greece. The Turks afterwards penetrated into Italy, and diffused terror throughout Europe. At the commencement of the sixteenth century, Selim I. was raised to the throne, and he murdered his father, uncles and their sons, took the islands of the Archipelago from the Christians, conquered Syria, and added Egypt to his empire. At the commencement of the seventeenth century the Island of Candia, or Crete, was taken by the Turks, after a siege of twenty-five years. At the commencement of the eighteenth century the Morea was retaken by the Turks. Toward the close of this century a great sea-fight took place in the channel of Scios, and the English and Russian fleets defeated the Turkish. Soon afterwards the Crimea fell to Russia. Thus ended the disastrous war between Russia and Austria on one side, and Turkey on the other, in which the latter lost more than two hundred thousand men. At the commencement of the present century war was again declared by Turkey against Russia, which continued until the battle of Navarino in 1827. In the following year war again broke out between Russia and Turkey, in which the Emperor Nicholas took the field in person, as also did the Sultan of Turkey. In 1829 a treaty of peace was made. In 1832 England declared war against Turkey. Constantinople was in danger and the Sultan called in the aid of Russia, whose troops entered the Turkish capital. In 1833 a treaty of peace, offensive and defensive, was formed between Turkey and Russia, which continued until the breaking out of the Crimean war in 1853, which continued about three years, and in which England and France joined Turkey against Russia, and which cost a million of dollars, and destroyed or maimed for life half a million of men.

The political intermeddling of one nation with the domestic affairs of another too frequently is a cause of war. Spain wished to call Leopold, hereditary prince of Hohenzollern-Sigmaringen to its throne. This did not suit the Roman Catholic predilections of Louis Napoleon;—whereupon Prussia declared war against her old enemy. The result was the Franco-Prussian war of 1870-71, of only six months' duration, at a cost of one thousand millions of dollars and the destruction by death and maiming of a quarter of a million of men, besides the loss of territory on the part of France, and the payment of an indemnity of sixteen hundred millions of dollars.

The exaction of a trifling tax on tea created the first war between Great Britain and the United States. The impressment of seamen created the second. The precedence of the coach of the Spanish Ambassador to that of the English at the court of Louis XIV. led to a war between England and France.

Even the white mantle of religion is too frequently dragged through the bloody pool of war. Spain waged war with England, in the seventeenth century, because the latter founded colonies in America. The former, in behalf of the Pope of Rome, claimed that all heathen countries belonged to him as the Vicegerent of God upon earth. The thirty years' war, 1618-1648, between Germany and France was a contest for suprememacy between Roman Catholicism and Protestanism. The Greek and Latin monks of Jerusslem disputed about who should keep the key of the Holy Sepulchre. Whereupon, Russia suspended diplomatic relations with Turkey, and war subsequently ensued. Whereupon Edward Everett remarked, with a smile which but few men could throw into the human countenance, that Russia and Turkey went to war, spent millions of treasure, and destroyed thousands of lives to decide, *who should keep the key of the tomb of the Prince of Peace.*

THE CHRISTIAN'S HOME.

I have a home above,—2 Cor. v. 1.
From sin and sorrow free;—Rev. xxi., 4, 27.
A mansion which eternal love—John xiv., 2.
Designed and formed for me.—Mat. xxv., 34.

My Father's gracious hand—Eph. i., 3.
Has built this sweet abode,—Heb. ix., 16
From everlasting it was planned,—Eph i., 11.
My dwelling-place with God.—Exod. xv., 17.

Bright angels guard my way;—Heb. i., 14.
His ministers of power,—Ps. ciii., 20.
Encamping round me night and day,—Ps. xxxiv., 7.
Preserve in danger's hour.—2 Kings iv., 16, 17.

Loved ones are gone before,—1 Thess. iv., 14.
Whose pilgrim days are done;—Heb. xi., 13.
I soon shall greet them on that shore.—1 Thess. xi., 10.
Where partings are unknown.—1 Thess. iv.,17.

But more than all I long,—Exod. xxxiii., 18.
His glories to behold,—John xvii., 24.
Whose smile fills all that radiant throng—Ps. iv., 7.
With ecstasy untold.—1 Cor. xi., 6.

That bright yet tender smile.—Num. iv., 25, 26.
(My sweetest welcome there)—Matt. xxv., 34.
Shall cheer me through the "little while"—John xiv., 18, 19.
I tarry for Him here.—1 Thess. i., 10.

Thy love, thou precious Lord,—Sol. Songs i., 2.
My joy and strength shall be,—John xv., 10, 11.
Till thou shalt speak the gladdening word—S. Songs xi., 10.
That bids me rise to thee.—S. Songs xi., 13.

And then through endless days,—Ps. cxiv., 2.
Where all Thy glories shine—Rev. xxi., 23.
In happier, holier strains, I'll praise—Rev. v., 9, 10.
The grace that made me thine.—Eph. xi., 8. M.

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, JANUARY, 1872.

A HAPPY NEW YEAR.

These words, taken in their best sense, are very expressive. And these words, taken in their best sense, are the salutation with which this New Year's number of the *Advocate of Peace* greets its readers.

A happy year, indeed, will this prove to be, for the nations and for individuals, if the principles which our paper advocates shall be generally accepted and carried into effect. Peace and happiness, war and misery, go hand in hand. God has joined them together, and no man can put them asunder. Would that the bell which has just tolled the knell of the departed year, had rung out forever the thousand wars of old! Would that the morning bells of this new, fresh year, had rung in the thousand years of peace! Might not this be so? Ought not this to be so? Now, after such a long, long period, almost nineteen hundred years subsequent to the advent to our earth of the Prince of Peace, is it not quite time for Christian nations, peoples named from the Prince of Peace, and who profess to receive his Gospel of Peace—is not the beginning of the year of Christ, eighteen hundred and seventy-two, high time for Christian nations to resolve to "*learn war no more?*" Is it not high time for them to devote themselves with a sublime earnestness to the study of the things that make for peace?

Lord Aberdeen twenty years ago, when Premier of England, said, "I dissent from the maxim, that if you wish for peace you must prepare for war. So far from warlike preparations, made at an enormous expense, being any security for peace, they tend at once to war." Within a year Lord Amberley has said, "Large armaments imply a semi-savage condition of society, which all true statesmanship should endeavor to put an and to as speedily as possible. War," he says, "reduces Germans, Frenchmen and Englishmen, to the veriest savages, from whom they differ chiefly in the possession of a superior organziation and of more deadly weapons."

The truth is, if nations learn war, and prepare for war, they will have war. If they study the things that make for peace and prepare for peace they will have peace. Is it not high time for them to begin *in good earnest* the study and the preparation for peace? Must the huge war-giant be permitted, yet longer, to stride forth unimpeded, filling the nations with trembling and terror, perpetrating horrors and atrocities, at the mere thought of which the most stolid shudder? Must the year 1872, that comes to us out of eternity pure and untarnished as God is pure, be begrimmed by the smoke of battle and smeared with human gore? The very God of Peace forbid it! Let us hope the words of Lord Amberley, which we must admit were too true when uttered less than a twelvemonth ago, cannot with justice be now applied either to England or America. "The barbarism (the war-spirit) has not passed away. It subsists in the midst of the very civilization we are so proud of; it bursts forth upon the slightest occasion in all its fury." Let us believe these words are no longer true, at least of the two leading nations of the earth.

As we enter upon this new year we are able to say with truth, the sentiment of these noble Christian nations is manifesting itself in such manner as to inspire singular confidence in the permanence and increasing strength of the friendship that now exists between them.

The progress of events is showing, that vigorous thinker and brilliant writer, Prof. J. R. Seeley, of England, prophesied truly when he said, let men once catch sight of the truth, that war is unnecessary and abolishable, and an agitation will be aroused that will convulse all Europe. The two events the most signal in the world's history that have rendered the year 1871 memorable, the Franco-Prussian war, with all its atrocities and woes, and the Washington Treaty, the most beneficent triumph of peace, have shown two things; one, that modern warfare is inexpressibly terrible, the other, that war between civilized nations is unnecessary. And, thank God, an agitation has been aroused which is convulsing all Europe. That accomplished scholar, Prof. Leon Levi, of Cambridge, Eng., at the recent meeting of the Social Science Congress, of England, read a very able paper upon the topic, "Arbitration as a Substitute for War."

This paper provoked a most interesting discussion in which some of the most influential members of Parliament participated. William Vernon Harcourt, M. P., uttered these words: "If there had been a permanent Court of Arbitration the Crimean war would not have been. The Crimean war was one of the greatest misfortunes. Before that war we had forty years of peace. We can trace to that war the Italian, the Austro-Prussian and Franco-Prussian wars, and in fact it broke up the peace of the world."

The whole drift of the speeches was in the direction of Peace. Meetings under the auspices of that glorious organization, the London Peace Society, are being held in prominent centres of influence with great success. The working people are rising *en masse*, and in their might, and demanding the downfall of the war system, their malignant foe. The spirit of religious bodies may be learned from what we have said in another article of this paper, respecting the Congregational Union of England and Wales.

We rejoice in the evidences in our own country, of a similar sentiment. The conviction of our people of all parties and classes, is strengthening in the fact that war between civilized nations is an astounding folly and wickedness, *and is unnecessary*. As our readers are aware, public meetings under the auspices of the American Peace Society, have been held in many of the prominent cities of New England. This glorious Peace Campaign commenced in the great Peace Jubilee at the Music Hall, Boston, in September, pronounced by veterans in the cause, the largest, most enthusiastic and successful Peace meeting ever held in America. Weekly, since that time, a meeting, and in some instances, two meetings a week, have been held in our leading cities. The audiences both in character, and size have exceeded expectation. The interest in the addresses made has been very marked. It is with an honest pride that we think of the distinguished men who have presided at our meetings. They include such names as Dr. Malcom, Ex-President Woolsey, Pres. Caswell, Gov. Jewell, Sen. Buckingham, Hon. P. Emory Aldrich, Pres. Cummings, Chan. Howard Crosby. These meetings it is our purpose, to prosecute in the weeks and months to come, until, if practicable, we shall have gone over the country.

That able and noble champion of Peace, Henry Richard, Esq., M. P., is to move in Parliament at the next session for

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the substitution of Arbitration for war in adjusting national difficulties. Our Congress is to be memoralized to take similar action. Whatever Congress may do or fail to do, can it fail to do this? Let the Parliament of Great Britain and the Congress of America move together in the adoption of this measure. What a glorious day will that be in the history of the world!

CONGREGATIONALISTS AND PEACE.

The intelligent and influential body of Christians designated as Congregationalists, both in England and in America, have recently taken a noble stand in favor of Peace.

The Congregational Union of England and Wales, an association comprising many of the most eminent scholars and preachers of Great Britain, at their annual meeting recently held, unanimously and with applause passed the resolution which follows:

Resolved, That this Union desires to record its cordial satisfaction with the success which has attended the labors of the Joint High Commission appointed by the governments of Great Britain and the United States to inquire into and adjust, by means of impartial arbitration, the various differences pending between the two countries, and cannot but express its earnest hope that a general and permanent system of International Arbitration may be established by which disputes between civilized States may be referred to the adjudication of reason and justice, instead of applying to the arbitrament of the sword. This Union rejoices that Henry Richard, Esq., M. P., has given notice of his intention to submit a motion to this effect to the House of Commons during the next session of Parliament, and would respectfully commend the object to the Congregational churches as worthy of their support.

The speeches made were all in favor of the resolution, and were exceedingly able and interesting. The Rev. J. Pillans of London, who submitted the resolution, in the course of his noble speech said:

"The peculiar delight that I have in this settlement, arises from the fact that we are getting a new instrument, not of war, but of peace—a new instrument for the settlement of disputes. I have a gladness which I cannot express at the result of the Joint Commission. These two great Christian nations have had put upon them in the providence of God, the honor of showing to the world that International Arbitration is a practicable thing. (Hear, hear.) And it is high time the world was moving in this direction, with Europe having a military system embracing some five millions of soldiers, independently of militia and men of that class—with a splendid civilization, with a development of material resources and of mental activity such as the world has never had before, but with the military system having the lion's share of both. Suppose that our resources increase, and our mental activity, ingenuity, and skill increase too, this gangrene of a military system will eat them all up. It is time for the humanity of the world, it is time for the religion of the world, that we should get this question put upon a different footing. We have surely sufficient Christianity in Europe to be able to bring reason and practical judgment to the forefront. If the Christianity actually existing is not able to keep nations from fighting duels, and cannot bring them to the bar of reason, why, whatever you may say about it, the world will say Christianity has not much power in the great practical affairs of the time. (Hear, hear.) We believe Christianity should rule States, and kings, and governments.

We are quite sure Mr. Richard will do justice to this resolution in the House of Commons. Let us take care that we do justice to it among our churches." (Applause.)

The Rev. T. Gascoigne, who seconded the resolution among other excellent things said:

"We who are the disciples of the Man of Sorrows are serving One who is more of an international man than any of the followers of our dear Lord I imagine can ever be. I often think that we who are Christians are pledged by our very faith in Christ, who died for men, and who loves all the nations of the earth, to be international men; and so I am thankful that before we reach the close of our first assembly, we are called to pass a resolution which shows some fellowship with those deeper and wider sympathies of which our beloved Chairman has spoken to us this morning. Having been brought up in the city of Manchester, and studied the teachings of Cobden and John Bright, the convictions which have led me to approve of this resolution have not been suddenly formed.

In the closing words of the Book of Esther, the character of Mordecai is described in words which I have often thought aptly describe the character of the work of the pure-minded and right-hearted Richard Cobden. You will remember of Mordecai it is said that he 'was great among his people, and accepted of the multitude of his brethren, seeking the wealth of his people, speaking peace to all his seed.'

Now I could wish nothing more heartily for our Congregational Union than that these words should describe our life in this loved England of ours and amid the nations of the earth. We will seek the wealth of this nation, but we will speak peace to all our seed, remembering how in that seed are comprehended all the nations of the earth. One word upon the subject of Arbitration. There are some who are apt to speak of war as God's judgment, and therefore to be let alone. But even though war be a judgment, is not cholera in the same sense a judgment of God? and yet we seek to remove dirt; and if International Arbitration will remove this scourge of war, let us in a parallel manner seek to remedy it."

Henry Richard, Esq., M. P., Secretary of the London Peace Society, rose at the request of the Chairman, and was greeted with prolonged applause. He said:

"My friends, it would be extremely unreasonable, as well as in the highest degree indiscreet, if I were to attempt to detain this assembly by any prolonged observations of my own on this occasion. But you will allow me to say that I feel extremely grateful to the Committee of the Union for having submitted this resolution for the acceptance of the assembly, and I shall feel still more grateful if you, by your vote, lend the sanction of so powerful and influential a body as that represented by the Congregational Union of England and Wales, to the humble effort I am about to make in the House of Commons in favor of International Arbitration." (Loud Applause.)

Mr. Richard made a most Christian and eloquent speech and closed as follows:

"Soon after I first got connected with the Peace Society, I called upon an old Welsh minister, and I remember his saying, 'Well, Mr. Richard, this is a new thing to me, this question of the Peace Society; and when I first heard that you had become associated with it, I had some doubts as to the wisdom and propriety of your having done so; but I have one test in matters of this kind, which I always bring all public questions to, and that is—Is this a thing that I can take into my closet, and into the presence of my God, and pray for? (Applause.) And I feel that the work you are trying to do is a work that I can pray to God for, and therefore I wish you all God speed.' *I think this is a question that we can pray for, and therefore that we can work for;* and I trust that you will kindly work for me, so that I may be backed by a large amount of public opinion when I come to place the thing before the House of Commons." (Loud applause.)

All honor to the Congregational Union of England and Wales, for their enthusiasm in this holy cause.

With gladness and a just pride, we add the American Congregationalists are in sympathy with their English brethren in this respect. At their memorable Council recently held in Oberlin, Ohio, they adopted unanimously the resolution which we subjoin. In our opinion, no one thing of the many good things which that Council did was better than this:

Resolved, That a special committee of five be appointed by the Moderator to draw up a minute or resolution for adoption by the council in reference to the happy adjustment of difficul-

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ties between Great Britain and the United States by the Treaty of Washington, and expressive of our hope that International Arbitration may in all cases hereafter take the place of war.

The Moderator declared this resolution to be adopted without taking a formal vote, a spontaneous outburst of enthusiasm attending its reading.

The following is the form of the resolution adopted, referring to the so-called Washington Treaty:

"This council of the Congregational churches of the United States, at its first triennial session desires to express and record its proposed satisfaction that the difficulties between this nation and Great Britain arising from the conduct of citizens and the government of Great Britain during the rebellion in this country, have been at length referred to an International Arbitration in place of the fearful arbitrament of war, a reference which warrants the hope that this happy mode of adjudication and reparation may be always adopted hereafter in all cases of variance between us, on which side soever the wrong may be. We record also our desire that steps may be early taken by the Congress of the United States, at its session now at hand to secure among all nominally Christian and all civilized nations establishment of a system of International Arbitration.

KIND ACTION OF THE METHODIST PREACHERS' MEETING.

On Monday morning, Nov. 27th., the Secretary was very politely invited to communicate to the Methodist Preachers' Meeting a statement of the enlarged operations of the Peace Society and of the new interest awakened in the cause.

This statement was received with much favor, and at the next meeting the following resolutions introduced by Drs. W. F. Warren and D. Dorchester were unanimously passed:

Resolved, That we have listened with pleasure to Rev. Dr. Miles, Corresponding Secretary of the American Peace Society in his statement of the progress of the principles of said society. We rejoice in the multiplying signs that the time is approaching when Christian nations shall learn war no more 2d. We are glad to welcome the organ of the society, *The Advocate of Peace*, in a new and more attractive form, and will lend our influence to increase its circulation.

ABOLITION OF INTERNATIONAL WAR.

BY HENRY MARTIN,. ESQ., KENT, ENG.

John Quincy Adams, the celebrated American statesman—no mere theorist, be it remembered—affirmed that "though man cannot redeem himself from the ills flesh is heir to, the abolition of war is an improvement in his condition upon earth entirely dependent on his own will."

How much longer is this wretched, outrageous, misery-causing, needless system to last, blasting this beautiful world with more than lightning vengeance, soaking the soil with human gore, maiming and crippling thousands for life; destroying God and man's valuable productions; strewing the earth with human corpses; in short, turning earth locally into a hell, yet dependent for its continuance on mere human volition? If war were like the earthquake, or tempest, or famine, an inevitable necessity over whose cause man has no control, we would make up our minds to bear it with becoming resignation, and deduce from it all the moral that could be derived from the terrible calamity; but it is not so. Instead of being unavoidable, it is but a sequence of men's deliberation, a mere custom, a conventionalism, and therefore abolishable. How does war happen? Thus: a government, when an international dispute arises—and disputes will arise—deliberate and resolve that the nation they govern shall fight about it, that is, plunge into a horrible melee called war. Therefore it is plain that as they merely resolve to fight, they can resolve *not* to fight. Sometimes they do so resolve, that is, they will not imitate dogs when they fight for a bone, but will settle their bone of contention as men always should, by reason and argument, and if the question in dispute is more than ordinarily difficult to settle, call in the aid of mutual friends and constitute them arbitrators and umpires, and regard their decision as final. Now if this infinitely better way of settling international differences can be adopted occasionally, it can be done always, and by this means war can be everlastingly abolished.

It is to little or no purpose to say armaments are kept up for defensive purposes only. In modern times this is always said, and the wars that are waged are, by both belligerents, always called defensive wars. The last long war between France and England was by the latter held to be defensive, though France begged to be at peace with us, and that war is now regarded by impartial judges, among whom is Earl Russell, as needless on our part. The notorious Bonaparte invariably maintained the wars he carried on were defensive. The Crimean war was alleged to be defensive all round. France and Prussia, in their last murderous conflict, both asserted the principle that impelled them to war was defensive—one prospectively, the other immediately.

We can imagine an intelligent reasoning being, not a native of this world, made acquainted with the wars that are so frequently waged on this planet of ours, with all the details of battles; that wars were the cause of innumerable and horrible sufferings and miseries to those who engaged in them; but that the knowledge of the localities of which the belligerents were respectively natives was withheld from him. If he also knew that the natives of the planet where the wars raged were by nature constituted rational and social beings, without natural weapons, and that their happiness and the true enjoyment of life resulted largely from their living together on terms of friendship and love, on their frequent and amicable intercourse; and that they were interdependent; that the planet was a beautiful place, surrounded by wonders and glory, and abounding in wonders, spacious enough for millions more inhabitants than there lived on it; yielding much spontaneously, to which vast additions could be made by their own industry and ingenuity, the exercise of which contributed to their physical and mental health, and the abundant supply of all that was good and grateful for ministering to their necessities and pleasures.

I think it is safe to say it would never enter the head of our imagined being that both the contending armies, which were burning each other's property and maiming each other, were composed of the natives of the same planet on which they were fighting; unless he concluded them to be a compound of devil and fool, in equal portions; but that the dreadful strifes called wars were the struggles of the natives of the planet, to get rid of a lot of marauders who belonged to another planet, but who had by some means, made a descent upon this to carry off a portion of it, or its inhabitants, to add to their own.

Apologists for upholding the war system, sometimes compare the keeping a nation fully armed to the members of a community who affix locks and bolts to their doors, and employ a police force. But, as is obvious, the cases are by no means parallel, inasmuch as locks and bolts are added to our doors, and a police force employed against thieves and burglars, the very basest and worst characters in society; whereas the upholders of the war system would have the whole nation frowning with cannon, and bristling with bayonets against sovereigns and governments, the very *elite* of society; thus placing the *elite* and burglars and thieves in the same social and moral category, a classification I think they will be hardly disposed to stand by. Is it not evident the war system is kept up on false pretences; and that a general and simultaneous disarming is what all the circumstances relating to the question imperatively demand at the earliest possible period.

The era of Christianity,—Peace, Brotherhood, the Golden Rule as applied to Governmental matters,—is yet to come, and when it comes, then, and then only, will the future of nations be sure.—*Kossuth.*

JOHN ANGELL JAMES says, "A hatred of war is an essential feature of practical Christianity; and it is a shame upon what is called the Christian world, that it has not long since borne universal and indignant testimony against this enormous evil."

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THE IOWA PEACE SOCIETY.

The young, intelligent and enterprising State of Iowa may justly be proud of many of its institutions. Prominent among them is the Iowa Peace Society. This society is composed of several religious bodies, and has upon its list of officers and members such names as Hon. Samuel Merrill, Governor of the State; Hon James Harlan, United States Senator, and many more of the most prominent and influential citizens of the State. This influential Society has recently memorialized the President of the United States in a paper of much dignity and power, signed by the President of the Society, Joseph A. Dugdale, and some fifty others. It is as follows:

TO ULYSSES S. GRANT, PRESIDENT OF THE UNITED STATES:

The Iowa Peace Society sendeth to our Honored Chief Magistrate Words of Greeting:

We are organized for the purpose of exerting our influence in banishing War from the Society of Nations. All along its pathway from time immemorial lie sceptres, diadems and crowns, which have been demolished in sanguinary conflict.

It is the essentially barbaric. Has through the ages been the terrible drama of the world, drenching its fertile fields with human gore, and freighting the atmosphere with sighs and groans. Life is the boon conferred by the Creator upon man. It is the essential in his earthly career. The pivot of his destiny for this world and the future. The time of preparation for immortality. War has made awful havoc of human life. According to the estimate of Edmund Burke, a distinguished English statesman, thirty-five thousand millions have perished on the field of battle, to say nothing of the vast numbers of encampments and hospitals that have, through disease, been silently dispeopled. The remembrance of Andersonville and Libby prisons, the anguish of the victims of inhuman starvation, is still vivid in the sanctuary of many homes and hearts.

One who has been so intimately acquainted with its fearful ravages, and who has with such emphatic language said, "Let us have peace!" we confidently hope will acquiesce with us in the desire that it shall speedily be superseded by a higher dispensation. Sixteen Billions of War Debts rest upon the Nations of Europe, twice the amount of the gold and silver now in circulation in the civilized world.

In our own land in 1869, it is said the army and navy cost our people one hundred times more than for Bibles in half a hundred languages.

In sacred literature, at a period when "the battle of the warrior was with confused noise and garments rolled in blood," the reign of Immanuel the Prince of Peace was foreshadowed. In subsequent periods statesmen have accepted the idea. Franklin said: "Wars are follies. When will mankind be convinced of this, and agree to settle their differences by arbitration?"

Jefferson wrote with remarkable decisiveness in favor of peace—said "I stand in awe of war! Will nations never devise a more rational umpire of differences than force?" Shall we not reach forward toward the consummation to which these enlightened, patriotic men aspired? The overthrow of American slavery has paved the way for still advancing progress in the science of human government. We regard the Treaty of the Joint High Commission at Washington as the sublimest triumph of the nineteenth century. It is a remarkable fact that the two first Peace Societies in the world originated almost simultaneously in England and America, more than half a century ago, and an interesting coincidence that these two great Powers should be the leaders in adjusting disputations by arbitration.

Our association represents several religious bodies as well as members of our National and State Legislatures. We submit to the President of the United States whether in the providence of Almighty God this may not be the propitious period for our Chief Magistrate to feel the pulse of the world through our ministers abroad, and to suggest to the Senators and Representatives in the ensuing Congress the consideration of taking the initatory movement for a World's Parliament? A diadem of honor awaits the statesman's brow that *first inaugurates* this movement. That our nation may not permit any "kindred or tongue" to transcend us in the triumphant exaltation of Peace on Earth is the prayer of our Association, with very kind and cordial consideration for our Chief Magistrate.

By order of Executive Committee of the Iowa Peace Society at a meeting in the city of Mt. Pleasant, held the 13th of the 10th month (October), A. D. 1871.

OUR ENGLISH CORRESPONDENCE.

BY WILLIAM STOKES, MANCHESTER.

In resuming my correspondence, allow me to repeat what I stated in a former paper, that as England and America are the two foremost Christian nations in the world, they are solemnly bound to do more for universal peace than all others besides. If the Christian faith is to be something more than an empty name; if its ministers are true to their profession as followers of "the Prince of Peace"; and if, moreover, that sacred religion is to be placed, in its rightful position, as the noblest and most heavenly religion among men; those two nations must of necessity bestir themselves to give it DIRECT power in legislation, and to make it paramount in regulating the intercourse of mankind. It is due to Christianity that this should be the case, and it is not hazarding too much to affirm, that were it so,—did this holy religion stamp its image upon the two great Saxon communities, as a system of national action, whose leading law should be to "overcome evil with good,"—Paganism and every other creed of blood, would be ashamed to appear in its presence, but would retire as all darkness retires before the rising sun. This is the final destiny of Christianity, and who but her two eldest born on earth should prepare the way?

But where ought we to find the most fitting and most efficient agencies for accomplishing this mighty work, except among those who serve at the altar? Who besides are tacitly pledged to bring about this consummation? Politicians have a much lower work to do, as much lower as the earthly is inferior to the heavenly, and even men of Science make no pretence to this as any part of their honorable purpose. But this is THE WORK of the Christian ministry, and no body of officials under the sun have a finer opportunity of honoring their proper vocation than have the Divines of England and America as the professed teachers of "peace on earth." It will be asked, however, are they equal to the task? Are they sufficiently emancipated from the trammels of the past, to pursue with earnestness the more glowing prospects of the future? Have they enough of manly independence to abandon the exploded maxims of a Paley, in favor of the more sacred injunctions of a Paul? In one word will they dare to be so singular as to emerge by one mighty effort, from the polluted meshes of a barbaric Feudalism, and to come forth and proclaim to the whole earth, "THE WEAPONS OF OUR WARFARE ARE NOT CARNAL"? Will they do it? Dare they do it? Have they faith enough in God and truth to do it? If they have, then universal peace is almost at our very doors;—but if not, they will nevertheless, have to "give account."

Our European side of the Atlantic, is, plainly, far too much behind the age, for so bold a step as this. The dark "middle ages" have not yet withdrawn their shadows from our intercourse with one another. France is afraid of Germany, and Germany lifts the hat to the northern Bear, and almost begs the friendship of Petersburgh with Berlin. Austria bristles with cannon, but seeks her safety in the wise policy of forbearing to provoke. As to the minor States, they "play at soldiers" like so many school-boys, but believe me, they intend no harm beyond the taxation of their own people for the support of idle standing armies. This they do in right royal style, but let them be careful, for the "Workmen's Peace Association" which is rapidly spreading all over Europe, will before long speak out in thunders, that men of blood will tremble to hear. Those men have had it all their own way for ages; but their end is approaching, and if events may be said to have a voice, that voice speaks to the war system of Europe, and proclaims aloud, "set thine house in order, for thou shalt die and not live."

In England the "peace party" is looking up, and unless you Americans mend your pace we shall certainly take the lead in

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this important rivalry. Our able friend Mr. Richard, M. P. for Merthyr Tydvil, has announced his intention of submitting to the House of Commons during the next session of Parliament, a motion in favor of Arbitration, and at numerous meetings throughout the country, resolutions and petitions have been unanimously adopted in its favor. Influential persons, both in and out of Parliament, who do not accept our peace principles, are strongly in favor of Arbitration, and the recent Washington Treaty is rapidly converting others to the same faith. On the whole, the prospects of Mr. Richard are encouraging, and though he may not succeed in his first attempt, yet the very agitation of the question cannot fail of producing great and permanent benefit to the cause of peace. We shall rejoice to learn that some American Senator is preparing to "go and do likewise."

But I am obliged to admit, in all candor, that throughout all European States,—our own included,—these pacific efforts are much more required than among yourselves; and for this reason chiefly, that the old Feudal system is far from being dead yet, but with you it never lived at all. This mischievous system appears to be indigenous to the European soil; its Aristocracies and Baronies; its laws of false honor, and rules of ambition; its class interests and love of military display; all are here in some form or other, hence the thoughtless ease with which otherwise excellent men, fall into the use of phrases and modes of thinking taught then in the old-fashioned Feudal school. Of this we had a painful specimen only yesterday (Nov. 9,) at the Lord Mayor's dinner in London. The Lord Chancellor had expressed his pleasure in belonging to a "government *which considered war a crime*," and was followed by the Premier, Mr. W. E. Gladstone, who is reported to have said, "True, the best security for peace is to make abundant preparation for war." Here we have not only the old worn-out maxim over again, the threadbare defence of standing armies in all after dinner speeches from the earl to the valiant lawyer's clerk;—but we have what is far worse, a flat contradiction to the statement of the Lord Chancellor. How can the government consider war a crime, when they recommend the very means by which it is provoked! Mr. Gladstone as a scholar, must know that standing armies, everywhere, are the grand provocatives to the "crime" of war; yet he pleads for their continuance under the verbose phrase of "abundant preparation for war." Will he advocate a "crime"? But how can he escape the charge so long as he supports war forces that produce it? Very different to this was the language of Lord Aberdeen when Premier some twenty years ago. He then said,—"I am disposed to dissent from that maxim which has been so generally received, that 'if you wish for Peace you must be prepared for War.' It may have applied to the nations of antiquity, and to society in a comparatively barbarous and uncivilized state, when warlike preparations cost but little; but in the state of society in which we now live, and when the warlike preparations of great powers are made at an enormous expense, I say that, so far from their being any security for peace, they are directly the contrary, and tend at once to war; for it is natural that men, having adopted means they think efficient to any end, should desire to put their efficiency to the test, and to have some direct result from their labor and expense."

Scarcely less striking were the words of Lord Palmerston about the same period when he stood up in his place in Parliament and boldly said: "It is quite true it may be said, what are opinions against armies? Sir, my answer is, opinions are stronger than armies. Opinions, if they are founded in truth and justice, will, in the end, prevail against the bayonets of infantry, the fire of artillery, and the charges of cavalry."

Mr. Gladstone is undoubtedly an able man, but plainly he is of weak faith in great principles, or he would not place his trust in an "abundant preparation for war." Why not make an "abundant preparation for peace"? Why not set this holier example to the civilized world? He could afford to do it, and were he to make the attempt, the best men in all lands, would unite to carry him on to a complete success.

And above all other people under the sun, we the English require the change, for where is there a NATIONAL DEBT like ours? And what nation can boast of such a taxation as the following for the mere interest and charges of this enormous debt?

Income Tax	£10,108.589
Malt Tax	6,726,817
Sugar Tax	4,895,414
Do. refined, Molasses, &c	760.759
Tea Tax	2,645 051
Inhabited House Tax	1,674,521
Railway Tax	500.560
Coffee, Chiccory. Cocoa, &c., Tax	481,398
Fire Insurance Tax	465.020
Currants, and Raisins' Tax	374,427
Patents for Inventions' Tax	121.329
Hackney Carriages' Tax	74,799
	£28,828,684

On a calm review of this tremendous Taxation, what is WAR, but the GREAT PICKPOCKET OF THE WORLD?

EXTRACTS FROM COMMUNICATIONS.

From Samuel Rodman, New Bedford.

I received last evening your favor of the 27th inst. with its enclosures.

I had learned from the *Advocate* of the success of your meetings, with much pleasure. I think with you that this is an auspicious time for the advancement of the good cause of "Peace on earth and good will to men;" a marvel as it is to me, that 1900 years after the sentiment was heralded by the angels, professing Christians, with the Bible in their hands, should yet *need* special efforts for its promulgation. But such is the sorrowful fact, and I purpose adding fifty dollars to my usual contribution for the current year, to encourage the efforts of the American Peace Society in its enlarged programme. May many others do likewise.

From Rev. S. P. Williams, Marengo, Ill.

The Peace cause moves quite slowly in the North-west; and yet any one who will look over the subscription books of Rev. A. Lord, will be persuaded that since the North-west became a distinct department, great advancement has been made. In various parts of this State, of Iowa, Wisconsin, Minnesota, Kansas, Nebraska and other States, subscriptions of memberships, and the large amount of books scattered, and lists of *Advocates* taken, show that great advancement has been made; and we believe firmly, that any man who will but read, or hear candidly upon the subject must, inevitably *must*, be persuaded that at no distant day, the "nations shall learn war no more," How it is that this subject has so long slumbered, and that so little has been done for the promotion of this specific department of the kingdom of our blessed Saviour seems a mystery. May God arouse the Church and world to undying zeal and effort to spread the pure principles of a peaceful Gospel through the world.

From Rev. Joseph Cogswell, Holden, Me.

A few months ago I received a number of the *Advocate of Peace*, and read it with much interest. I afterwards sent to Rev. Mr. Dunham for some envelopes and some tracts. They came promptly and I have used them freely. Last October, I spoke to the members of our Ministerial Association, expressing my desire that they would feel interested in the Peace cause. Dr. Pond followed me with some kindly remarks in favor of the cause. Thanksgiving-day I preached to my people on the subject of Peace. Text, Luke 11: 13-14. I should like to have many hear my arguments who were not present that inclement day. I write to you to let you know that *I am a peace man.* I believe war to be *intrinsically* wrong.

I shall endeavor to do what I can in my humble capacity as pastor of a Church. If you think it worth while to send me some copies of the "Plea with Ministers," I will distribute them to my brother ministers at our next meeting of the Association, which will be in Bangor, Dec. 19th inst.

I believe the Peace cause to be the cause of Christ.

BROUGHAM says, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others."

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VOL. I. BOSTON, JANUARY, 1872. No. 2.

THE SUNSHINE OF HOME.

BY H. E. H.

O give me a home, free from glitter and pomp,
If the love be but there, which is cherished above,
The love of each other — the love of our God.
For the charm, O the charm of the hearthstone
Is Love.

With this precious treasure, nought else can compare.
E'en the rest from our toils, or the peace of the dove
(Which she brought, in an emblem of olive branch rare).
For the charm, O the charm of the hearthstone
Is Love.

Then seek the bright sunshine—the pearls and the gems
Bring all that is dearest and choice to this cove
Where the heart fondly turns to gather life's cheer
For the joy, O the joy of the hearthstone
Is Love.

'Tis the story of old—nothing new may we find
To enshrine it with beauty—tho' wide we may rove,
For be sure thro' all time, this the watchword will be,
That the charm, O the charm of the hearthstone
Is Love.

THE LONDON PEACE SOCIETY.

The London Peace Society was established in 1816. Its object is identical with that of the American Peace Society, which was formed a few years later, and which now for nearly half a century has harmoniously co-operated with it and kindred societies for the attainment of an object, the most noble and benign. This object expressed in a word is to bring to a perpetual end the atrocious custom of nations, when differences and grievances exist between them, of endeavoring to adjust them by resort to the barbarism of war. These Societies strive to expose to the world the inconsistency of this custom with the will of God, its conflict with the divine code of morals promulgated by the Prince of Peace, and its baleful influence upon all the true interests of mankind. It is true, alas, terrible wars have been waged by Christian nations since these Societies have been formed. But mindful of the words, "In due season we shall reap if we faint not," they steadily persevere in their philanthropic mission. They have diffused each year more widely correct views of this dreadful custom and produced a deeper abhorrence of it, and a more general desire in Christian nations to avoid and abolish it. In the constitution and work of the Joint High Commission they have seen a signal triumph of their principles. Like the American Society, whose roll of officers and members includes many of the best names in church and State, so the London Society is a most respectable organization. It is sustained, and its operations are directed and conducted by men of position, prudence, ability, piety and education. It has the patronage of several members of Parliament. Its present Secretary is a member of Parliament, the noble Henry Richard, Esq., whose purpose, we rejoice to say, is to introduce into the House of Commons at the next session of Parliament, a motion for the substitution of international arbitration for war in the settlement of national difficulties. It has been well said, "It is a remarkable fact that the two first Peace Societies in the world originated almost simultaneously, in England and America, and an interesting coincidence that these two great powers should be the leaders in adjusting disputations by arbitration."

THE WORTH OF ONE CHILD.

Childhood! Jesus consecrated it by his incarnation; he cheered it with his smile; he ennobled it with his embrace; he redeemed it with the rich drops of his heart-blood, and then gave it to his Church, saying, "It is the will of your heavenly Father that not one of these little ones shall perish." Shall we suffer the offences to ensnare it fatally?

Shall we consent to lose *one?* The other day, the beautiful Shenandoah became suddenly a seething, raging Nemesis. Down came its waters, boiling, roaring, surging like a thousand furies. Not even fire is so remorseless as a flood. Man cannot fence against it.

It swept first around, then over the fated island at Harper's Ferry. Houses were crushed as though built of cardboard; thick walls crumbled and melted into nothing. There stood a group of doomed men and women. Death moaned in the tempest and shouted in mortuary glee as the floods lifted up their

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voice. But in the moment of dire extremity, a line was thrown across the abyss and made fast to a broken ruin. A basket was rigged, and one by one the shivering sufferers were drawn across the raging waters.

A cheery, chubby baby, unconscious of the peril, smiling at the unwonted music, was laid in the basket and strong hands began to draw it toward the mainland. There was a silence on shore such as comes when we know the angel of death is cutting the silver cord. Suddenly the basket lurched and the little one rolled just to the edge. Strong men with brave souls and stalwart arms moaned in helpless horror, and with blanched faces and clenched hands crouched cowering in hopeless agony. For a moment the little life was poised above the fatal abyss—a moment—do you know, had you never an experience of how an age of misery, a lifetime of concentrated despair, can be crowded in a single moment? A moment of unbreathing suspense, and the basket righted, was drawn back, the baby securely fastened, and then, amidst the prayers, sobs, and shouts of the great multitude alike, was drawn to land.

Yet it was but one baby! It was a single "little one." Ah! beloved, what is Shenandoah's darkened tide, breasted with death and forceful with destruction though it be, to the swollen waters of sin, foamed with infamy, wreck-covered, abyssward hurrying, on which are tossed thousands of little ones, who hopelesly beat the flood with puny arms?

THE AMOUNT OF BUTCHERY IN THE FRANCO-PRUSSIAN WAR.

German Killed and Wounded.

The following is given as the detailed account of the losses of the German army in the last war:—

1.—*Officers.*

	Dead.	Wounded.	Missing.	Total.
North German Confederation	918	2,972	30	3,920
Bavaria	156	564	....	720
Wurtemburg	25	64	....	89
Baden	22	132	....	154
Hesse	44	63	....	107
	1,185	3,795	30	4,990

2.—*Non-commissioned Officers and Men.*

	Dead.	Wounded.	Missing.	Total.
North German Confederation	14,839	71,792	5,902	92,533
Bavaria	1 524	10,217	....	11,741
Wurtemburg	664	1.688	....	2,362
Baden	424	2 578	263	3,254
Hesse	681	1,467	....	2,148
	18,131	87,742	6,165	112,038

The *Militar Wochenblatt* has an article on the three great battles before Metz, on the 14th, 16th, and 18th of August, 1870, from which we learn that 73 German officers and 1,081 soldiers fell at Colombey, 230 officers and 3,022 men at Vionville and Mars-la-Tour, and 310 officers and 3,905 men at Verneville, St. Privat, and Gravelotte. Of the last mentioned, 271 officers and 3,536 men were Prussians, 17 officers and 200 men Saxons, and 22 officers and 159 men Hessians.

The French Killed.

The statement of the losses sustained by the French army during the late campaign has just been drawn up by the *Siècle* (Paris) newspaper. The total is perfectly appalling. *Eighty-nine thousand*—officers, non-commissioned officers and privates.—were either killed in action or died of their wounds; 26,000 perished at Forbach, Reichshoffen, Borny, Gravelotte, St. Prevot, and the other engagements around Metz in the months of September and October last; 10,000 were killed at and around Sedan; the armies of the Loire, under Aurelles de Paladine and Chanzy, lost 22,000 men; Bourbaki's disastrous campaign, 7,000; Faidherbe's, 3,500; Garibaldi's, 1,600; the sieges of Strasburg, Belfort, Pfalsburg, etc., 2,000; and the siege of Paris, 17,000. The number of wounded who have recovered have not yet been ascertained. The *Siècle* adds:—"This statement enables us to establish the final balance-sheet of the Empire. Upwards of 120,000 French are mouldering away in the Crimea; 40,000 died in Italy, 35,000 in Mexico, and 10,000 in sundry other distant expeditions. If we add to these the 89,000 men killed during the late campaign we arrive at a total of 294,000 victims."

The above awful list does not include the deaths among the *civil* population, caused by slaughter, famine, grief, etc. Nor does it include a large number of deaths resulting from wounds. Altogether it will be a *low* estimate to multiply the above numbers by *four*. In other words nearly half a million lives have been sacrificed altogether in this war entered upon by the responsible authors "with a light heart," as the French Minister declared at its outset.

SONG OF PEACE.

BY A. L. BENEDICT.

HARK! the pean comes from far,
Over hill-top, river, glen,
High above the din of war,
"Peace on earth, good will to men."

"Peace on earth, good will to men,"
Echoes back the joyous earth,
And the skies respond again,
"Glory at Immanuel's birth."

Glory, Glory unto Thee,
God of love and peace be given
In the highest symphony
Sung on earth, or known in heaven.

"Peace on earth, good will to men"
Shout, ye nations, far and near,
Till the blessed seraphic strain
Breaks on Burmah—Persia's ear.

Till the sons of Israel
Answer back the rapturous sound,
And the tribes of Ishmael
Dash the sabre to the ground.

Till through Eden's dreary waters,
And the wilds of Palestine,
The abode of prowling beasts,
Love shall beam, and light shall shine.

Sharon! deck again thy vale
With the rose and lily fair;
Carmel! shed the fragrance hale
O'er the fervid desert air.

Tadmor! rear thy walls again
In the lonely wilderness!
Let thy palm-groves shade the plain,
And the wayworn pilgrim bless.

Gush! ye fountains, cool and clear,
'Mid Petrea's burning plains!
Now has come the accepted year,
And Messiah henceforth reigns.

Ope thy gates, O Salem, wide!
Let the King of glory in;
Siloa, with thy healing tide,
Cleanse the nations of their sin!

JOHN LOCKE, says "All the entertainment and talk of history is of nothing almost but fighting and killing, and the honor and renown which are bestowed on conquerors, who, for the most part, are mere butchers of mankind—mislead growing youth, who by these means come to think slaughter the most laudable business of mankind and the most heroic of virtues."

A worthy Quaker thus wrote: "I expect to pass through this world but once. If, therefore there can be any kindness I can do to any fellow being, let me do it now. Let me not defer nor neglect it, for I will not pass this way again."

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TRUE COURAGE.

BY REV. ASA BULLARD.

I speak of true courage, because many and especially among the young, often make a great mistake and call that courage which is really cowardice. It is this mistake, this confounding of true courage, and false courage, or cowardice, that very often leads to quarrels and fightings among the young, duels among men and wars among nations.

Some will call a boy for a certain action a coward, when that very action showed that he is truly a brave and courageous boy. On the other hand some will call some act of a boy evidence of courage when, in fact, it is the strongest evidence of cowardice. Cowardice, quite as often as courage, leads to quarrels and fightings. Children, men and nations often fight because they are afraid not to — because they have not courage to refuse.

A good definition of true courage is, NOT TO BE AFRAID TO DO WHAT IS RIGHT, AND TO BE AFRAID TO DO WHAT IS WRONG.

But we must be quite certain that the thing we do is under the circumstances right, and that the thing we refuse to do is wrong. The Bible says, "Children obey your parents in all things." But a boy was once hung for obeying his mother. She sent him out to steal and that led him from theft to murder. So even this precept of the scriptures has its conditions. Children are to obey their parents in all things that are right, or that will not lead them to break some other command of the Bible.

Now let us look at courage, according to the above definition. A boy, who was in company with other boys, had a pitcher which he was carrying home. As they stood talking he began thoughtlessly to hit it lightly against a post. One of the boys said to him, "Dick, you don't dare to hit that any harder."

Dick didn't like to be dared, so he began to hit it harder. Another boy then said, "You don't dare do it any harder than that," and others continued to dare him, and he continued to strike harder and harder, till he struck a blow so hard that the pitcher was shattered into atoms.

Was it true courage that led Dick on to that sad result? No, it was cowardice. He was afraid not to do it. He was afraid the boys would laugh at him and call him a coward, which indeed he proved himself to be.

George came into the house one day, all dripping wet. His mother exclaimed, on seeing him, "Why, George! how came you so wet?"

"Why, mother," said he, as if it were a perfect justification of his conduct, "One of the boys said I daresn't jump into the creek, and I tell you I'm not to be dared!" Was that true courage? No, George was a coward. He knew it was wrong to jump into the creek with his clothes on but he was afraid the boys would laugh at him if he didn't.

Suppose Jim should come strutting along up to you knowing you were a peace-boy, and would never fight, and like the boy in the picture, should make a speech in ridicule of your peace-principles and then putting his fist into your face, should say:

"Fred, think that if you dare," just to see if he couldn't get you into a quarrel. Which would show the most real courage in you, to give him a blow and have a fight, and both of you get bloody noses, or to say to him, in a calm but decided manner:

"Jim, if you want a quarrel you have come to the wrong boy. I never fight, you may call me a coward and the boys may laugh at me, but I will show you that I have courage enough not to be tempted by your ridicule to do what I know is wrong.

You may laugh at me," said a noble boy, "if you want to, but I have made up my mind never to do anything I would be ashamed to tell my mother." Isn't that true courage?

A great man, Mr. A—— a member of Congress, said something that offended another great man, Mr. B. Mr. B. to obtain satisfaction sent him a note and dared him to fight, i. e. he challenged him to fight a duel. Mr. A. accepted the challenge and they met with deadly weapons, and, in violation of the laws of the land and of God, sought each other's life. Some would say that Mr. A. was a man of courage because, like the foolish boy who jumped into the creek, he wouldn't be dared. But, by our definition Mr. A. was a coward. He knew the deed was wrong, but had not the moral courage to do right.

The "noble boy" was a hero.

Let the readers of the "Angel" imitate his example, by always doing right whatever the temptation to do wrong, and ever walk in the "pleasant paths of peace."

THE BEAUTY OF PURITY. — Gœthe was in company with a mother and daughter, when the latter, being reproved, blushed and burst into tears. He said to the mother, "How beautiful your reproach has made your daughter! The crimson hue and those silvery tears become her much better than any ornament of gold or pearls; those may be hung on the neck of any woman. A full-blown flower, sprinkled with purest dew, is not so beautiful as this child, blushing beneath her parent's displeasure and shedding tears of sorrow for her fault."

AN UPSETTING SIN.—Dr. McCosh (President of Princeton College) tells the story of a negro who prayed earnestly that that he and his colored brethren might be preserved from what he called their "upsetting sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat ar word. It's 'besetting,' not 'upsetting.'" "Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin of intoxication, and if dat ain't a upsettin' sin, I dunno what am."

THEODORE PARKER says, "War is in *utter violation* of Christianity. If war be right, then Christianity is wrong, false —a lie. But if Christianity be true—if reason, conscience, religion, the highest faculties of man, are to be trusted—then war is the wrong, the falsehood, the lie."

MR. MELVILL, says, "If war would altogether cease, were vital Christianity diffused, then we must regard it as at variance with Christianity, whatever splendors may be thrown around it by its achievements and apologists."

A Christian experience is like a rainbow, made up of drops of the grief of earth, and beams of the bliss of heaven.

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DEWDROPS OF THE LAW OF KINDNESS. NO. 3.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

THE LAW OF LOVE.

Love makes its own law, and writes it on the heart in which it breathes and lives. No book in the world would be so large as to hold all the laws that love would write, if it told us at once all that we should feel, think, say and do for man all the days of our life. The ten laws that God wrote on stone are full of *nots*. All of them but one tell us what we shall *not* do. But when God puts his love in the heart of a man, it writes there with its own pen what he *shall* do to all who live near him, or whom he deals with or meets. He loves them not for the cause that God tells him he must do so. Good will to them is the breath of his own soul; and his soul must breathe though it is not told to do so.

This, then, is the law of love in the heart and life. It is not put in words. It does not tell a man how or when he shall think a kind thought, speak a kind word, or do a kind act, no more than he needs to tell his lungs when to breathe, or his blood when to run or stop in his veins. This law acts of its own self, just as the heart does when it beats or sends the blood to the brain. Quick as thought can move, it fills the eye with a sweet light which no law put in cold words could make to shine there. It gives a kind tone to the voice which mere words could not teach the tongue or lips to breathe. It gives to the hand a warmth that the bare blood does not make, and which the man who folds it in his feels all the way to his own heart.

So love has its light, its life and law. Heaven is called a world of light. The best Book says there is no night there; that the face of God is the sun that fills it with a day that can have no end. Now all the hearts that burn with his love here are lamps that shine with the same light that his face gives out to all who live in heaven. And the earth grows more like heaven the more of such lamps are lit on it. And a child's heart may hold as much of God's love, and make as bright a lamp of its light, as the heart of man in the prime of life. For an old man, if he dies with none of this love in him, dies a child at the dawn of life. He has not lived at all in the best sense. He has lived a mere mole in the ground.

A CHILD'S IDEA OF PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside, than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time, Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark, angels, while I hear a little noise.'" Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so (shutting her mouth very tight, and keeping very still for a moment), till I say amen."

Isn't this a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, all singing and praising him with their golden harps; and yet, through all the music and all the praises, he hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think he would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child. Bnt he never does. There is never too much singing or too many praises there for him to hear a little girl's noise. Do you not wonder that children do not pray to him much more and much oftener than they do?

A transcendent faith, a cheerful trust, turns the darkness of night into a pillar of fire, and the cloud by day into a perpetual glory. They who thus march on are refreshed even in the wilderness and hear streams of gladness trickling among the rocks.

The following quaint inscription was placed on the Berlin Town Hall, at the illumination in celebration of the return of Peace: —

"Peace brings wealth;
Wealth brings pride;
Pride brings war;
War brings poverty;
Poverty brings humility;
Humility brings Peace."

POSTAGE: The postage on this paper is twelve cents a year on a single copy, and no more on eight copies, or any number between one and eight, when sent to one address, than on a single one. This will be the rate of postage whatever the number sent in the package, in all cases to be paid quarterly or yearly in advance at the post-office of the subscriber. The publishers will in no case receive subscriptions hereafter to prepay postage in the United States, as they can save the subscribers nothing by doing so.

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The *Advocate of Peace*, 16 pages monthly, $1.00

Twenty volumes and eighty tracts on peace and war, at prices named in the Society's catalogue, which will be sent on application.

Letters in relation to publications, donations, agencies, etc., from the Eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield Street, Boston.

PREMIUMS.

For four subscribers to the *Angel of Peace* and $1, we will send one of our beautiful peace photographs, price 25 cents.

For eight subscribers and $2, an interesting book of 167 pages entitled "A Kiss for a Blow." Price, 60 cents.

For twelve subscribers and $3, a large picture called "The Good Time Coming." Price, $1.00.

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Letters from the Eastern and Middle States should be directed to the proper officers at 36 Bromfield St., Boston. On account of the illness of Mr. Lord, all letters for the present should be directed to the Boston office.

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RECEIPTS FOR NOVEMBER, 1871.

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Total.....$608 21

BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious, and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peac to save hundreds of thousands from poverty, disease, and death.

Now, friend of humanity, in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

AGENCIES.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

HOW CAN I MOST PROFITABLY USE MY MONEY?

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR or PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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AGENTS.—Both travelling and local are wanted by the American Peace Society. See first page.

JANUARY 1, 1871.

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CHARACTER OF INVESTMENTS
IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387.232	$140,905	$6 989,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029.265
1864	5,103,604	724.387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1.601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319,882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE
IN
THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY No. 3.—HEZRON A. JOHNSON, Broker, 66 Broadwa y, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	119 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	395 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,
GENERAL AGENT FOR
Rhode Island, Providence, R. I., and Massachusetts.
(Except Boston) BOSTON, MASS.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON AND CHICAGO, FEB., 1872. | NEW SERIES, VOL. III. NO. 38.

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THE ADVOCATE OF PEACE,

Published about the middle of every month by the Am. Peace Society.

SOCIETY'S OFFICES.

36 *Bromfield St., Boston, Mass., and Elgin, Ill.*

TERMS, $1.00 a year in advance; to ministers, 75 cents. Postage *twelve cents a year.* EDITED BY THE SECRETARIES.

EDITORIAL CONTRIBUTORS.

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ABEL STEVENS, LL.D., *Brooklyn, N. Y.*
JULIA WARD HOWE, *Boston, Mass.*

APPEAL TO MINISTERS OF THE GOSPEL.

We most heartily endorse the following appeal and adopt it as the appeal most affectionate and urgent of the American Peace Society to ministers of every denomination in the nation.

To the Ministers of the Gospel of every name:

"The Trustees of the Rhode Island Peace Society desire to call the attention of the public to the importance and to the progress of peace principles. The recent Treaty between the United States and Great Britain, has for the first time in the history of the world, created a Court of Arbitration to decide upon National differences. It is a great triumph of peace principles that grave questions of national right and honor should be decided by the judgment of enlightened reason rather than the blind and uncertain issues of desolating war. To celebrate this victory of peace and to impress upon the people the enormous evils of war, the Trustees have appointed a Committee to invite the ministers of every denomination in the State to preach upon the subject, at their early convenience, or in other manner to bring it formally to the notice of their several congregations.

The Committee therefore earnestly invite ministers of every name who reverence and honor the "Prince of Peace," to co-operate in this good work. Their efforts may do much to create a public opinion that must ultimately control the policy of nations.

A. CASWELL,
D. R. WHITTEMORE,
JOSEPH CARTLAND,
E. O. BARTLETT,
} Committee.

Providence, Oct. 14th, 1871.

WORDS OF CHEER FROM THE PRESS.

THE REGISTER, WOODSTOWN, N. J.

The Advocate of Peace came for December with an improved appearance and full of very readable matter. Among the eight well-known editorial contributors to it, are Julia Ward Howe and Elihu Burritt. Its whole strength is in advocacy of the noble Christian doctrine of "Peace on earth and goodwill to men."

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

BOSTON ADVERTISER.

The December number of *The Advocate of Peace*, in its agreeable new form, is at hand, and contains a number of valuable articles by well-known friends of the cause. This publication has been very much improved, and since the price remains at the former figure, a large increase of subscribers is not unreasonably expected.

BOSTON TRAVELLER.

The Advocate of Peace appears this month considerably enlarged and improved in various particulars, printed on nice paper, on a larger sheet, and furnished with a handsome cover. This is only one of the many improvements which the new Secretary has inauguated in the management of the good old society.

BOSTON NEWS.

The Advocate of Peace published by the American Peace Society, is to have a neat cover hereafter, making it more attractive than heretofore. It is doing a good work. The price is $1 a year. Clergymen 75c. Office 36 Bromfield street, Boston.

WATCHMAN AND REFLECTOR.

The Advocate of Peace, under its new management, is a valuable and interesting publication and devoted to a glorious object. Its contents are varied and timely, and a new impulse seems to have been imparted to it by its editor. We do not expect to see the day when "nation shall not lift up sword against nation," but we labor for that happy time, and bid God-speed to all who labor for the same end. We can heartily commend the *Advocate* as worthy of patronage.

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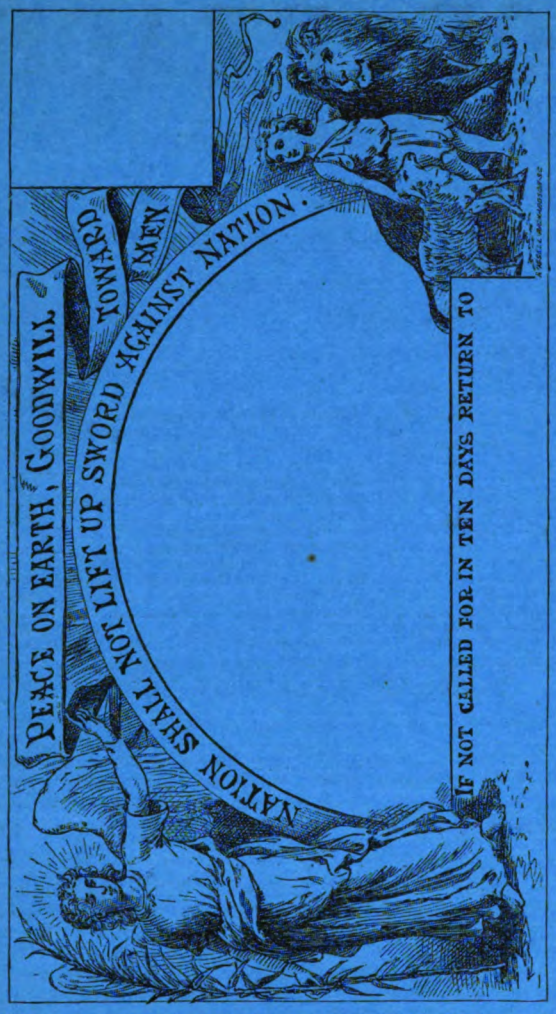

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind. It was designed by the distinguished artist, Hammatt Billings, and engraved by Messrs. Russell and Richardson. We anticipate it will be very popular, and that we shall have calls for hundreds of thousands of them. Pictures are often more expressive than words, and this one expresses beautifully and forcibly the fulfilment of the prophecy of that good time coming, when nations shall learn war no more. The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally, they can place them in the hands of their children or other persons who will be glad to do it.

SPECIAL APPEAL.

THE WASHINGTON TREATY.

The Executive Committee of the Am. Peace Society, earnestly solicit the kind aid of all patriots and Christians to a special effort it is now making to impress upon the public mind the vast importance of the Arbitration Treaty recently ratified between Great Britain and the United States. It is felt by the friends of peace, on both sides of the Atlantic, that this is a most important step towards the full consummation of their hopes. They are most anxious that this step shall be followed by others in the same direction until not only war shall be banished from civilized nations, but that they shall be induced to enter into an arrangement for mutual and proportionate disarmament.

To mark the importance of this Treaty, as one of the greatest victories of the cause of peace, the Society convened a great meeting in Boston in September, under the name of a Peace Jubilee. It was probably the largest Peace Meeting ever held in America. The success was so great that the committee decided on the spot to hold a series of such meetings at all the chief cities from Boston to Washington. Several of them have already taken place at Springfield, Hartford, New Haven and Norwich, and others are arranged to be held in cities farther south. All of them have surpassed our expectations, both in the number and character of the audiences and in the interest they manifested in the subject. At New Haven, about two thousand assembled, including professors and students in the University, the clergymen of the city, and its most influential citizens. The distinguished President Woolsey presided, and made an address of great weight on the subject, and other eminent men gave their testimony to the importance of the Treaty. At Hartford, Gov. Jewell presided; at Norwich, Senator Buckingham. Mr. Burritt and the Secretary have spoken at all the meetings. But these meetings involve an expense which the ordinary income of the Peace Society cannot meet. To make the meetings accessible to all, and to insure the largest possible attendance, it is necessary to engage the largest halls and make the admission free. We are therefore constrained to appeal to the friends of the Cause for special contributions to sustain this special movement, and others that promise rich results. The present is the most favorable opportunity for enlisting the public interest in the cause that the Society has ever witnessed. These extraordinary circumstances and the urgent demand for an increase of our operations in other directions induce us to solicit pecuniary aid.

Any contributions will be gratefully received. Please address the Secretary of the Am. Peace Society, 36 Bromfield st., Boston.

IMPORTANT ANNOUNCEMENT.

The directors of the American Peace Society, being desirous of greatly extending its operations and influence, have commenced the publication of a four-page paper, of the size of the *Advocate* pages to be called *Angel of Peace*. It will be published in combination with the *Advocate*, and also in much larger numbers as a separate paper of four pages. It will be filled with brief and interesting articles in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young, and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single copies,			25
5 copies to one address,			1.00
10	"	"	1.50
25	"	"	3.00
50	"	"	5.00
100	"	"	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends, or in Sabbath-schools, churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these *Angels of Peace* repeating the angelic song: "On earth peace—good will to men." Specimen copies will be sent free on application.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, FEBRUARY, 1872. No. 38

MEMORIAL TO BE PRESENTED TO CONGRESS BY THE AMERICAN PEACE SOCIETY.

Memorial to the Honorable, the Senate and House of Representatives of the United States of America, in Congress assembled.

The American Peace Society most respectfully submit to your Honorable Body the following Memorial, confident, that, the momentous subject to which it relates will secure your earnest consideration.

The American Peace Society was organized in the year 1828, and is composed of persons of all religious denominations and political parties. This Society, believing that the system of war is baleful to every interest of society, material, moral, and spiritual, has for its prime object the banishment of war from the family of nations.

Regarding nations as moral persons, and believing the highest welfare of each nation depends upon the prosperity of all the other nations, we hold, that, nations, even as individals, are solemnly bound, to regulate their conduct towards each other in accordance with the Golden Rule.

At the present time more than ever before, intelligent people, in all civilized lands, are profoundly and painfully impressed with the waste, the miseries, and the cruelties of a resort to the sword as a method for settling national grievances. In view of the frightful havoc of human life, which it causes — at a moderate estimate having slain, in the very prime and vigor of their manhood, men in numbers exceeding thirty-five times the present population of the globe; in view of its enormous destruction of property — having wrung from the people of Christendom in taxes, even the last year, twenty-six hundred millions of dollars; in view of the violence, the malignity, the rage, the fraud, the perfidy, the rapacity, the lust, in view of all the crimes and woes that gather under war's standard, thoughtful people, everywhere, are demanding to know if there be not a more excellent way.

In the progress of society, in the advance of intelligence, civilization, and Christianity, there has been developed a strong and wide-spread conviction, that, the adjustment of national differences by arbitration, by an appeal to conscience, reason, and the eternal principles of right and justice, *is practicable.* This conviction has been confirmed by the recent action between Great Britain and the United States, justly regarded by patriots, philanthropists, and good people, in all the world, as one of the most beneficent and sublime triumphs of Christian civilization. We rejoice in this great transaction as the harbinger of perpetual peace between the great English speaking nations.

And we most respectfully submit to your Honorable Bodies, that, there is now offered to the Congress of the United States an opportunity for initiating measures for the establishment of a permanent system of International Arbitration, by which differences between civilized States shall be decided by an appeal to reason and justice, instead of the *dread and barbarous* arbitrament of the sword. We also beg leave to submit, that in the judgment of this Society our own beloved country is of all others most happily circumstanced for taking the initiative in promoting the establishment of this greatest need of the nations, a High Court of Arbitration, and so of removing war, the foulest reproach of Christian civilization. Together with this Memorial we present the petition signed by some twelve thousand citizens representing all sections of this great Republic, who join with us in the most earnest prayer to your Honorable Bodies to take such action as will conduce to the great, and benign consummation indicated by this Memorial, and we add, it is the fixed and sublimely earnest determination of a powerful and rapidly increasing multitude of the American people to persevere in their efforts until this consummation shall have been reached.

We believe no glory can be added to the name of our nation greater than that which will come from its taking the lead in all enterprises that make for the establishment of Peace on earth and good will among men.

By order of the Executive Committee of the American Peace Society at a meeting held in Boston, January 2, 1872.

CIVILIZED NATIONS—WHAT ARE THEY?

"The time will come when the nations now called civilized and Christian, but which resort to war to settle their difficulties, will cease to be classed among even civilized nations, but will be regarded as barbarians."

When the Rev. Dr. Peabody, in the course of his effective address at the peace meeting in Cambridge, gave utterance to the above sentiment, the impression produced upon the large and learned audience was very marked. It even drew an audible and emphatic *Amen*, from persons not accustomed to give audible expressions to their feelings in public assemblies. Strong as the language is, a moment's reflection upon what war is and what its fruits are, convinces us that it is in no degree too strong. It is a plain declaration of a solemn truth, a truth how humbling to the pride of any who are disposed to boast of the enlightenment and the advanced Christian civilization of this nineteenth century.

By reason of Mr. Lord's continued illness, all communications with our Society should be directed to the office at Boston, 36 Bromfield St.

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THAT LINE FENCE.

Old farmer Smith came home in a miff
From his field the other day,
While his sweet little wife, the pride of his life,
At her wheel was spinning away.

And ever anon, a gay little song,
With the buzz of her wheel kept time;
And his wrathful brow is clearing now,
Under her cheerful rhyme.

"Come, come, little Turk, put away your work,
And listen to what I say;
What can I do but a quarrel brew
With the man across the way?

"I have built my fence, but he won't commence
To lay a single rail;
His cattle get in, and the feed gets thin—
I am tempted to make a sale!"

"Why John, dear John, how you do go on!
I'm afraid it will be as they say."
"No, no, little wife, I have heard that strife
In a lawyer's hand don't pay.

"He is picking a flaw, to drive me to law.
I am told that he said he would;
And you know, long ago, law wronged me so,
I vowed that I never should.

"So what can I do, that I will not rue,
To the man across the way?"
"If that's what you want, I can help you haunt
That man with a spectre gray?

"Thirty dollars will do to carry you through,
And then you have gained a neighbor;
It would cost you more to peep in the door
Of a court, and much more labor.

"Just use your good sense—let's build him a fence,
And shame bad act out of the fellow."
They built up his part, and sent to his heart
Love's dart, where the good thoughts mellow.

That very same night, by the candle light,
They opened with interest, a letter.
Not a word was there, but three greenbacks fair
Said the man was growing better.

OUR ENGLISH CORRESPONDENCE.

BY WILLIAM STOKES, MANCHESTER.

I must bespeak your indulgence if, in the present paper, I should deal in some more general remarks than has been my wont hitherto; on several of these somewhat remote topics I am considerably in arrears; and it I clear some of them out of the way, at this period of comparative calm, it will leave the coast all the more free for a return to graver comments when our senatorial functions shall have been resumed. With the exception of a few local struggles on such questions as NATIONAL EDUCATION, REPUBLICANISM, LAND TENURE, NONCONFORMITY, LABOR AND WAGES, and a few others, we have literally nothing to disturb our political millennium, nor any one thing to excite apprehension, unless it be that with all our fancied security, our entire European system of government is based upon standing armies, whose very existence constitutes our greatest danger, and whose presence resembles a mass of loose gunpowder in a man's house, which but one stray spark may explode and blow the habitation into fragments. As I remarked once before, the volcano slumbers; but the fires are there that may one of these quiet days set all Europe in a blaze; yet with all these elements of alarm around us on the right hand, and on the left, we are not without some redeeming features in the signs of the times that appear in the cloudy hemisphere of Europe, and the most cheering of these, as well as one of the most obvious is to be seen in the rapid decay of that mischievous class of statesmen, whom, for the want of a better term, I may designate the "balance of power," diplomatists, the puffy men who were always loud in proclaiming their ability to "square the political circle" of all the world, and to cut and carve God's earth into shares so equal that every hungry wolf with a crown upon his head, should have just his full portion, and no more. Of this dangerous race, our own Lord Palmerston was long the head and chief. as his "THIRTY YEARS OF FOREIGN POLICY," too abundantly proves. But when his fiery star set in the western skies, their blazing meteor-like guide departed, and from that period, the whole *genus* has been gradually disappearing, and with one now declining exception, are likely very soon to become wholly extinct, and it is equally obvious that their successors in office are of necessity a widely different class of men, and are driven to be more conversant with commercial treaties, than with territorial divisions; and I will venture to affirm that the foreign ambassadors of the present day, better understand your noble Washington Treaty, than any "HOLY ALLIANCE" compact in the universe. And all this,—with an ever-swelling current of public opinion rolling on in the same direction, augurs well for the future of the whole industrial world, and it also betokens the speedy death of that monster mischief-maker of all corrupt government,—long known and long dreaded by the hateful name of "*Secret Diplomacy*." This official retreat of political falsehood and duplicity; this robber of the world's happiness and peace; this cowardly cheat among the nations, is suffering from a rapid decline which ensures its early departure from the intercourse of mankind. The fiat has been pronounced by the united voice of a too-long insulted Europe: "Set thine house in order, for thou shalt die, and not live;" and in strict keeping with the spirit of this great and pregnant charge, are the "notices of motion" already placed upon the notice paper of the House of Commons as subjects for discussion in the next sessions of our parliament. These are respectively by Sir Wilfrid Lawson, Bart.,—Mr. Peter Rylands, the energetic and most efficient member for Warrington, and our own able friend Mr. Henry Richard the M. P. for Merthyr-Tydvil. Their several motions are the following, in substance; —Sir Wilfred, "That an address be presented to her Majesty, praying her to take adequate steps to withdraw from all treaties binding this country to an interference by force of arms in the affairs of other nations." — Mr. Rylands, "That all future treaties between this country and foreign powers, ought to be laid upon the tables of both Houses of Parliament before being ratified." And Mr. Richard's is equally practical with the former, and runs thus; "To move an address to the Crown, early next session, praying that her Majesty would be pleased to direct the Secretary for Foreign Affairs to enter into communication with Foreign Powers, with a view to the establishment of a permanent system of international arbitration." Now let it be remembered that the *spirit* of these notices may be, and should be, accepted, as the voice of the future, proclaiming the nature of the day now about to open upon the old world; and, if I may be pardoned for applying sacred language to such a case, I would say that the voice speaks in words, like these, "*The night is far spent, and the day is at hand*," let us therefore cast off the works of darkness, — the deeds of the Cæsars, the Marlboroughs, the Wellingtons, and the Nelsons, — the age of blood is worn out — creation yearns to be delivered from the delusions and wickedness of more than a thousand years.

SECURITY FROM INVASION

BY HENRY MARTIN, KENT, ENG.

There is, I submit, a practicable and infinitely better way of attaining security from invasion than extensive arming; inasmuch as difficult and onerous as that plan confessedly is, it must, after all, be acknowledged an uncertain means to that end, there being no nation of rank of continental Europe, which has not suffered all the horrors of a hostile invasion during the present century, some more than once, though at immense expense and trouble they had kept themselves armed to the teeth! What have extensive armaments recently done for

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France? Surely they have helped to do one thing, but the very opposite to that for which they are ostensibly kept up, having proved a prominent provocative in bringing about the war which has resulted in an invasion as terrible as any nation ever suffered. The advocates of material armaments as the best means of preserving our "island home" from invasion, depend chiefly on our fleet. But it is easy to conceive such a concurrence of circumstances, adverse to England, as would lead to a combination of the other principal naval powers as would over-match us, and as a consequence, subject the people of these islands to horrors similar to those our victorious arms in times past, have too often inflicted on the inhabitants of other lands; and there is, unhappily, too much reason to fear that in Heaven's ledger there is much against us to be cleared off unless it be balanced by "works meet for repentance." With the utmost seriousness, I ask whether religion, and humanity, and reason, and self-interest, and enlightened patriotism, and plain common sense, do not urgently and concurrently point to a general and simultaneous *disarming* among civilized nations to such an extent as to render all fear of invasion and international war groundless, and the establishment of permanent arbitration for the equitable and friendly adjustment of international disputes, leaving the executive to the same principle which is now found sufficient for giving effect to the decisions of referees when international differences are consigned to them for settlement, as an immeasurably better plan than the one now and hitherto universally adopted. It is this plan which the peace party in this and some foreign countries have for some years past been striving to get realized, being at once obviously Christian, safe, rational, just, wise, friendly, easy and cheap.

Think what a thousandth part of the expenditure of money, mind, time and effort which is incurred for war purposes would effect for the advantage of the world were it employed to bring about the change aimed at by the peace party. Those whose living and temporal prosperity are dependent on any custom or practice will naturally encourage or wink at it, however objectionable it may be. Hence the fact that individuals connected with our army in India have, with the view to promotion, been known to foment wars in that country. And an officer was heard in this neighborhood to express regret that the difference which arose during the late Franco-Prussian war from the refusal of Russia to be longer bound by the treaty she had signed limiting her power in the Black Sea, was to be settled amicably, because, as he said, "he wanted something to do."

May it not with much confidence be foreseen that sooner or later, notwithstanding present adverse appearances, the views of the peace party *must* prevail? For surely it is impossible that such a veritable concentration of anti-Christianism, injustice, hazard, cruelty, waste, wickedness, difficulty, folly and ultra-devilism as is the wild arbitrament of war, which in 1868 cost England one hundred guineas per minute, night and day through the whole year, causes death and suffering to thousands of innocent men, unoffending women and helpless children, (12,000 children under four years old having died of starvation in the late siege of Paris) in which arbitrament the strongest party beats and dictates terms, however much in the wrong, and withal has within it the seeds of reproduction; can withstand the amount of intellectual light and general information which are spreading and increasing among the masses of the communities of all countries.

I use every one of the epithets I have employed in the last paragraph deliberately and advisedly, for it is easy to show they are all strictly appropriate when made use of to characterize the war system; and it is high time that everything relating to the dread custom were called by its right name, and the demon stripped of all its fascination and deception, its gaudy harlequin-like dress, its gold lace, its feathers, its music, all its decorations, and made to stand before the whole world in all its horrid, naked, repulsive, inherent deformity; and how it is that men of position and influence, and education and enlightenment, well versed in history, and who desire to be accounted conscientious and moral—and really are so in other matters—and who believe in the existence of a great moral governor of the world, and in human accountability and the truth of the Christian religion can countenance and support such an abominable system, and make no effort for its everlasting suppression by one consonant with man's better nature and the cravings of universal humanity, altogether surpasses my comprehension.

PEACE AND GOODWILL.

BY REV. S. H. PILLSBURY, KANSAS.

Among the very many valuable reflections drawn from the calamitous visitations upon the Northwest, there is one which I have not seen mentioned.

In the hearty goodwill and generous benevolence (unexampled in the history of the world) with which not only our own sympathizing fellow citizens, but those of other nations, and even crowned heads, have lavished their aid upon the sufferers, are we not reaping the legitimate reward of a national policy looking toward "those things which make for peace?"

Had we, six months ago, thrown down the gauntlet of war to Great Britain, (as not a few of our countrymen would have had us do,) how different a spectacle should we have observed to-day! The terrible conflagration which has come as a providential dispensation might have occurred and with even vaster proportions, as the legitimate result of war's fiendish hate. The thousands upon thousands of dollars, made doubly valuable by the cheerful goodwill with which they are poured out from the opulent lap of sea-board cities, would all have been required to repair the desolation occasioned by hostile fleets and armies upon our coasts. Our government, now so prompt in forwarding aid and succor, would have been too preoccupied to afford any help, and would only have strained every nerve to inflict similar loss and devastation upon the towns and cities of the foe—the very towns that are now striving to outdo each other in deeds of charity. Had we, in accordance with the hitherto custom of nations, made choice of war rather than peace with England, the hundreds of thousand dollars donated by the warm-hearted merchants of London, Liverpool, Montreal and Quebec, so far from being pressed upon the sufferers by the warm hand of benevolence, would have been friendly proffered to a bloody-minded government to continue the wide-spread desolation, carrying it to a hundred more of prosperous cities.

The warm blankets from the Queen's commissariat would have been found, if at all, by our shivering and homeless countrymen, only as they were stripped from the colder corpses of foeman upon the field where honor was once supposed to preside.

If one of the chief evils of war is, that it breeds a spirit of war, perpetually engendering animosities and hates, it is pleasing to observe that peace is no less fruitful, in producing whatever is beneficent and good. Having once tasted the sweetness of pure Christianity, as applied to the intercourse of nations, can England and America ever again relapse into that barbarism which has longer than any other withstood the benign influences of the "Gospel of Peace."

LETTER FROM DAVID IRISH.

QUAKER HILL, 30th of 12th mo., 1871.

JAMES B. MILES, Cor. Secretary:

Respected Friend—I herewith forward $1.00 in payment for the *Advocate of Peace*. I came upon it in the city of New York, issued for 10th month last, brought it home, perused it with interest. The cause is a righteous one, and to be made successful, only wants to be investigated on its own merits, disabused of the power of custom and popularity. I was much encouraged in seeing that there was such an increase of able advocates for substituting peace principles for war. The subject presents a large field for labor, a field open to all irrespective of rank or profession. How is it that civilized nations possessed of intelligence, can continually be making preparations for settling their differences by the destruction of each other's lives and property? Would not two neighbors adopting such principles and practices be deemed insane? Still the loss of life and property by such procedure, is as much greater with nations as nations are more powerful and greater than two individuals.

Now if individuals can terminate their differences by just, rational, peaceful measures, why cannot nations? They certainly can. It is not over-estimating the evils of war to say it is in direct conflict with morality, christianity, justice, reason, and man's greatest good; and this being an indisputable fact, it cannot be too soon for individuals and nations to "cease from doing evil, and learn to do well."

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THE ADVOCATE OF PEACE.

BOSTON AND CHICAGO, FEBRUARY, 1872.

A NEW DEPARTURE.

Mr. Burritt, was happily introduced at one of our recent Peace meetings, as "the warrior against war." By his noble advocacy of the cause of Peace he is covering himself with a glory in comparison with which, what shall we say of that glory which "comes of epaulets and feathers, that strutting glory which is dyed in blood." It has been well said, "they are the heroes of the race who abridge the time of human toil and multiply its results; they who win great truths from God and send them to a people's heart." This is just what the warriors against war are striving to do. Mr. Burritt is fond of characterizing the recent action of Great Britain and the United States in remitting their differences to the arbitrament of reason and justice, rather than that of the *sword* as a "new departure" of these mighty nations. As thus applied there is great force and significance in this phrase. They have left the old blood way of brute force; the way of folly, madness, horrors, devastation, ruin, death. They have chosen the way of reason, the right way, the way of wisdom, which is a way of pleasantness, whose paths are peace and happiness, prosperity, and true glory. May they walk evermore in this straight way, that leads to life and to all true honor and greatness. And may all the nations of the earth filled with admiration of their course, follow their example, and march to victories that really deserve the name of victories.

The public prints are speaking of the "new departure" of the American Peace Society. The phrase, we trust, is not meaningless in this connection. But what does it mean? It does not mean that this Society has annulled, or essentially modified its original constitution. It has seen no occasion to do either of these things. That constitution has in it no element of radicalism, in the objectionable sense, no ingredient of fanaticism. It embodies no extreme and utopian views. In every article, it is in perfect accord with the Sacred Scriptures, and, as a consequence, it has from the first, received the commendation of many of the wisest and best men. In the formation of the High Commission and in their truly magnificent work, we see practical illustrations of the principles upon which this society is based. Competent and impartial men in England and in America with united voices are testifying, these are the fruitage of just such seed as this society has been sowing for forty years and more. The "new departure" of this society does not mean that it has adopted a new platform. But it does mean that it is endeavoring in all ways and by all means to enlarge and give new efficiency to its operations. It means that it is exerting itself to the utmost to show itself equal to the momentous work, now as it would seem, designated for it to accomplish. It does mean that it is striving to bring its methods of operation into conformity with the demands of this stirring, progressive age, — in other words to keep pace with the times. It does mean also, that the society is awakening, far and wide, new interest, rapidly adding to its catalogue of friends, influential names in all parts of the country. The current of public opinion is manifestly setting more and more strongly in its favor. Probably enough there are those who even now speak of this society as an impracticable and utopian scheme. But if there are such persons they will be found to belong to either the one or the other of two classes; viz., those who have not informed themselves in regard to the subject, or those, who, in their opinions and habits of thought really belong to a past generation; persons of different ages, whose spirits have reached the limit of expansion, and who, therefore, cannot be expected to appreciate questions of the living present. To such persons everything is utopian and impracticable, that lies without the narrow circle within which their own thoughts revolve. But there is no manner of doubt that much of the best and most advanced thinking of our time is devoted to the very objects which this society is attempting to gain. There is no doubt Mrs. Stowe speaks for the most influential writers and thinkers of our time when she says, "I verily believe the cause of Peace represents the next step to be taken by Christianized humanity." There is no doubt the wisdom of Dr. Chalmer's decision is becoming more clear every day. "Much may be done to accelerate the advent of universal and perpetual Peace, by a distinct body of men, embarking their every talent, and their every acquirement in the prosecution of this as a distinct object."

The work of this society, believe us, is intensely earnest and real. Its objects and aims are pre-eminently practicable and distinct. The cause touches every interest of man and of society.

WOMAN AND WAR.

We can think of no one aspect of war, the contemplation of which is better fitted to arouse every noble soul, and stimulate to heroic and untiring endeavors to abolish it forever from the world than the havoc it makes of the most sacred prerogatives and happiness of unoffending women, and its wholesale destruction of little helpless, tender children. We have recently had in Boston a Fair to raise money for the purpose of encouraging efforts to prevent cruelty to Dumb Animals. A very worthy object. We rejoice in the great success of the Fair. This ought we to do. But are we doing all that we are in duty bound to do to prevent war's cruelties, its cruelties to dumb animals, and its inexpressibly more shocking cruelties to *human* beings?

We talk of woman's rights and wrongs. How can woman come into the enjoyment of her dearest, most sacred rights? How can she be redeemed from her greatest wrongs, so long as she is subjected to the outrages, the cruelties, and the miseries which war inevitably brings upon her? It is impossible. What mathematician can compute the agonies inflicted upon the women and children of France and Germany by the late war? Think of the agony experienced by one child that dies of starvation. Then stand aghast as you read that 12,000 children under four years of age died of starvation in the siege of Paris. The thought of war's terrible injustice to helpless women and children is enough to fire every heart that is a heart, with a holy enthusiasm in the cause of Peace.

We do not wonder the women of civilized lands are banding together for the purpose of bringing their great and sacred influence to bear most effectually against war, the fearful bane to their welfare—we gladly give place to the following appeal. We rejoice in its declaration that "the minds of many women are stirred up to see that women have a great work to do, and that it is the Christian's work." May God help them to do

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this glorious work and to take the lead in freeing their sex from the manifold and inexpressible horrors of war.

AN APPEAL

From New England Yearly Meeting of Women Friends to their Christian Sisters.

It is in the love of Christ that we feel drawn to address our sisters on the great and momentous question of Peace, and of the settlement of National differences by some other means than by the sword.

The memories of the fearful conflict through which we have so lately passed, and the unprincipled and awfully devastating war in Europe, have, we believe, stirred up the minds of many of us to see that we have a great work to do, and that it is the Christian's work. Christ said, "Blessed are the peacemakers." Has not the time come when women should arise in unity and strength and say, "*We must have peace*," and to urge upon the Legislators in every country, the necessity of settling misunderstandings by arbitration?

Let us band together as Christians ought to do, and press this vital question forward. Let us no longer be under the dominion of these carnal weapons, but let us by our earnest appeals for moral force, and Christ's rule, show to the world, that God has not forgotten to be gracious to those who work under the direction of the Prince of Peace.

GERTRUDE W. CARTLAND, Clerk.

NEWPORT, R. I., 6 mo. 16, 1871.

A GRAND UPRISING.

THE PEACE CAMPAIGN.

The world has long been familiar with *war's* campaigns, we would hope has seen and heard of them *ad nauseam*. We rejoice in being able to speak of the success in both England and America of a glorious *Peace* campaign.

Meetings in favor of Mr. Richard's motion on arbitration and to promote Peace, are being held in prominent cities of England and Wales. The interest awakened by them in the grand theme, "Peace on Earth" is very encouraging. Everywhere eulogistic references to the Washington Treaty are received with evident favor. As our readers are aware a similar campaign is in progress in our own land. We give a concise notice of some of the meetings held the last month.

New York. On Monday, Dec. 18th, in the great hall of Cooper Institute. Notwithstanding the storm a fair audience was present, and the meeting was a very earnest one. Upon the platform were the venerable and distinguished William Cullen Bryant, Prof. Thomas C. Upham, Rev. Dr. Prime, Samuel Willetts, Prof. Wilcox, and others. Rev. Howard Crosby, D. D., Chancellor of the University of New York, presided, and made the opening address. Messrs. Burritt and Miles spoke. Resolutions expressing gratitude for the Treaty, approving of the purpose of the Peace society to memorialize Congress to initiate measures for establishing a system of International Arbitration, and expressing the hope, that existing difficulties with Spain would be referred to an impartial Court of Arbitration, were submitted by Rev. Dr. Prime and unanimously adopted.

Meriden, Conn. On Sunday evening, Dec. 31st, in the Methodist Church. After prayer being offered by Rev. Mr. Steere, Mayor Lewis introduced the Rev. Mr. Whittlesey of New Haven. He considered the subject of peace so vast that no mind could grasp it in its fullest extent. It would be difficult to tell all that the peace society has effected. Its influence has been silent, but by it many wars have been prevented. The Washington Treaty is not the first with which it has been associated. It confines itself solely to national intercourse. It upholds the law. But it claims that war between nations might as well be settled by negotiation first as to wait until a war is ended, and then negotiate. In 1812, the whole object of the war was ignored when the treaty was made afterward. War has been seen to be utterly inconsistent with the gospel. Elihu Burritt was the next speaker. He said it would require a dozen speeches of an hour's length to present the matter fully. The Peace society recognized the fact that nothing wrong is settled. This treaty follows, to a great extent, the golden rule. It assures that both parties shall be satisfied. It gave to the world the first great example of how great nations place themselves in each other's places. It uplifts and enthrones law as a power in the world which all men should obey. It goes on the principle that right is might. Human government tends to represent and enforce law. War recognizes the fact that with the oppressor there is power. At the conclusion of the meeting a motion was passed unanimously to present a petition to Congress in favor of Peace measures.

Charlestown, Mass. Sunday evening, Dec. 31st, at the Winthrop Church. The weather and the walking were very unfavorable, but the audience was large. Addresses were made by Rev. Dr. G. W. Gardner, Pastor of the first Baptist Church, Rev. C. E. Grinnell, of the Unitarian Church, and Rev. J. B. Miles. Prayer by Rev. Addison Parker, of the Bunker Hill Baptist Church. Excellent music by the choir of the church.

Cambridge, Mass. Sunday evening, Jan. 7th, in the Shepherd Church, Rev. A. McKenzie, Pastor. We print elsewhere the report of this important meeting, taken from the *Boston Post*.

Easthampton, Mass., Sunday evening, Jan. 14th, in the Payson Church, Rev. Dr. Seeley's. The beautiful church was filled to its utmost capacity. The galleries were filled with students of Williston Seminary. Prayer by Rev. Mr. Hall of the Methodist Church. Addresses by Rev. Dr. Seeley, and Messrs. Miles and Burritt. The music, under direction of Prof. Kingsley, was of the first order, and the closest attention was given to the speakers by the large and intelligent audience to the close of the exercises.

In the prosecution of this Peace campaign, we are more and more impressed with the conviction that the time has come when it cannot be said for their reproach and shame that the voice of any considerable body of the people of Great Britain and America is *still for war*. In mighty and glorious hosts all classes of the inhabitants of these powerful nations are joining the armies of Peace. Let them inscribe *Victory* upon their banners and fling them to the breeze.

A SINGULAR MISCONCEPTION.

The December number of *Scribner's Monthly*—a periodical which generally contains much useful and readable matter—has a brief reference to the Washington Treaty and the Peace Reformers. It intimates that the peace reformers have contributed little or nothing to this triumph of Peace. In reference to this point, we will only say we might, had we the space, array against the writer a page full of testimonies, of candid, and the most competent judges in England and America. It is not strange that the author of the above intimation, also speaks slightingly of peace societies and their work.

He says, for instance, this gigantic evil, war, will be abolished only with the prevalence of the spirit and principles of the Gospel. Hence, peace societies are not needed.

Astonishing logic! A marvelous refinement of intelligence

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indeed! Why not say ignorance is an evil that will cease only with the universal prevalence of enlightenment.

Hence, *Scribner's Monthly* and all other publications that claim to be the *media* of intelligence have no mission. "The Gospel is the only remedy for war."

So *we* believe, but insist on the necessity of its being rightly applied. Will the best medicine in the world heal the man that does not take it? Surely not; you must apply the remedy to the disease, put the salve on the sore, before it can effect a cure. Is the Gospel an exception to this law of common sense? Can it cure evils to which it is never applied? How does it produce any result? How bring the sinner to repentance? Only by its truths addressed to his soul. How will it ever abolish paganism? Solely by being sent and applied to paganism. How refute any error or reform any sin? Only by a right, direct, specific application to such errors and sins. The Gospel is the only effectual antidote to war; but we insist on a right application of its pacific principles. It has never been thus applied; and the mistake lies in supposing that the Gospel, *as hitherto received by Christians*, will abolish this custom. If it *will* why *has* it not? The nations of Christendom are the most notorious fighters on earth, and its standing armies have increased in a single century from less than a million to six and even seven millions! Can such a process ever bring war to an end?

Surely if any one of the organizations professing to have for its object the honor of God and the welfare of man, has a mission, the Peace Society has a mission. Good men are more and more convinced of this. Let the people of Christendom stop fighting, and thus at once abolish the greatest evils of society, and give an impulse and efficiency to all endeavors to propagate the Gospel and elevate man.

TESTIMONY OF REV. DR. AKERS, FOR PEACE.

Some time since Bishop T. A. Morris, of the M. E. Church, gave his brief but weighty testimony for Peace. We are happy to add the following from a venerable clergyman of the same church. Let others follow.

In the Holy Bible, Old and New Testaments, we have the much needed interpretation of the *Name* of our Lord Jesus, the Christ of God, comprehending the past, the present, the future, — as illustrated in Creation, Providence, Redemption. From this standpoint, in my year *eighty-two*, I would still go with the "innumerable company of angels" and with "the spirits of the just made perfect," crying, "Glory to God in the highest, on earth Peace." Yes, universal Peace and good-will shall yet prevail among all "nations" and "families" of this earth. Let all and each of the friends of this *faith*, of every denomination, cast their votes, and all their influence, *only* for the multiplication of living members of Christ. And soon will be heard, "as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." These "thunderings" will begin, as soon as the whole Church, God's "angel from heaven," shall use, in good earnest, "the key of the bottomless pit and great chain" of truth, the Holy Bible, *now in her hand*. Rev. 20: 1, &c. P. AKERS.

JACKSONVILLE, ILL., Jan. 10th, 1872.

COME! let us redeem our ingratitude to God, by hastening to do justice to this noble world. Is not his handmaid nature busy day and night preparing a charm for every sense? Novelty inexhaustible, beauty inexpressible, dainties innumerable, are spread like a rich banquet before us. Yet how many of us get up in the morning, bustle through the day, and go to rest at night, without deigning to bestow a passing glance upon it.

LETTER FROM A. B HAYWARD, ESQ.

The following letter from A. B. Hayward, Esq., Honorable Secretary of the Liverpool Peace Society, was most acceptable to us, and we are sure it will give great pleasure to the readers of the *Advocate*.

LIVERPOOL, Dec. 13, 1871.

REV. J. B. MILES,

Secretary American Peace Society.

REVEREND DEAR SIR,—Your very kind and welcome letter of 28th November reached me yesterday morning, 12th December. It will afford me pleasure to comply with your request, and as time and opportunity permit, I will send you a series of articles on the Ethics of Peace, in which I will endeavor to embrace its various aspects, say religious, moral, financial, economical, &c., &c., taking the theological first. I will not delay, but as I have not yet put pen to paper, on this plan, I greatly doubt if it can reach you in time for Jannary impression. So soon as ready, however, it shall reach you by first post, and others shall follow as I am able.

You are right! — that treaty of Washington is a magnificent expression of our principles, and it lays a foundation, broad and deep upon which to uprear the noble and beautiful edifice of universal peace! In England we feel its influence, as equal to the growth of half a century; and this precedent so effective in settling the most serious complications, will, we feel satisfied, prove equal to any emergency, and acting like the anchor-check, forbid any backward move, and so secure, in all the future, absolute progression.

It is time, is it not? that the beautiful song of the bright messengers to the shepherds, and to Bethlehem now shortly to be celebrated for the eighteen hundred and seventy-first time, should at length become a REALITY and "Peace on earth" a FACT; but hitherto, we, listlessly charmed by its glorious outburst, start for a moment! and say, how lovely! and then willing to let its sweet cadences die off, sighingly say; oh yes! if only it could be! rather let us NOW say, it CAN be, it SHALL be, it MUST be.

A TEST FOR PEACE AND OTHER EFFORTS.—"Yes," said a Christian minister, "I can support your cause without hesitation. There is one touchstone by which I try matters of this sort. If I find an object which in my most solemn and devout moments I can take with me into the presence of God, and pray for it with unwavering heart, I feel that is an object I may and ought to support. I can do that with the cause of Peace. A prayer for universal peace never falters on my lips; since I have the profoundest conviction that it is a prayer in harmony with the spirit and design of Christ's kingdom, and tending no less to the interests of man than to the glory of God."

THIS is what Coleridge said, "If you wish to be assured of the truth of Christianity, try it." "Believe, and if thy belief be right, that insight which gradually transmutes faith into knowledge, will be the reward of thy belief." To be vitally convinced of the truth of "the process of renewal described by Scripture, a man must put himself within that process." His own experience of its truth, and the confident assurances of others, whom, if candid, he will feel to be better than himself, will be the most sufficing evidence.

ONE man in a hundred reads a book; ninety-nine in a hundred read a newspaper. Nearly a century ago, when the American press, which is now a spreading oak, was in its green twig, Thomas Jefferson said he would rather live in a country with newspapers and without a government, than in a country with a government but without newspapers. The press, instead of being the fourth, is the first estate of the realm.

As our season advances, even the innocent follies of youth should drop off. They are the barren blossoms, yielding nothing, ornamental and accessory to the produce though they be. We cannot, like the orange, bear fruit and flowers at the same time.

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SUFFOLK NORTH ASSOCIATION.

At the last meeting, held Dec. 19th at the Quincy House in Boston, of the Suffolk North Association, the following resolutions were passed, relative to the election of Rev. James B. Miles as Secretary of the Peace Society.

Resolved, I. That we congratulate the Society upon the election of an esteemed member of this Association to the office of Secretary, whose talents and attainments admirably fit him for the position, and whose long and happy experience, in the pastoral relation cannot fail to render him acceptable to the churches contributing to its funds.

II. That we reaffirm the resolutions of this Body in favor of the cause of Peace, believing it an important part of the gospel which we are commissioned to preach, substantially involved in the announcement:

"On earth peace, good-will toward men."

and generally so considered by the Ante-Nicene Fathers, who warned their fellow disciples against the malign passions that war fosters and matures.

III. That we regard the treaty recently formed at Washington, between the United States and Great Britain, as the introduction of a new era, inasmuch as it provides for the settlement of national difficulties, not by the sword, but by arbitration; and illustrates the pacific principle in a manner which calls for private and public gratitude, a principle which all Christians should seek to extend, till the reign of peace becomes universal.—*Congregationalist.*

PEACE MEETING IN CAMBRIDGE.

We take from the Boston Post, the following report of the Peace meeting held in Cambridge, Sunday evening, Jan. 7th.

That the subject of an international tribunal, before which the wrongs and grievances of nations shall be presented for arbitration, is claiming more and more attention from the general public, is evident from such meetings as the one held last evening in Mr. McKenzie's church in Cambridge. The American Peace Society seems to be taking the lead in the agitation which is the necessary forerunner of every great advance in, or rather toward, civilization. It was, under auspices of this organization that the meeting last night was held. The church was well filled with a most intelligent audience, and many eminent jurists and publicists were to be seen in its number. The meeting was called to order by Rev. J. B. Miles, and Mr. Charles T. Russell was appointed chairman. The exercises were opened by the congregation singing the one hundredth hymn, after which Rev. Dr. Annable offered prayer. Mr. Russell addressed the meeting upon the great importance of peace; they had not met to discuss any of the fanatical questions of the day upon which men may differ, but they had met upon the broad platform of brotherly love, and did not meet to discuss the question whether any great nation should pay a little more money or not to another great nation, but to congratulate each other that two great countries to whom war seemed imminent had come to an amicable understanding, and, instead of the arbitration by the sword, they had met like brothers and in the true Christian spirit, to settle the affairs of nations in harmony and peace. Mr. Russell then introduced Rev. Mr. Miles, Secretary of the Peace Society. The reverend speaker began by saying that it was with great diffidence that he ventured to speak upon such an important subject in the presence of so many learned divines, jurists, and other eminent scholars. He then reviewed the causes which, for a time, threatened to destroy the love and harmony which had so long existed between America and England, and said that a commission of high-minded gentlemen had convened to settle all misunderstandings that had arisen between the two countries. What a sublime fact, England with her 40,000,000 of people, America with her 40,000,000 souls, standing before this tribunal willing to have their grievances settled by the decision of honorable men. It seems to me, said Mr. Miles, that Almighty God has chosen this way to prevent a terrible war. You ask what good results will follow from the wisdom of that court in Geneva? The most glorious results, my friends, that mother and daughter who now clasp hands will never more unclasp them; it will not only settle the case at issue but it will frame a code of laws which will be the ways and means for settling all future questions which may arise, and peace forever will be the result between these two great Anglo-Saxon nations; it will also teach all nations of the earth how to decide vexed questions without recourse to hostile acts, and peace to the world will follow the decision of this high court now sitting at Geneva. Ex-Gov. Washburn was the next speaker, and that gentleman said the event which they were commemorating, marked a very important era in the progress of human civilization, as it announces the coming of the time when war, with all its horrors, will be forever abolished from the face of this earth. Mr. Washburn then traced the history of the European wars and their causes for over a period of 200 years, and congratulated his hearers upon the fact that as America was the first nation, under the wisdom of Dr. Franklin, in 1785, to make a treaty which forever drove privateering from the seas, she now will go on still further and not cease until she shall make and cause to be ratified a treaty which will bind the nations of the earth together in peace and good-will. The Rev. Dr. Peabody was next introduced. He delivered a most interesting discourse upon the benefits to the world which will follow from the ratification of the Washington Treaty. In conclusion the reverend speaker said that in the history of this world wars shall cease, and he believed in the prophecy that the time would come when war will not be regarded as belonging to a civilized age, but shall be classified among the barbaric periods. Rev. Mr. McKenzie also spoke upon the benefits of the treaty, not only to England and America, but also to every nation of the universe. The following resolutions, offered by Dr. Annable, were adopted: —

Resolved, That we hail this opportunity to express our profound satisfaction with the success which has attended the labors of the Joint High Commission, appointed by the Governments of Great Britain and the United States, to adjust by impartial arbitration some of the most complicated questions that can arise between two powerful governments.

Resolved, That it gives us peculiar pleasure to learn that distinguished members of the Parliament of Great Britain are to submit to Parliament this year motions tending to the establishment of a general and permanent system of international arbitration.

Resolved, That we cordially approve of the purpose of the American Peace Society to memorialize Congress at its present session to initiate measures for the establishment of a system of arbitration by which all disputes between civilized States shall be referred to the adjudication of reason and justice instead of applying to the dreadful arbitrament of the sword.

Resolved, That we express our earnest hope that our Government will give to the world an honorable proof of the sincerity of its desire to promote peace among nations, and that it is as ready to avoid war with a weaker as with the most powerful in Christendom, by referring the existing difficulties with Spain to an impartial court of arbitration.

The meeting was then closed with the doxology and benediction by the Rev. Dr. Peabody.

THE IDEA OF UNIVERSAL PEACE NOT CHIMERICAL.

BY PROFESSOR SAMUEL HARRIS, D. D., LL.D.

[Of the Theological Department of Yale College.]

"Through commerce and the facilities of intercommunication, the nations live in the presence of each other, and by travel and emigration the peoples are interfused. The time is past when the nations were in ignorance of each other; when their natural relations were those of enmity, when the thought and life of one nation had no influence on another. The earth is practically smaller, its countries nearer together, its nations in constant communication, serving each other by their industry. Whatever effects a change at one point extends its influence to all. For these reasons, and by the necessities of industry and

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commerce, the nations are coming to know that they are members of one family. The idea of nations confederated to preserve universal peace and to secure the common welfare, has ceased to be chimerical; has become already a possibility, the realization of which, not the enthusiasm of Christian love only, but the wisdom of sound statesmanship predicts. And the settlement of great questions which divide the nations is more and more sought and attained by peaceful methods, and made in the interest of the peoples and not of the dynasties. If the settlement of the Alabama claims and the other issues provided for under the treaty of Washington shall be perfected, and cordial peace and goodwill be established between the two English-speaking nations—that race the most remarkable of all races for the capacity of self-government, for regard to political rights and justice, for the establishment and maintenance of liberty regulated by law, and for the consecration of religion to the service of humanity—we may thankfully accept it as an auspicious token of the nearing realization of the angelic song, 'Glory to God in the highest; and on earth peace, good-will toward men.'"

THE PEACE CAUSE.

BY THE LATE REV. W. W. CRANE.

Hail this genial cheering light,
Beaming on our gladdened sight.
Lo the horizon is bright
See the morning rise.

Moral darkness flees away,
And beneath Messiah's sway,
Comes the glorious promise day,
O'er our moral skies.

Swords shall soon be turned to plows,
Spears shall prune the orchard's boughs,
Christians gladly make their vows,
For each other's weal.

Kings are joining hands in love,
On her balmy wings the dove,
Comes their covenants to prove,
And their vows to seal.

Bombs and shells and swords and shields,
Plowed beneath the verdant fields,
Now the earth profusion yields,
Every want supplies.

Lo the infant from the plain,
Leads the lion by the mane
Through the smiling fields of grain,
To the palm grove shade.

EXTRACTS FROM COMMUNICATIONS.

From Rev. J. Tyler, Missionary to Africa, Hyde Park.

I received the certificate for life-membership in your valuable Society, and beg to express to you my best thanks. I did not expect any such thing, but I am very much pleased. I shall get the certificate framed and take it to Africa with me, and point the Zulus to it and explain to them what Christians are doing to stop war in the world.

From Rev. L. H. Pillsbury, Agent American Peace Society for Kansas and Missouri.

I am now devoting my time to the Peace cause, journeying wherever the roads and weather permit, giving occasional lectures and finding the great mass of the producing classes quite favorable to the cause. The Peace Question is becoming a current topic of discussion in private circles and in literary societies and lyceums, and it is my design that it shall be brought directly to press for the consideration of all our principal ecclesiastical bodies in this State.

RECENT PUBLICATIONS.

Tom Carter; or, *the Ups and Downs of Life.* pp. 350. *Granny Bright's Blanket.* pp. 459. *Distant Cousins.* pp. 256.

All from the prolific press of Henry Hoyt, 9 Cornhill, Boston; and each one, in respect to contents, printing and binding, a specimen of great elegance and excellence in book-making, conveying to the young, in a pleasing and entertaining style, lessons of great importance.

The Illustrated Christian Weekly.

This paper is published by the American Tract Society, and is one of the handsomest, and in all respects, most delightful family papers that we are acquainted with. We wish it might find its way into every home. It offers to both parents and children a rich feast for their minds and hearts.

Wood's Household Magazine. S. S. Wood & Co., Newburgh, N. Y: $1 per year.

The publishers of this periodical are to be commended for furnishing a magazine filled with excellent and entertaining matter at so low a price, that all households may enjoy its monthly visits. Its contributors are writers of the first class.

The New York Observer.

The paper that bears this name was started fifty years ago by the late Sidney E. Morse, son of the celebrated Dr. Jedediah Morse, and its success and usefulness have been very wonderful. Its prosperity at no time has been as great as at the present, and it was never more than now deserving of patronage. Denominational papers we must have, and they are to be commended if conducted in a magnanimous and Catholic spirit. But we rejoice that our common Christianity is honored by such papers as the *Observer*, whose editors being of various Christian denominations make a religious newspaper, not sectarian, but thoroughly Protestant and Evangelical, and fairly exhibiting every week the progress of each and all the churches, without partiality or injustice to any.

We utter for it our fresh "God speed" in its endeavor "to promote goodwill among all Christians and all citizens, and to hasten the reign of universal peace."

This paper has issued its year-book and almanac for 1872, including an amount of valuable information, very rarely condensed into one volume, and sold for one dollar. It is a library of statistics and facts in civil, religious, educational, agricultural, and philosophical departments, such as every intelligent family desires to have at hand for daily consultation.

The New York Evangelist.

This is one of the most able and enterprising religious papers. For many years the earnest advocate of the New School Presbyterian Church, it is entitled to the thanks of the entire Presbyterian family, and indeed, of Christendom, for its important agency in accomplishing the union of the Old and New School into one church. We bestow upon the Evangelist high praise, but not higher than it merits, when we say it worthily represents a church, so vast in extent, so great in numbers, so distinguished for piety and intelligence, so strong in all the elements of power, as the Presbyterian Church of the United States. The excellent map of that church, which it has recently published at a great expense, is among the evidences of the enterprise of the paper.

The Home Journal

In its enlarged form began its twenty-seventh volume at the beginning of the new year. With the experience and multiplied resources of past successes, it promises its readers a large increase of attractions in the coming year, rendering it more than ever worthy of the high encomiums it has received in the past. Single subscriptions three dollars a year. Subscriptions will take date immediately, or at any time the subcribers prefer. Address Morris Phillips & Co., No. 3 Park Place, New York City.

THE JOY OF LOVING.—To love is the great glory, the last culture, the highest happiness; to be loved is little in comparison. Amongst our strangely complicated relationships of life, it often seems as if the loved one had all the advantage. To him the service, for him the sacrifice; from him, perhaps, no return. You pity some deluded mother, impoverishing herself for a reprobate son, who laughs as he spends her little hoard. Do not pity—admire her rather; she is happier than a thousand reprobates. She loves. Oh, if one really existed, as I and others believe, who loved all the world, and in some inexplicable way suffered for its salvation he was a God, at least, in his sublime happiness. Nor should I say that it was a "religion of sorrow" that such a love had inaugurated.—*Gravenhurst.*

SOAME JENYNS says, "If Christian nations were nations of Christians, all war would be impossible and unknown among them."

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VOL. I. BOSTON, FEBRUARY, 1872. No. 3.

THE ANGEL OF PEACE.

BY WM. STOKES, ENG.

Ring, ring the sweet bells, and unfurl the gay banners!
Let cold party-feeling and enmity cease;
Arise, ye glad nations, with lofty hosannahs?
And welcome with triumph the angel of peace.

Sing, sing the loud chorus! his spell is now broken,
And nations once more breathe the air of the free;
His watchword of "glory" shall henceforth be spoken,
To die with the echo that floats on the sea.

For, dove-like, the angel has passed o'er the waters,
And wept when he saw but a deluge of blood;
His olive-branch waved o'er the scene of the slaughters,
And Peace spread her "bow" on the face of the flood.

Then join the loud chorus! unfurl the gay banners!
Let Peace be the watchword the universe o'er;
Unite, all ye nations, in lofty hosannahs!
And sing, "Peace our glory!" and "Peace evermore!"

LOVE, A FORCE.

BY HENRY WARD BEECHER.

This is a principle which is not very much in esteem among men; and yet, now and then we see a person with a sweet, radiant face—one of those persons with white faces that shine, not by nature, but by grace—ruling all the household and all the neighborhood, and never seeming to attempt to rule except by the pure force of the goodness that is in him—ruling just as the summer is ruled, not by storms but by warmth, by genial influences. And when we see a specimen of that kind we say, "That is perfect, that is beautiful, that is divine." But except when we see it in others, how seldom do we feel that that is the pattern after which our life should be fashioned! It is by the power of sympathy, and gentleness, and humility, and self-denial and condescension; it is by sinking yourself and magnifying others, that you are to exert force, and it is these things that give you strength among your fellow-men.

I go among good men, and I see some who teach me a lesson every time I meet them. Their patience is my master. Their forbearance is my model. Their sweetness is my despair. I see some persons who I think have the mind and will of Christ. They are full of benevolence and goodness. Their influence upon men is that which can only be produced by kindness. There are a great many others who are good in the main, who in the main live right, who have a very high ideal of life, but into whom you can hardly beat the thought that it is not their province to smite somewhere, or sometime, or somehow; that kindness is the disposition which every man should forever carry, and that it is by the continuous force of goodness, well applied, and incessantly applied, that you are to make your way among men.

The beauty of it is that when it is done, and where it is done, it is invariably consistent with truth-speaking. Was there ever anybody in this world that spoke the truth more fully than a mother to a little child? When was there ever in speaking the truth love more tender and more gentle than a mother's whose eyes are full of tears when the child's are dry, in speaking the truth to the child? This spirit of kindness and gentleness is not inconsistent with justice, for love is the highest justice in the universe. God is just because he loves. A God without love (if you can conceive of such a God) is a God of infinite injustice. Is there anything on earth more just than that which we see in some men who mingle love with their justice? I think that some of the sect of Quakers are our models in this regard. I have seen in that sect venerable, beneficent, large-hearted men and women who certainly were the most fearless of speech, the plainest spoken, the most true of speech, and the justest in their discriminations, of any people that I ever knew. When they came and called you by name, and told you what they had to say, you could not but thank them. There was a radiance of kindness, a fulness of sympathy, manifested by them which you could not but admire and commend. Sometimes they had to be painfully just to you; but forever their influence on you was as sweet as incense. Their truth-speaking to you was hard to bear; and yet it was so tempered with love that it was as balm to your soul. And do you suppose that you could ever gather together in any neighborhood, in a city, twenty families who were full of that spirit, and who lived in accordance with it all the time, without their attracting observation, and exerting an influence for good outside of themselves? Such a community might well be called the *Love Church*.

MR. BINNEY says, "I turn with *loathing* from the pomp and circumstance of war. War is a fearful thing, ruinous to life, property, and virtue. It has an arm for blood, and a mouth for blasphemy; hands reeking with the one, a hoarse throat blackened with the other."

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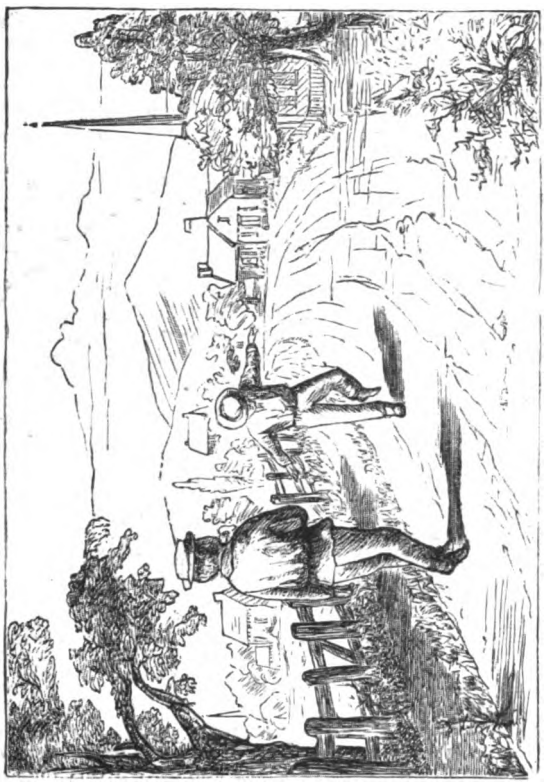

TWO BOYS.

BY MOSES H. SARGENT, ESQ.

Will and I were boys together, we ran and skated, studied and played with each other, and lived in the same lane in the country. Our fathers were well to do farmers, and we had plenty of work before and after school, for they each believed in boys having something to keep them out of mischief. Will was a great favorite with the girls at school, and with all the neighbors, while they called me a troublesome fellow, though I could never understand the reason why. He never would get into a quarrel with any one, and I once called him a spooney, but I was terribly ashamed of it afterwards. The reason I did, was, that one day when we were on the ice, a fellow hooked one of Will's skates, and teased him about it. Instead of kicking him, as I would have done, Will lent him the other one, and stood round an hour, while this boy used his skates. I called the chap mean, and he pitched into me, and we whipped each other badly, while Will cried over my battered face.

When we were fifteen years old we came into the city to seek our fortunes. Will went into a book store, and I into a clothing store. Will would let the clerks send him on their *own* errands, and put all sorts of drudgery off on him, doing his duty, as he called it, while I thought him green.

When one of the older clerks sent me to do his errands, I complained to my employer, and the advice I got, was, "to do what I was told, without allowing the clerks to know that I had appealed to him, for," he said, "they can impose upon you in many ways, and make your place very uncomfortable." But I staid in the situation only three months, for I stood up for my rights. It was not so easy getting another place, but at last I succeeded in getting into a wholesale shoe store. The clerks set me to blacking boots, and after a week I threw the brushes one way, and the boots another, and started again. This time I determined to go into a counting room where nobody could boss me, but my ill luck led me to tell the story of my pluck, and just the place I wanted slipped out of my grasp. I cannot begin to relate all my mishaps till I was twenty-one years old, but I changed places six times, and each time because of my determination not to be imposed upon. When the war broke out I hailed the chance to help the country stand up for her rights. I was in several severe battles, and shall go through the world stumping it on one leg, but as full of determination as ever that I will not let any one get the better of me in a trade, in an argument, or in a battle.

My schoolmate Will, always did have an easy time of it, somehow. His employer kept an eye on him, noticed his patience and willing habits, and when Will was twenty-one years old, gave him an interest in his business. I like to go to his house in the city, and talk over our boyhood days, but I can never convince Will that a boy or man who does not stick up for his rights, is a coward. He says that he is convinced that Solomon was a pretty good judge, when he said, "That a soft answer turneth away wrath," and he thinks the reason why I have seen so much of the rough side of life is, that I never owned the two bears that we read of, bear and forbear.

AT HOME.

BY MARY A. WISEWELL.

Night may come down on pinions fleet,
Bring hail, or rain, or snow, or sleet;
But in my soul there dwells a calm,
Sweeter than summer's air of balm;
Peace and I are at home.

I heed not wind, or storm, or night,
One presence makes my fireside bright.
My heavenly guest dispels the gloom
Pervades and hallows all the room;
Peace and I are at home.

I shut the busy world outside,
Its turmoil, want, and woe, and pride;
And bid those vexing foes go by—
Envy, and strife, and vanity;
Peace and I are at home.

I banish all my cares and tears,
I e'en forget the grief of years,
That friends are false, that life is sad,
Sitting with one so calm and glad.
Peace and I are at home.

Like glowing sunlight after rain
Is Peace that follows pain.
She comes from God; she gives me rest;
She makes me so supremely blest.
Peace and I are at home.

O blessed Peace! She folds her wings,
And sits within my heart and sings,
O song so sweet! O song so clear!
O song that I alone can hear!
Peace and I are at home.

At home, at home with holy Peace!
The conflicts end; the murmurings cease.
Laden with calm, the hours go by;
We smile and sing, dear Peace and I.
Peace and I are at home.

O Spirit, lovely and divine!
I joy to know that thou art mine.
I joy to know his words are true
Who said, "*My* peace I leave with you."
Peace and I are at home.

ANECDOTE OF NAPOLEON BONAPARTE.—When this daring and ambitious soldier was about to invade Russia, a person who had endeavored to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb, "Man proposes, but God disposes;" to which he indignantly replied, "I dispose as well as propose." A Christian woman on hearing the impious boast, remarked, "I set that down as the turning-point of Bonaparte's fortunes. God will not suffer a creature with impunity, thus to usurp his prerogative." It happened to Bonaparte just as was predicted. His invasion of Russia was the commencement of his downfall.

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THE WAY TO DO IT.

BY REV. W. P. TILDEN, BOSTON.

In South Manchester, Conn., a beautiful, picturesque village, noted for the manufacture of silk by the "Cheney Bros." there is "A BAND OF HOPE." composed of the pupils of several Sunday Schools, pledged against *drinking*, *swearing*, and the use of *tobacco*.

Just before Christmas, I spent a Sunday in this place, and had the pleasure of a little talk with this hopeful "Band," and its devoted superintendent, Mr. G. A. Easton, about "Peace on earth, and good will towards men." It was a good time to talk of this angel song, so near the anniversary of that great event, when the shepherds first heard it on the plains of Bethlehem. It was a good time to talk of the meaning of that song, and of the happy period when all war and fighting would cease, and all God's children, the world over, live together in peace and brotherhood.

Of course we told them about the "*Angel of Peace*," for we came then under an escort of *two hundred* of them, whom we found at the rooms of the American Peace Society, in Boston, with wings all spread, waiting for some one to lead them forth on their mission of love. Among other things, we told them about the prizes offered for those who obtained *twelve*, *eight*, or even *four* subscribers. Faces lighted, eyes snapped, boys and girls straightened up, and looked resolute, as much as to say, "We can do it, and we will." I thought they would, and they did.

After my return to Boston the superintendent sent me a list of *nine* members of the "Band," each of whom had earned a prize by the number of subscribers they had obtained. Four of them had earned the large picture of the "Good Time Coming;" three, the charming little book "Kiss For a Blow," and the other two, the beautiful photograph, a rural scene, that breathes the very spirit of peace. Here are their names.

Willie Mc Caw,

Josie Clarke,	E. Anderson.
Ernest Sault,	David Mc Caw,
Ray Russell,	Elida Easton,
Carrie Joslyn,	Horace Sweet.

These head the list of *Prize* workers for the *Angel of Peace*. But others are following suit, and soon the list will be too long to publish.

But the best part of this enthusiasm among the children, is not the *prizes* they get, beautiful as they are, and well worth keeping as long as they live, but the interest waked in their young hearts in the blessed cause of the *Prince of peace*. Beginning to work for the *paper Angel of Peace*, they will catch the spirit of the real Prince of peace, and the God of peace, who will send his *real* angels of peace into their hearts, making them true and noble workers for the kingdom of love and brotherhood, and not only they who have earned a prize, but all who helped them to the prize, by becoming subscribers to the *Angel*, will come to love more and more the sweet song it sings as it flies, and enter more and more into sympathy with its sacred mission of redeeming love.

And that is "The way to do it."

CURRENT EVENTS.

BY H. E. H.

The chief event of Christmas month was the coming of the Duke Alexis from a far country to visit our own. He came from Russia, "whose present monarch began his reign in 1855, bringing the Crimean war to a close, and has cultivated the arts of peace ever since. This is a good encomium, and a reason why mention of him should find place in our "Angel of Peace."

His son, the Duke Alexis, received a warm welcome to our country, showing the friendliness of feeling between America and Russia. Much attention was paid him, in mark of respect towards the nation he represented. The fine entertainments given him, and all the pomp and honor bestowed, (which some thought too much) were but an expression towards Russia of peace and friendliness, and will serve to bind the two countries more closely together.

The reception of his son, was doubtless pleasing to the Czar who rules over the great empire, and will not be forgotten in days to come.

One of the finest *turn-outs* in honor of the Duke, was, we think, his escort to Cambridge, and back over the main entrance to Charlestown, through the broad Main Street to the Square, then up the Avenue which led to Bunker Hill monument. He was attended by a brilliant cavalcade, with their white plumes and scarlet regalia, and on each side of the Duke's carriage, was a guard of honor, with drawn swords. This was a compliment and token of security to the Duke, as he passed through our streets.

Well would it be, if the elegant regalia and drawn swords were only used for such purposes. The Duke came and went before the old year closed, well pleased with his visit.

Another item for December was the State Fair, got up to further the interests of the "Massachusetts Society for the prevention of cruelty to dumb animals."

To carry out this fair, there was chosen a committee of 1000 ladies representing nearly every town in the State. It was held at "Horticultural Hall," and lasted from the 5th to the 17th of the month. One thing which arrested the attention, just at the entrance of the hall, and aroused considerable interest, was a common board *sign*, simply white with black letters, "Water your Horses," and a hand painted, pointing downward. Underneath this sign a slip of paper written, told us the story—as follows:—

"This passed through the smoke and flames of Chicago. It points to a trough erected by the society in that city, and passed unscathed through the fire."

How humane it seemed! and yet with all the kindness shown dumb animals in this way, nothing offsets the frightful suffering war brings to them. In the September number of the "Advocate" we read a report of the actual amount of suffering in the late war between France and Prussia, telling us that "during the siege of Metz alone, 40,000 horses were killed, and that thousands died of starvation. An eye-witness speaks of seeing in one place 174 horses, of which 54 had died during the previous night, of starvation. The remainder were so far gone, that they could not eat. They had received only two handfuls of oats a day for the previous ten days."

Let our "Society for dumb animals" go wholly for peace, and become anti-war, if they would perfect their noble enterprise!

A HEART TOUCHED.—There is a way to reach the heart, even of the most hardened. A young widow in Berlin, on returning home after a short absence, found this note, lying on her table:

"Madam: I came with the intention of robbing you; but the sight of this little room decorated with religious pictures, and these two sweet little children quietly sleeping in their bed, have touched my heart. The small amount of money lying in your drawer I leave untouched, and I take the liberty of leaving fifty dollars besides."

I observe that God has chosen the vine, a low plant that creeps upon the helpless wall; of all beasts, the soft and patient lamb; of all birds, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm; but in a bush—an humble, slender, abject bush. As if He would, by these selections, check the conceited arrogance of man.—*Feltham*.

NEVER chase a lie. Let it alone, and it will run itself to death. I can work out a good character much faster than any one can lie me out of it.

THE disciples found angels at the grave of him they loved; and we should find them too, but that our eyes are too full of tears for seeing.

LAMARTINE says, "War, very far from being the progress of humanity, is only murder in mass, which retards it, afflicts it, decimates it, dishonors it."

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HOW FIGHTS BEGIN.

AMELIA, ANN, AND THE ATLAS.

BY H. C. WRIGHT.

These two sisters lived in Pennsylvania. Amelia was ten, and Ann seven years old. I was asking them questions from an Atlas one day, and they answered promptly and correctly. But I observed that each was desirous of being thought the smarter; and when one answered first, the other did not look pleased. I suspected they sometimes quarrelled. So I asked,

"Do you sisters ever quarrel?"

"Yes," said Amelia, "sometimes."

"What can two little sisters, who eat, sleep and play together, find to quarrel about?" I asked.

Said Amelia, "Ann got my Atlas this very morning, and would not let me have it when I wanted it."

"What did you do to her then?"

"I snatched it away," answered Amelia.

"Why did you not let her look at it awhile, and then she would have given it up? It was not very kind and sisterly to snatch it away from her."

"But I wanted it," said Amelia, "it was mine, and she had no business to keep it when I wanted it."

"But if you had felt a loving and sisterly spirit towards Ann, you would have been glad to let her keep it awhile, and look it over, even if you did want it. It would have given you more pleasure to let her look at it than to snatch it from her."

"But she was cross, and struck me," answered Amelia, "when I went to take it from her."

"She did not strike you till you snatched it away, did she?" I asked.

"No," said she.

"Then what did you do to her?"

"I struck her back again."

"Then what did Ann do?"

"She struck me again harder."

"Then you struck her harder still, did you?"

"Yes," answered Amelia.

"Now why did you strike her at all?"

"Because," answered Ann quickly, "I struck her."

"Why did you strike her, Ann, at first?"

"Because she snatched the Atlas from me," said Ann.

"And why did she snatch it from you?"

"Because," retorted Amelia, "she would not let me have it when I wanted it."

"So, you two sisters, who never ought to have a hard feeling or unkind word between you, were angry at each other, and struck and fought each other, merely about an Atlas. I should think, Amelia, that you would rather have let Ann kept your Atlas as long as she lived, than to have fought with her about it, and thus have occasioned one moment's interruption of your sisterly affection."

Quarrels among brothers and sisters generally begin in some such foolish way, and about some trifling thing.

LET NOT CHILDREN IMBIBE FALSE IDEAS OF HONOR.

BY CHANCELLOR HOWARD CROSBY, NEW YORK.

At the Peace meeting at Cooper Institute, Dec. 18th, that distinguished scholar and eminent Divine, Chancellor Howard Crosby, presided. In his opening address, he forcibly and eloquently inveighed against the fashion of making boys admire tyrants and warriors by painting them in our histories in *couleur de rose*. Boys, he said, should be taught the *truth*, that wars are cursed things, and of the devil, and that Cæsars and Napoleons are simply tigers let loose.

All the great wars which desolated the earth at various times were sustained and maintained to their bloody end by so-called honor—a sentiment which, in this interpretation, was only a synonym for crime. A nation sins, and rather than acknowledge its error, it persists in it to the bloody end. This feeling of "honor" was the fruitful source of innumerable outrages, and he instanced the recent murder of a Prussian soldier by a Frenchmen, and the acquittal of the Frenchman on the ground of patriotism. He condemned the homage accorded to great military heroes as highly injudicious, for in the consideration of the glory of triumph were forgotten the sorrows and humiliations it entailed. He spoke of the intrigues of the Third NAPOLEON for the aggrandizement of France, which occasioned death and misery to millions, as far more detrimental to the interest of civilization and Christianity than any other agency of our times. They were instigated for the promotion of French honor, but were in a Christian view its shame. He counselled the honor of peace and good-will among men as most conducive to the advancement of Christianity.

A TRUE HERO.

A boy about nine years old was bathing one day, when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time, they saw a third brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to the brother on the shore, "Don't come in, or father will lose all his boys at once!"

Noble little fellow! Though dying, he forgot himself, and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father when his two dead sons were taken from the river clasped in each other's arms.

Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. The best way to do this is to love them dearly. Love will not only keep you from hurting their feelings, but it will make you sources of great joy to their hearts. Blessed are those children whose words and deeds make sweet music in their parent's souls!

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POSTAGE.—The postage on this paper is twelve cents a year on a single copy, and no more on eight copies, or any number between one and eight, when sent to one address, than on a single one. This will be the rate of postage whatever the number sent in the package, in all cases to be paid quarterly or yearly in advance at the post-office of the subscriber.

PREMIUMS.—For four subscribers to the *Angel of Peace* and $1, we will send one of our beautiful peace photographs, price 25 cents.

For eight subscribers and $2, an interesting book of 167 pages, entitled "A Kiss for a Blow." Price 60 cents.

For twelve subscribers and $3, a large picture called "The Good Time Coming." Price, $1.00.

CHIEF EXECUTIVE OFFICERS.

REV. HOWARD MALCOM, D.D., LL.D., President.

PROF. ALPHEUS CROSBY, Chairman of Executive Committee.

REV. JAMES B. MILES, Cor. Secretary and Assistant Treasurer.

REV. AMASA LORD, Cor. Sec. and Assistant Treas. for the West.

N. BROUGHTON, JR., Recording Secretary.

REV. DAVID PATTEN, D.D., Treasurer.

REV. H. C. DUNHAM, Office Agent.

Letters from the Eastern and Middle States should be directed to the proper officers at 36 Bromfield St., Boston. On account of the illness of Mr. Lord, all letters for the present should be directed to the Boston office.

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RECEIPTS FOR DECEMBER, 1871.

MASSACHUSETTS.

BOSTON.
Mrs. Geo. C. Beckwith..... $20 00
T. D. Quincy..... 5 00
S. B. Pratt..... 5 00

BYFIELD.
L. Morrison..... 2 00

GREAT BARRINGTON.
Amanda N. Burt..... 5 00

READVILLE.
James Downing..... 5 00

GROVELAND.
Sarah Tuttle, L. M..... 20 00

CHARLESTOWN.
Collection at a peace meeting..... 27 00

LEOMINSTER.
Collection in Cong. Ch..... 2 00

MAINE.

BANGOR.
S. H. Dale..... 2 00

BATH.
Charles Crooker..... 2 00

OLAMON.
Charles S. Weld, L. M..... 20 00

NEW HAMPSHIRE.

FITZWILLIAM.
E. B. Potter..... 2 00

NEWPORT.
John Wilcox..... $2 00

STRATHAM.
Cong. coll. additional..... 5 00

NEW YORK.

N. Y. CITY.
S. B. Collins..... 5 00
Edward Tatum..... 25 00

TARRYTOWN.
Mrs. Maria Palmer..... 2 00

HONEOYE FALLS.
R. H. Lee, Esq..... 5 00

WISCONSIN.

ROCHESTER,
Rev. A. Coombs..... 2 00

KANSAS.

L. H. Pillsbury..... 2 00

Permanent Peace Fund,
T. H. Russell, Esq., Treas.....450 00

Rhode Island Peace So.,
R. D. Whittemore, Treas... 66 25

For Publications, etc..... 105 26

Total.....$785 51

BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious, and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peace to save hundreds of thousands from poverty, disease, and death.

Now, friend of humanity, in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

AGENCIES.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

HOW CAN I MOST PROFITABLY USE MY MONEY?

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR OR PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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FATHER TAYLOR,

THE SAILOR PREACHER.

Incidents and Anecdotes in the Life of Rev. Edward T. Taylor, for over Forty years Pastor of the Seaman's Bethel, Boston.

BY

REV. G. HAVEN & HON. THOS. RUSSELL.

He was one of the most remarkable men that ever lived, his sayings and anecdotes are full of wisdom and originality: and the study of such a character (eminently a self-made man), can but be of great value to humanity.

The book, for romantic interest, tracing as it does his sea life, his itinerant work, and forty years of preaching to the Sailors, is equal to any of Dickens's ideals, while the volume will be interspersed with brilliant passages of his matchless eloquence, and teeming with anecdotes and proverbs;—the fruit of his productive and fertile imagination.

The work will contain about four hundred and fifty pages, 12mo., illustrated by fine Steel Portraits of Father Taylor and Mother Taylor, also pictures of his late private residence, The Mariners' Home, and Seaman's Bethel.

Substantially bound in Muslin, $1.50.

Will be sent by mail, postage paid, on reception of the price. Address REV. H. C. DUNHAM, 36 Bromfield Street, Boston.

SAVE YOUR MONEY!

Everybody should buy the

Choicest TEAS and COFFEES

AT

JOHNSTON'S

TEA STORE,

88 Union St.,

BOSTON.

WANTED.

A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society. The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

JANUARY 1, 1871.

THE

MUTUAL LIFE INSURANCE COMPANY

OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

FREDERICK S. WINSTON, President. RICHARD A. McCURDY, Vice-President.
W. H. C. BARTLETT, Actuary. JOHN M. STUART, Secretary.
LEWIS C. LAWTON, Ass't Actuary. FREDERICK SCHROEDER, Ass't Sec.
CHARLES A. HOPKINS, Cashier. SHEPPARD HOMANS, Con. Actuary.

CHARACTER OF INVESTMENTS

IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$10,239	$387,232	$140,965	$6,989,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5,103,604	724,387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319,882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE

IN

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS.				Policy and Additions.
		Cash Value.	Per Cent.	Ins. Value.	Per Cent	
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

Rhode Island, Providence, R. I., and Massachusetts,

(Except Boston) BOSTON, MASS.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON, MARCH 1872. | NEW SERIES, VOL. III. NO. 39.

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THE ADVOCATE OF PEACE,

Published about the middle of every month by the Am. Peace Society.

SOCIETY'S OFFICES.

36 Bromfield St., Boston, Mass., and Elgin, Ill.

TERMS, $1.00 a year in advance; to ministers, 75 cents. Postage *twelve cents a year*. EDITED BY THE SECRETARY.

EDITORIAL CONTRIBUTORS.

HON. AMASA WALKER, *North Brookfield, Mass.*
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WM. G. HUBBARD, ESQ., *Delaware, Ohio.*
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ELIHU BURRITT, ESQ., *New Britain, Conn.*
REV. J. H. BAYLISS, *Chicago, Ill.*
ABEL STEVENS, LL.D., *Brooklyn, N. Y.*
JULIA WARD HOWE, *Boston, Mass.*

APPEAL TO MINISTERS OF THE GOSPEL.

We most heartily endorse the following appeal and adopt it as the appeal most affectionate and urgent of the American Peace Society to ministers of every denomination in the nation.

To the Ministers of the Gospel of every name:

"The Trustees of the Rhode Island Peace Society desire to call the attention of the public to the importance and to the progress of peace principles. The recent Treaty between the United States and Great Britain, has for the first time in the history of the world, created a Court of Arbitration to decide upon National differences. It is a great triumph of peace principles that grave questions of national right and honor should be decided by the judgment of enlightened reason rather than the blind and uncertain issues of desolating war. To celebrate this victory of peace and to impress upon the people the enormous evils of war, the Trustees have appointed a Committee to invite the ministers of every denomination in the State to preach upon the subject, at their early convenience, or in other manner to bring it formally to the notice of their several congregations.

The Committee therefore earnestly invite ministers of every name who reverence and honor the "Prince of Peace," to co-operate in this good work. Their efforts may do much to create a public opinion that must ultimately control the policy of nations.

A. CASWELL,
D. R. WHITTEMORE,
JOSEPH CARTLAND,
E. O. BARTLETT,
} Committee.

Providence, Oct. 14th, 1871.

WORDS OF CHEER FROM THE PRESS.

BOSTON JOURNAL.

Rev. Mr. Miles, the new Secretary of the Peace Society, makes the *Peace Advocate* a very readable magazine.

THE UNIVERSALIST.

Under the management of Rev. Mr. Miles, the new Secretary of the Peace Society, the *Peace Advocate* takes rank among the better magazines. We hope the circulation of the *Advocate* will be largely extended.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace*. It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

BOSTON ADVERTISER.

The December number of *The Advocate of Peace*, in its agreeable new form, is at hand, and contains a number of valuable articles by well-known friends of the cause. This publication has been very much improved, and since the price remains at the former figure, a large increase of subscribers is not unreasonably expected.

BOSTON TRAVELLER.

The Advocate of Peace appears this month considerably enlarged and improved in various particulars, printed on nice paper, on a larger sheet, and furnished with a handsome cover. This is only one of the many improvements which the new Secretary has inauguated in the management of the good old society.

BOSTON NEWS.

The Advocate of Peace published by the American Peace Society, is to have a neat cover hereafter, making it more attractive than heretofore. It is doing a good work. The price is $1 a year. Clergymen 75c. Office 36 Bromfield street, Boston.

WATCHMAN AND REFLECTOR.

The Advocate of Peace, under its new management, is a valuable and interesting publication and devoted to a glorious object. Its contents are varied and timely, and a new impulse seems to have been imparted to it by its editor. We do not expect to see the day when "nation shall not lift up sword against nation," but we labor for that happy time, and bid God-speed to all who labor for the same end. We can heartily commend the *Advocate* as worthy of patronage.

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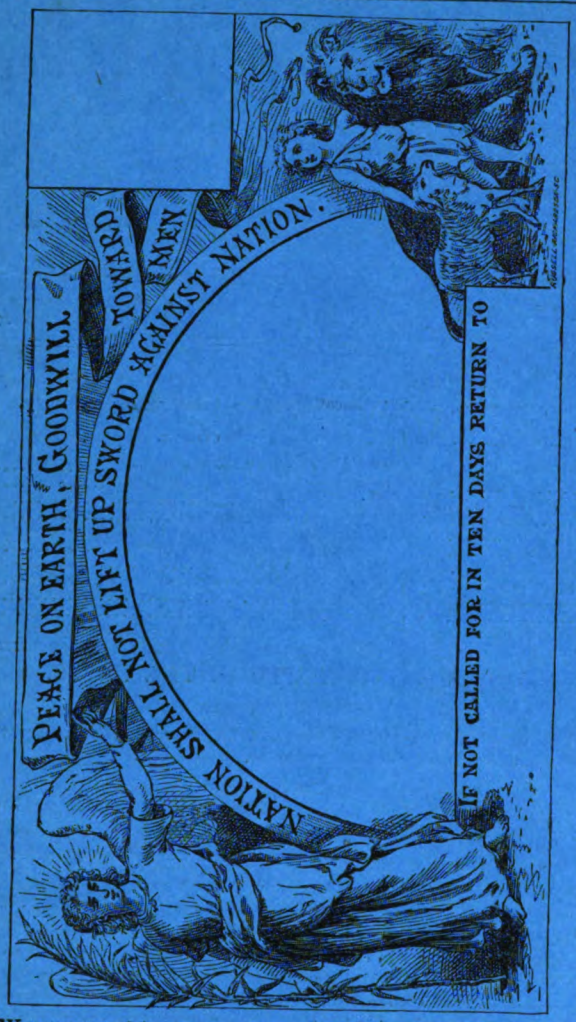

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind. It was designed by the distinguished artist, Hammatt Billings, and engraved by Messrs. Russell and Richardson. We anticipate it will be very popular, and that we shall have calls for hundreds of thousands of them. Pictures are often more expressive than words, and this one expresses beautifully and forcibly the fulfilment of the prophecy of that good time coming, when nations shall learn war no more. The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally, they can place them in the hands of their children or other persons who will be glad to do it.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

Prof. Thomas C. Upham, D. D., Brunswick, Me.
A. P. Peabody, D. D., LL. D., Cambridge, Mass.
Hon. Charles Sumner, LL. D., Boston, Mass.
A. A. Miner, D.D., Pres't Tuft's College, do.
Hon. Wm. A. Buckingham, Ex-Gov. of Conn.
Luke Hitchcock, D. D., Cincinnati, Ohio.
Leonard Bacon, D. D., New Haven, Conn.
Gardiner Spring, D. D., New York.
Stephen H. Tyng, D. D., " "
Howard Malcom, D. D., LL. D., Philadelphia.
Bishop Thomas A. Morris, Springfield, Ohio.
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Hon. James Harlan, U. S. Senator, Iowa.
Rev. P. Akers, D. D., Jacksonville, Ill.
Rev. T. D. Woolsey, D. D., L L. D., Ex-President Yale College.
Rev. Noah Porter, D. D., LL. D., Pres. Yale Col.
Rev. Prof. Samuel Harriss, D. D., LL. D., Yale Theological Seminary.

IMPORTANT ANNOUNCEMENT.

The directors of the American Peace Society, being desirous of greatly extending its operations and influence, have commenced the publication of a four-page paper, of the size of the *Advocate* pages to be called *Angel of Peace*. It will be published in combination with the *Advocate*, and also in much larger numbers as a separate paper of four pages. It will be filled with brief and interesting articles in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young, and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single copies,			25
5 copies to one address,			1.00
10	"	"	1.50
25	"	"	3.00
50	"	"	5.00
100	"	"	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends, or in Sabbath-schools, churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these *Angels of Peace* repeating the angelic song: "On earth peace—good will to men." Specimen copies will be sent free on application.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, MARCH, 1872. No. 39

OUR PAPER.

It is most grateful to us to know that our endeavors to improve our *Advocate* are appreciated. It is referred to by the press secular, and religious, and also, in numerous communications from individuals in terms of high commendation. For these kind expressions we return our sincere thanks. "Excelsior" is still the watchword of our magazine. We are sure our readers will find the present number, in the ability and variety of its contributions and correspondence, one that will richly repay a careful perusal. It will be inferred from what we have said, that the circulation of the *Advocate* is increasing. *Will not each person who receives this paper send us the name of at least one new subscriber?*

THE PEACE CAMPAIGN.

Our meetings the last month have been numerous and uniformly attended by large, very attentive and sympathetic audiences. We notice only a part of these meetings.

Northampton, Mass.—On Sunday evening, Jan. 21st, the Secretary preached at the First Church during the day. In the evening, a Union Peace meeting at the same Church, which was filled with a very cultivated audience, composed of members of all the congregations in town. Rev. Mr. Leavitt, the pastor, presided. Prayer by Rev. Gordon Hall, D. D. Addresses by Messrs. Burritt and Miles, which were listened to with the closest attention and with evident approval of the sentiments expressed. A prominent clergyman of the town, at the close of the meeting, said, "I bid you God speed without the slightest reservation." The choir of the Church favored us with music of a high order.

Amherst College.—Monday evening, Jan. 22d, at Alumni Hall. The large hall was entirely filled with an audience composed largely of the professors and students of the College. President Stearns presided. The venerable and distinguished L. P. Hickok, for many years a vice-president of the Am. Peace Society, offered a most appropriate and fervent prayer. Pres. Stearns followed with a peculiarly happy and eloquent address. Addresses were also given by Elihu Burritt, Esq., and Rev. J. B. Miles. Many thanks are due to the Amherst Choral Union, who kindly volunteered their services and enlivened the occasion with choice music. The very large and intelligent audience gave the most earnest attention to the speakers, and the very general expression of interest and sympathy from those present was very encouraging. It was one of the best of our many delightful meetings.

From Meriden, Messrs. Whittlesey and Burritt went to Wallingford, where they addressed a most attentive and sympathetic meeting in the Congregational Church. Rev. Mr. Gilbert, the pastor, presided, and was very cordial, and entered into the subject with great interest.

On Thursday, Jan. 11th, one of the very largest and best meetings of the series was held in the South Church, Bridgeport. Nearly all the ministers of the city were present, and a congregation numbering nearly a thousand, all of whom listened to the addresses of Messrs. Burritt and Whittlesey, with the closest attention and with manifest sympathy with the views and sentiments they presented. At these three meetings, memorials to Congress in behalf of stipulated arbitration between all the powers of Christendom were unanimously adopted.

THE IMPRESSION LEFT BY OUR MEETINGS.

It is a very common remark, that the impression made by our Peace meetings upon the communities where they are held, is peculiarly delightful. The reasons for this are obvious. They are in no sense political or sectarian. Their motto is "Glory to God in the highest, on earth peace and good will to men." From this sentiment they draw their inspiration. They appeal to, and strengthen the noblest aspirations and impulses of the human heart. Their tendency is to promote the interests and best welfare of all persons to whatever political party or religious denomination they may belong. They occupy the attention of the people, we may say with strict truth, with whatsoever things are true, honest, just, pure, lovely and of good report; prominently, it is true in the intercourse of nations, but also as a necessary result in the intercourse of communities, neighborhoods, churches, families and individuals. As might be inferred, they hold up and commend the divinest principles, and the crowning and most lovely graces that were taught and exemplified by the Prince of Peace. One of our agents in a neighboring State, writes us that a pastor of a Church, gave as a reason for postponing a contemplated Peace meeting, the fact that there were indications of religious interest in his congregation. The agent expresses surprise, for he thinks the prevalence of the war-spirit. is the great obstacle in the way of a genuine revival of religion, the exact antithesis of piety. Doubtless the pastor to whom he refers, had not been made acquainted with the character and influence of the meetings. Had he been, he like many pastors who have attended them, would have said, instead of hindering they promote religious interest. Their legitimate fruits are the fruits of the spirit—love, joy, peace.

For a most hearty and valuable testimony in favor of these meetings, we refer our readers to the closing paragraphs of Judge Washburn's excellent article in this number of the paper.

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THE CONTRAST.

BY REV. DR. N. MCFETRIDGE, PA.

WAR.

Look on yon field where the conflict is waging,
Wrapt in dense volumes of smoke and of flame;
Wildly in slaughter old Moloch is raging,
Hell sits in triumph, and men call it "fame."

Under the smoke cloud of battle carouses
Ruin, and crime, desolation and woe;
Ev'ry vile passion in man war arouses,
As he contends on the field with his foe.

Ended the battle, there thousands are lying
Mangled and bleeding, strewn over the plain;
Shrieks of the wounded and groans of the dying
Greet the sore hearts that lament for the slain.

On sweeps the army exulting, victorious,
Leaving the wounded and dying to rot;
Triumph again that the nation calls "glorious,"
Dead to the treasure by which it was bought.

Vines are uprooted, and cities are plundered,
Children are butchered, and women defiled;
Ties the most holy are wantonly sundered,
Innocence, honor, and truth, are reviled.

PEACE.

Peace, 'tis the calm, the wild tempest succeeding,
Gilding the cloud and adorning the plain;
Upwards all nature in hopefulness leading,
Opening the blossom and ripening the grain.

Bathed in its sunshine earth heightens her splendors,
Industries flourish, discussion is free;
Nature to science her kingdom surrenders,
Commerce enlivens the wastes of the sea.

Knowledge unlocks her great storehouse of treasures,
Learning advances and riches increase;
Piety brings to the bosom her pleasures,
All are enriched with the trophies of peace.

Rouse all ye teachers this peace to awaken,
Out of instruction war's splendors erase;
Earth to its centre by thought can be shaken,
Sentiment only can warfare displace.

Come blessed day when our tents shall be folded,
Never again to be spread for the night;
War's cruel instruments gathered and moulded
Into the objects of husbandry's right.

When all shall live in fraternal relations,
Happy together one king to adore;
Earth be instinct with love's grand revelations,
Peace in perfection shall reign evermore.

THE TREATY OF WASHINGTON IN ITS CONNECTION WITH HISTORY.

BY EMORY WASHBURN, LL. D.

[Professor of Law, Harvard University.]

Important as the treaty of Washington may be considered in its bearing upon the question of peace and war between two of the leading nations of the world, it borrows, in my apprehension, a far greater interest from its connection with a chain of events which forms an earnest of a change in the policy of nations, whereby war is to be subjected to law, and the power of international sentiment is to become stronger than the array of hostile armies. It serves to mark a new stage in the progress of civilization, and a new chapter in the history of international law. I propose, therefore, at this time to leave to others the madness and barbarism of war, while I confine what I have to say to the connection there is between the progress of law and the extinction of bloodshed and violence as a remedy and redress for a public wrong.

The ground upon which we are to hope that war is to be brought under subjection to law, is the analogy there is between its causes and the modes in which it is carried on, and the strife and passions of individuals in a barbarous state of society, which have been made to yield to the sovereignty of the State, and the power it exerts over its subjects. There is much too for encouragement when it is considered of what law consists. Call it by what term you please, it is after all, little else than the force of public sentiment. In the State, indeed, it is expressed by a legislative declaration. But if the sentiment of a people demands a law, they are quite sure to obtain it in some form, whereas, any law is powerless however solemnly declared, if it is adverse to the settled convictions of a nation. Under the notion of an international law it is true there is no recognized sovereign having power to impose a decree upon his subjects, but no single nation can long stand against the united sentiments of other nations around it, upon questions of international right and policy, and few subjects have made a more decided advance in the history of the last few centuries, than that of this Law of nations. The wrongs of States have in this way, been brought under the cognizance of law, in the same way, and in some measure to the same extent as those of individual citizens, in relation to the body politic of which they form a constituent part. And the analogy would be complete, if the great republic of nations could be brought to regard the conduct of its individual States, as the body politic of the State does that of its subjects, as something to be regulated and controlled by the judgment and will of the whole. The thing to be regulated or repressed in both, is the savage passions of man, which in a state of barbarism lead to acts of violence and personal revenge. We need not go far back in our research, to mark the time when the business of avenging personal wrongs was in the hands of individuals, over which the State exercised little or no cognizance or control. If a man, for example, took the life of another, it was left to the friends of the one who had been slain to punish and revenge his death. And the first effort on the part of the State to check this recognized right of vengeance, which had been cherished by all the early nations as a point of honor, was by providing places for temporary refuge till the circumstances under which the homicide had taken place could be inquired into, and the party saved if innocent of fault.

CITIES OF REFUGE.

Thus there were the "cities of refuge" among the Hebrews under the laws of Moses. Among the Greeks and Romans there were altars to which the man slayer might flee and be safe for a period, and the doctrine of Sanctuary was familiar to our Saxon ancestors in England. But if upon inquiry the homicide were not one to be excused, the offender was by the Levitical law, given up to be dealt with by the "avenger of blood" who was the next of kin to him who had been slain. Nor was this custom of personal revenge done away with in the land of our ancestors, until the king had put all his subjects "within his peace," and assumed as a part of the prerogative of the State, to punish crime, while it was held that a wrong done by one subject to another, was something of which the government should take cognizance, and punish as a wrong done to the whole body politic. The steps and stages by which private revenge thus yielded to the principle of protection which the law extends over the person of every citizen, are familiar matters in history, while the only vestige of it which is left is the cowardly resort of the bully to the so-called "laws of honor."

CAUSES OF EARLY WARS.

If we trace the early wars of which history treats, we shall find they sprung from the same causes which originally prompted individuals to seek each other's lives, and that they were carried on with the same savage spirit of barbarism. Pride, jealousy and hate entered into the conflicts of nations in the same manner as of individuals, and slaughter and extermination were the legitimate means of carrying them on. The laws of modern, and as it is called, civilized warfare were little if

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at all regarded. The wars of the Israelites against the inhabitants of Canaan were those of extermination.

PIRACY.

Piracy was honorable, maritime warfare among the polished and refined Greeks, and in later times among the Northmen. And as late as the close of the eighth century of the Christian era, Charlemagne, the greatest monarch of his time, and the boasted champion of Christianity, on one occasion slaughtered in cold blood, between four and five thousand prisoners of war, without incurring the censure or animadversion of any other nation. Indeed, until long after his day, there was but little intercourse or connection between nations, and as little of international law. Down even as late as the time of Cardinal Richelieu, who was cotemporary with the settlement of New England, it was lawful to seize a stranger coming into a country, even though it was at peace with his own, and though he might be thrown upon its coast by shipwreck, and hold him as a prisoner of war.

PRISONERS OF WAR.

It was indeed, a great step in the law of civilized warfare and of nations, when instead of murdering prisoners taken in war, they were sold into perpetual slavery. And the propriety as well as the right to do this, is recognized by an ordinance of Massachusetts in 1641, which, while aiming at the abolition of slavery in the colony, recognizes "lawful captives taken in just wars" as constituting a class whom it could not reach.

INTERCOURSE OF NATIONS.

The means of influence and control which nations now exercise over each other, by frequent and familiar intercourse and interchange of opinions, may be easily traced and will be found to be of a recent origin. It is but about two hundred years since the system of Resident Ministers at the Courts of each other was inaugurated. Whereas now, whatever is done or thought at one Court is at once known at all the others with which it is at peace, and the public sentiment of nations is about as omnipotent in its influence over each other as that of the people of a State over the policy it is to follow. For an illustration of this, I refer to the treaty between the United States and Prussia in 1785, whereby those nations agreed to disallow privateering in carrying on any war in which they might become involved. And this precedent so honorably established by our own country, had been followed by the Convention of Paris in 1856, to which more than forty of the European States, including the German principalities, had become parties. And some were confidently looking forward to the time when the honest merchant may pursue his commerce on the ocean, without living in danger of being robbed by a modified form of piracy, under the name of privateering. There are agencies in operation, whose power is stronger than even nations themselves, in working out the moral revolution through which the world is passing, and laying deeper and firmer the foundations of a sound and humane system of international law. Aside from the constantly increasing intercourse between nations, by travel and commerce, and official interchange of thought, there is the power of the Press which is felt in every department and relation of society,—influencing the policy of States and empires, in the same manner as it acts upon the domestic politics and opinions of single States.

The treaty of Washington in adjusting the disputes of independent nations, may be regarded as the next great step which the world is to take in ridding itself of the mischiefs and calamities of war. It comes in, naturally, after opening for all men a free highway to the commerce of the world. Not that wars are at once to cease, but as a precedent, it will be so strongly suggestive of the folly and wickedness of such a waste of life and treasure as war always entails upon a nation, that men everywhere will begin to ask in terms which cannot be misunderstood, why other nations should not follow the same magnanimous course in settling their difficulties as has been adopted by England and the United States? The people of the old world are already beginning to ask why the industry of the laboring classes should be taxed to support wars in which they have nothing at stake, and why the masses of the citizens should be made "food for powder," to add a new trinket to royalty, or to draw a new line of demarcation between principalities with which they have no concern? But to fix this precedent as a principle, and make arbitration between States, a part of international law, requires a strong and vigorous sentiment in its favor among reflecting minds and a free expression of it on the part of the people who constitute these States. It is for this reason that such meetings as this become a power of immense importance in the land. They help to form and establish a sound public sentiment. They help to swell that tide of individual opinion which, when concentrated becomes the nation's will, and speaks through her rulers and her public representatives. It only needs such an expression as this in favor of the policy now for the first time inaugurated, to satisfy the other nations of the world, that peace may win a far more glorious victory than war with all its pomp and circumstances, and to prepare them to welcome to the code which rules their destinies, the principle that what is right between men is the only policy which can be wisely adopted in settling disputes between nations.

The foregoing is the substance of the remarks delivered at the recent peace meeting at Cambridge.

PRIVATE AND SOCIAL WAR.

BY REV. D. C. HAYNES.

The great and constant war is a private one. The idea of a perpetual war amongst nations would fill us all with consternation. A civil war as we call it,—a very uncivil one in fact,—a perpetual intestine war in any one nation, would be the greatest of calamities. Who is so blind as not to see this? And yet, in fact, there is such a war in constant operation everywhere but in Heaven. There are little fighting squads in numerous neighborhoods, families, schools, and even churches, which are the pest of society; and what makes this belligerent habit so bad, is the fact that it is deemed nearly innocent, and quite necessary, whilst in fact it contains the real hateful, soul and peace destroying principle of war in its worst forms. Neighbors—some few in most neighborhoods, seem possessed of the devil in this respect, and they seldom meet, but at it they go, like belligerent cats. No one doubts that the same fiend is a constant guest in some families, and that fathers and even mothers, husbands and wives, brothers and sisters, aunts and uncles, abound, who are stupid enough to get into a passion with each other, and indulge in angry feelings and hard words. You can hardly take an ordinary walk, but you will see children, who have too well learned the lesson taught them by "children of a larger growth," who are making faces, shaking fists, and shooting words, and perhaps pulling hair, like old veteran soldiers. And alas!—must we say it—you can hardly go to a church meeting, without soon becoming aware that it is the church militant that has assembled, and that the god of war is present.

Well, what of it? Of course it is so; man is a fighting animal. What of it? Much every way. And first, if we privately indulge in the spirit and practice of war, what wonder that we easily fall into the habit of public war, and flare up as occasion occurs in regard to nations and parts of nations? Your private man of war is your public man of war, as he reaches places of trust. Your fighting boys become your fighting men. It is slow work making grand peace societies, and inducing nations to resort to arbitration instead of cannons, where the individuals of community are cultivating the war spirit. We must lay the axe at the root of the tree, here, as in all other vices.

And then second, this perpetual din of private war is the cause of much wretchedness and sin. It is everywhere, all the time, in constant strife, causing bitterness and hatred and sin, and crime and woe. How many families at this moment, have their greatest troubles in the little fact (so called) that some of the members have no patience, or forbearance, or mercy, or humility, or consideration.

And last, but by no means least, the God of Peace as much forbids private war as public, and as much invites his children to cultivate in themselves, each one for himself, the graces of Peace, as he does nations.

If I controlled a Peace paper, I think I should keep in type Matt. 5: 1–12. Reader, turn to it just now, and ponder it.

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THE ADVOCATE OF PEACE.

BOSTON, MARCH, 1872.

"PEACE, BE STILL."

Oh, for a voice that would reach every inhabitant of Great Britain and America, rulers and people alike. It should convey to them in tones of intensest earnestness, these words of the Prince of Peace, "Peace, be still." These are the words that pre-eminently befit this hour. In the political world there has arisen a great storm of wind. Perhaps it is no exaggeration to say the waves to some extent have beat into the ship of state. It can by no means be said, the ship is full of water. And yet, some good people in England and America are in a state of alarm as the disciples were, when surprised by a storm upon the sea of Gallilee, they awoke the Saviour and cried unto him, "Master, carest thou not that we perish?"

Rarely does a storm arise more suddenly than this storm—this excitement respecting the Washington treaty has arisen.

Hence, we may believe it will soon spend its force. Indeed its violence is already abating. It is to be hoped and reasonably expected this "wind" will ere long cease, and that there will succeed a great and blessed calm, a calm all the more deep and blessed by reason of the present storm.

We have believed the treaty of Washington inaugurated the era of permanent peace between the United States and the United Kingdom.

We still cherish the same belief unshaken. We think we have sufficient reasons for the faith that is in us. We think of the spirit and evident intent and ability of the men who framed the treaty. The Commissioners on both sides were actuated by the strongest desire to secure an amicable, fair and honorable settlement of the differences between the two nations. Neither party had the least disposition to deceive or overreach the other. Neither was eager for the unenviable eulogium of securing the "best bargain." That the treaty is impartial, is attested by the fact that there are those in England, people of the baser sort, who declare England has been defrauded, and there are also in America people of the same sort, who declare America has been cheated. The fair inference is, that each nation has secured the "best bargain." The thought of the magnanimous spirit, the lofty purpose, the eminent ability of the commissioners inspires confidence that the instrument they framed is on the whole, just and wise. As such it has been hailed joyfully by the great body of the people of both countries, by the governing class as well as the governed. Still more, these great nations as nations, are sincerely and earnestly desirous that this treaty shall cement a permanent friendship between them.

We can only deplore the utterances of those newspapers in our country, some of them calling themselves religious, that charge England with a desire and a design to wrong us, and impute to her base motives. It would be strange if there are not some persons in England obnoxious to this charge. But we believe the Lord Chancellor at a recent banquet spoke for a great body of the British nation including rulers and ruled, when he said, "I entertain the profound conviction that *war is a crime, that war is a sin, that war is a thing shocking to Christianity, shocking to morality, shocking to our best feelings. I express the hope that our relations with the United States will continue as satisfactory as they are at present, and that the principles of the treaty will have their effect in preventing throughout the world, hostilities that are a disgrace to humanity and retard civilization.*" There are upon the notice book of Parliament, three motions, entered by three distinguished members, all to secure the substitution of Arbitration for war in settling national difficulties.

On the other hand, we can only deplore those utterances of newspapers in Great Britain, that charge America with a willingness to extort exorbitant damages, and impute to her a disposition to stir up strife. That there are not unprincipled warlike spirits among us, we do not deny. But the American nation, including the great body of its rulers and people we hesitate not to say, desires, hopes and prays that this treaty may prove the harbinger of perpetual peace between these two noble, kindred, Christian nations.

The present bluster is mainly the work of political intriguers and stock jobbers. Let the friends of peace in both countries, be vigilant and earnest in their endeavors to counteract the efforts of these mischief-makers. There may be an honest difference of opinion in regard to the admissibility of our claims for "consequential damages" by the terms of the treaty. We incline to the opinion that this claim is excluded by a fair interpretation of the treaty. At all events, we regret that it was put into our "Case." For "consequential damages" are such as only omniscience can compute. And although we have the highest appreciation of the wisdom of the Genevan Court, we can hardly think it is omniscient. But let the same spirit of forbearance prevail in dealing with this matter as did prevail in the consummation of the treaty and all will be well. Let each great nation remember and act upon the noble sentiment expressed by Northcote at the farewell dinner in New York, "It is more graceful in a great nation to yield than to contend for an extreme right," and peace will be secured.

MAN'S SUPREME END.

Rev. Dr. Hopkins, President of Williams College, has recently finished a course of twelve most valuable lectures, at the Lowell Institute, Boston, the subject of which he has designated as "An outline study of Man." These lectures have embraced a very complete and comprehensive treatment of man as a being composed of body, soul and spirit, and have embodied the concentrated results of years of study and thought upon this great theme, by one of the profoundest and most acute thinkers and accomplished scholars now living. As we have listened to the lectures, the familiar sentiment of the poet has occurred to us:

> "We are heirs of all the ages,
> In the foremost files of time."

For the President gave us the substance and essence of the knowledge furnished by the past upon this great subject together with important contributions of his own. Often the lecturer compressed into a single, brief utterance, thought that might be expanded so as to fill a volume. In style they were fine specimens of the suggestive. Commencing with the lowest principle of our complex being, he showed us how system of the most wonderful mechanism and exquisite finish inlays and is interwoven with system, and how each unimpeded by the others, performs its functions with undeviating regularity.

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He led us up step by step to the very summit of our being, displaying to the mental eye an ever broader, richer and more interesting prospect as we ascended. The unity in diversity of man, and the interdependence of the physical, intellectual and spiritual systems, were shown with singular clearness.

But the interest of the whole series culminated in the closing lecture in which was raised the question, "What is the highest end for which this exquisitely and marvellously wrought being was made and lives?" In reply to this question, Dr. Hopkins said, substantially, we do not give his exact language; Some will assure you man's highest end is one thing, and others declare it is another thing. There may be a difference of opinion among you upon this subject. You may not all agree with me. But, he added, there is an old song, that in its way, expresses an end for which this wonderful being that we have been studying was made. It is an old song. But we know that sometimes the deepest philosophy is evolved in song. The phrase by which this old song indicates man's end is, "Glory to God in the highest, on earth peace and good will to men." And he intimated in a manner not to be misunderstood, that an investigation of man in his entire composition and structure would bring one to the conclusion that man's highest end is truly expressed by this old song.

Verily, we thought, this sentiment which closed and crowned this excellent course of lectures ought to send a thrill of delight to the heart of every lover of God and man. What courage, what inspiration it is fitted to give to those who are laboring to promote peace on earth and good will to men! What a testimony it is to the dignity and lofty mission of the American Peace Society, whose watchword is "Glory to God in the highest, on earth peace and good will to men." What human organization can have a nobler motto, or a sublimer mission than this, whose object is identical with man's highest end? What human organization has a stronger claim upon the sympathy and co-operation of the good in this land, and in all lands?

Must not such a cause ultimately prove victorious? What though men, children of the same God of Peace, have poured out each other's blood in rivers, which if they should all run into one receptacle, would make an ocean broad and deep enough to float all the navies of the world! What though the history of our race is little better than one sickening account of bloodshed and fightings? What though Christian nations, as it would seem, are ready to fly to arms provided a pretext can be found? What though man made in the image of God, has earned the title of a "fighting animal?" What though Christian nations, even during the last year have given *five dollars* for war against *one cent* to spread the gospel of peace and salvation; *five dollars for Mars, "the red Moloch of sin and shame," against one cent for the Messiah, who came from heaven to speak peace to the nations?* What though by some, all endeavors to advance the cause of Peace are spoken of as utopian and impracticable? What though the "Apostles of Peace" in their labors, encounter the apathy, the indifference, and even the open opposition of some who profess to be the disciples of the Prince of Peace? Yet let them never despair. With a courage and a faith that shall never waver, they may persevere in their work, sustained by the consciousness that their endeavors are in the line of God's purposes and providence. They may be sure that the end which they propose is the noblest and sublimest, and even the highest end of man. And hence, they may be sure that their cause must, at length, triumph.

PEACE MEETINGS.

"War is a game at which kings would not play were their subjects wise."

Such was the utterance of a very wise man; and its truth no thoughtful person will question.

In the same degree that the masses of the people in different lands advance in wisdom and intelligence, does their demand upon their rulers to cease from this terrible game of war, become more urgent. Already this demand is coming to the ears of some of the European sovereigns in tones of thunder. Let them speedily give heed to this voice of the people, which is the voice of God, if they would avert consequences, which they would most of all things deplore. How is it possible for the people of civilized lands much longer to permit their rulers to play at a "game," that slays husbands and fathers by the hundred thousand, and then taxes the scanty bread of their widows and orphans to pay the enormous expenses incurred by the proceeding! How much longer will they tolerate the stupendous folly of maintaining, in a time of peace, immense standing armies, and gigantic preparations for war, the effect of which is to crush them under the weight of an ever growing burden of taxes, to foster the war spirit, and instead of tending to preserve peace, really do provoke war? Verily it would seem the answer must be, not a great while longer will intelligent people hear these things.

The design of the campaign which the friends of peace are prosecuting in Great Britain and America, is to exhibit to all classes of people this "game of war" in its true character, and to present in contrast with its atrocities, and manifold evils, the transcendent blessings of peace; thus they would aid, so far as they may, in creating a public sentiment thoroughly wise and Christian, and hence sentiment in favor of peace.

We are much pleased to find that many papers are transferring to their columns articles from our *Advocate of Peace.* This we are thankful for, as we desire the widest dissemination of the principles which our paper inculcates. We observe in some instances, through inadvertence, no doubt, credit is not given. Now, as the *Advocate* does not intend to admit any articles which it is not willing to own, it will be gratified to have whatever is taken from its columns, if perfectly convenient, credited to it. However, it is glad to have its contents reprinted in other papers, and widely disseminated, even if credit is sometimes, through mistake, omitted.

GOLDEN WORDS.—We had hoped to give our readers the substance of Rev. Pres. Stearns' most excellent address at the Peace meeting in Amherst College, but by reason of ill-health and a press of duties, he has not been able to commit it to paper. He closes a recent letter to us as follows:

Peace *will* prevail—the *great future is with you*—but when —"how long, O Lord, how long"—I hope *not* long. Go ahead! your cause is great and good, and our friend Elihu is a tower of strength. God bless you both.

Hastily, W. A. STEARNS.

Amherst College, Feb. 7, 1872.

AT one of the prayer meetings, during the week of prayer, held in Washington, D. C., there was some plain talk about war. Rev. Dr. Rankin, pastor of the Congregational Church, expressed the hope that the time would come when military men would wear a badge of black instead of gold, to indicate the nature of their sad work.

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OUR ENGLISH CORRESPONDENCE.

BY WM. STOKES, MANCHESTER.

You are aware that Louis Napoleon is an exile in this country, and that his name seldom occurs among any of the annals of the passing day, and you are also aware that some years ago he was the head of the great French Republic—*that* Republic he solemnly swore to maintain—and that in the face of his own oath, he planned and accomplished its overthrow, and raised upon its ruins a showy empire, of which he seized the crown. It was the work of cunning ambition, and though, like all other such useless schemes, it had its brief day of success and external splendor, it has ended, where all falsehood must end, sooner or later, in the disgrace and final overthrow of its vain and unprincipled schemer. A recent French publication, entitled "*Paris in December*, 1851," gives an interesting history of the "*Coup d'Etat*" which made way for the Republic in 1851, from which, permit me to make one or two brief extracts.

"Louis Philippe abdicated on the 24th of February, 1848, The Provisional Government, formed on that day, issued a decree on the 5th of March, calling upon the citizens to elect 900 representatives to a National Assembly. The Assembly, elected on the 23rd April, met on the 4th May. One of their first acts was to appoint a committee of eighteen members to frame a constitution, which was adopted on the 4th of November by a vote of 739 for, and 30 against it. It established a Republic, and it was the first constitution that had provided for universal suffrage. Under it the liberty of the press and of public meetings was guaranteed, and the power both of the representatives and of the President was limited, through the election of the former for three, and of the latter for four years, with the clause that the President could not be re-elected before an interval of four years. But it gave him most extensive powers; he had supreme authority over the two great organized forces by means of which France is held, —the administrative army and the army properly so called; five hundred thousand functionaries, and five hundred thousand soldiers. But they supposed that any possibility of the misuse of his power would be prevented by the following articles:—

"Art. 48. Before assuming his functions, the President of the Republic takes, in the presence of the National Assembly, the oath of the tenor following: — 'In the presence of God, and before the French people, represented by the National Assembly, I swear to remain faithful to the democratic Republic, one and indivisible, and to fulfil all the duties that the Constitution imposes upon me.'

"Art. 68. The President of the Republic, the ministers, the agents and depositaries of the public authority, are responsible, each in his own department, for all the acts of the Government and its administration.

"Every measure by which the President of the Republic dissolves the National Assembly, prorogues it, or puts an obstacle to the exercise of its power, is a crime of high treason." *

Here then we see the man taking his stand "under the flag of that Republic" which he meant to destroy! and it was not long before he began to plot for its ruin.

"The law of exile against the Bonaparte family having been abrogated, he was elected member of the Constituent Assembly. His speech, delivered when he took his seat, is filled with sentiments of devotion to the Republic. In closing he says;— "My conduct, always inspired by duty, always animated by respect for the law, will prove, in the encounter of the passions, which have sought to blacken me, in order to proscribe me still, that no one here is *more resolved than I to devote himself to the defence of order and to the enfranchising of the Republic.*" In the manifesto he issued on becoming a candidate for the Presidency, he likewise says, "If I were elected President, I would recoil before no danger, before no sacrifice, in order to defend society so audaciously attacked."

"Never was hypocrisy in 'high places' more bare-faced than this, for at that very moment the plan of the Coup d'Etat was in process of formation, and, it was Messiurs de Morny, de Persigny, of Fleury, St. Arnaud, de Maupas, and Magnan, the first confidants of Louis Napoleon, who with him prepared that celebrated deception of which was to overthrow the Republican Constitution of 1848, in order to substitute for it, after a brief delay, the restoration of the Empire, and of the Napoleonic dynasty.

The confidants of Louis Napoleon were men relatively obscure, of talents almost unknown, having for the most part to conquer their reputation and their fortune.

The plan of the Coup d'Etat was very simple, and presented infinitely less difficulty than has been supposed.

With the concurrence of the Minister of War, of the Commander-in-Chief of the Army, and of the Prefect of the Police, the President had but to say the word in order to become absolute master of Paris, and, with Paris, of France.

The principal measures considered were these:—

1. The nocturnal arrest of the representatives; above all, the generals whose influence seemed the most to be feared. This was the part of the task reserved to the Prefect of Police and to his agents.

2. The nocturnal occupation of the Palace of the Assembly; distribution of the troops at the strategic points of the capital.

3. The printing and publication of the decrees and proclamations of the President; seizure of all the Republican or Parliamentary newspapers.

IT WAS AGREED THAT THESE VARIOUS OPERATIONS SHOULD BE ACCOMPLISHED IN THE NIGHT.

As it was winter, the moment of execution was fixed between half-past five and half-past six in the morning, the hour when Paris sleeps.

I must beseech pardon of your readers when I say of this black transaction, that it was "*The thief in the dark*," prowling like some ravenous wolf around the unsuspecting sheepfold of a nation's liberties, with the fell intention of tearing the whole flock before the light of coming day should reveal the base design. It was a dark deed, and well fitted the dark hour chosen for its wicked performance, But it is, nevertheless, solemnly true, that "*his own iniquities shall take the wicked himself, and he shall be holden with the cord of his sins.*" From this awful determination of the Divine government, even usurped royalty can find no escape,—First, an insulted Republic,—then a bubble Empire, with horses, chariots, and an empty boast by bloodshed of *a la Berlin*, then a prisoner in a German *chateaux*, then a quiet retirement at Chislehurst in Kent, where it is hoped by his best friends he may end his days in peace. His deeds will leave no memorial of greatness as a ruler; and his character as a successful adventurer will teach no lesson of usefulness to the future generations of mankind. He ruled by the sword, and the *sword was his ruin. Let all crowned heads take* warning in time. But let nations also learn wisdom by the silly freak of the French people, by whom this man on account of his name *alone*, was elected President by the vast number of 6,434,226 votes, while the next popular candidate, General Cavaignac, polled only 1,448,107. On the 20th of December, 1848, he was sworn in as President, and ever since that disastrous day the people of France have learned too well how possible it is for a whole nation to pay "TOO DEAR FOR THEIR WHISTLE."

Fight hard against a hasty temper. Anger will come; but resist it. A spark may set a house on fire: a fit of passion may give you cause to be sorry all your life.

NIGHT, to the earnest soul, opens the Bible of the universe, and on the leaves of heaven is written: God is everywhere.

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*Louis Napoleon who had escaped from the prison at Ham in 1846 was now a wanderer, but within four day of the abdication of Louis Philippe he appeared in Paris whence he addressed the following letter to the Provisional Government.

"Paris, February 28th, 1848.

"Gentlemen,—The people of Paris having destroyed by their heroism the last vestiges of the foreign invasion, I arrive from exile to take my stand under the flag of the Republic which has just been proclaimed.

"With no other ambition but that of serving my country, I come to announce my arrival to the members of the Provisional Government, and to assure them of my devotion to the cause which they represent, as well as of my sympathy for their persons.

"Accept, Gentlemen, the assurance of these sentiments.

"LOUIS NAPOLEON BONAPARTE."

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THE ETHICS OF PEACE.

BY A. B. HAYWARD.

[Hon. Sec., Liverpool Peace Society.]

THEOLOGIC ASPECT.

More perhaps, than any other modern effort for the amelioration of the condition of mankind, the nature and design of the Peace Society has been misrepresented and misunderstood By most, it has been regarded as utopian and absurd, and those who esteem it an amiable, but weak philanthropy, consider they have stated its real merit. Deliver us from our friends, then, is our cry, while we endeavor to make it manifest, that there is, underlying the principles of the Peace movement, a true, and a grand philosophy. The Ethics of this subject present to the mind of the writer, a polygonal aspect, and many are the salient points towards which it radiates. To discuss these in one brief article, is simply impossible; in a series, with more acceptance, and perhaps with better result, it may be accomplished.

With this view then, let us first take in hand the theologic aspect, and ascertain how far these principles move collaterally with what we know of the mind and the will of the Supreme on this theme. Without doubt, the study of the profounder views of the Divine character, exhibited to us in the Old Testament scriptures, will lead to the conclusion, that the very God of peace so often alluded to by Paul, is none other than that eternal and unchangeable being, who is the God also, of the tribes of Israel;—though from the fact of the very exceptional condition of that people, and His necessarily exceptional action by them, and towards them, action which had relation to the then condition of the world, and to the special mission of the Hebrew race in and towards the world, it is wrongly supposed by many, that our supreme loving Father God, did and does approve of war; yet such is not the fact, and it will be sufficient for any candid mind, to remember that whatever piles of erroneous thought on this subject may have accumulated up to that period, they were at once swept away by our Lord's teachings, when he said, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth," etc., and this naturally lands us on the ground upon which the theologic aspect of our subject must be debated. For as Christian men, we look to the great Christian Teacher for guidance and control.

On this point then, let us say, we do not at all insist upon a literal interpretation of any disputed passage or passages, but rather, aggregating our Lord's teaching on the matter, direct and indirect, and regarding His modes of expression as the outcome of the modes of thought, and illustration of the times, and accepting them in this spirit, we ask for a candid and thoughtful conclusion upon the tone and tenor, the bearing and result of such teaching; if it means the cultivation and maintenance of peace under all circumstances, we understand it, and we see how far under even Christian influences, men may get astray. If it means war, at any time, or under any circumstances, we do not understand it, nor would it be wise to say, that we understand the Christian system at all, for if we can on a theme so pronounced as this, be under a mis-apprehension, what guarantee can we have, that on other matters we have found the repose of truth.

Driven however to this alternative, our opponents fly, almost uniformly to the extreme statement, that until the glorious time shall arise when the world shall be brought under the sway of the Prince of Peace, it is useless of hope or to strive for the stoppage of war. We remind them that the Divine Teacher said, "Love your enemies," and taking that passage for its true significance on the principles previously stated, so we contend that no condition of society could possibly exist, at the period indicated, which could call this grace into action for then, "They shall not hurt or destroy," etc., which distinctly proves that the teachings of our Lord on this subject had direct reference to the condition of society then, and now existing; and that these principles were to find their theatre of action and of triumph among the uprisings of evil among mankind; for to relegate them to a period when they would not be needed, is simply to stultify their force, and deny their vitality.

But say others, the gospel will do this work, so it will, but not a gospel which admits of war and warriors, this will never do it; the so called Christian nations, have fostered to an extent unknown to the past, the spirit and the system of war, and it is a deep disgrace to the various Christian families that so few among them can be found to erect the standard of the gospel of peace. Failing this, in the meantime, much may be accomplished in the interests of peace by men like minded, banding themselves together to help on so blessed a work. Speaking on this subject, the eloquent Chalmers said, "I could not fasten on another cause more fitted to call forth variety of talent, and to rally round it so many of the generous and accomplished sons of humanity," and the Rev. Dr. Payson said, "It is not easy to conceive how any one who believes the scriptures, and professes himself a disciple of the Prince of peace, or a friend to the human race, can justify himself in withholding his aid from a cause so evidently, the cause of God,"

There is one feature of the theologic view of this question, which in closing, we allude to with peculiar pleasure, and it is one which men religious, and men non-religious will all alike admire. Perhaps on no subject has more bitter controversy been maintained than on differing theological views, and the very mention of such subjects has frequently led to long and unkindly debate; so much has this been the case, that it is now an apothegm with debating and other societies to avoid taking up religious themes. In reference to the subject of peace, however, we have no such difficulty, and it may be regarded as no slight recommendation to our theme, that it finds friendly radiance from every Christian sect, and offers to them all a broad and common platform, asking no man's views on church doctrine, government, discipline, or aught beside, but simply asking in the name of the common master, to aid in one common object, in which all can unite without distinction, and without offence. In this view, we do rejoice, yea and will rejoice, and we ask the ministers of religion of every name, to be more pronounced on this theme than hitherto, for they have it in their power to set the irresistible force of human thought in motion, and on this subject to put on the finger on the dial plate of time, to its true and real position, and thus to show that war is a glaring anachronism, that it is a gross barbarism, and that it is utterly out of harmony with the progression of the age.

LETTER FROM REV. S. H. PILLSBURY, LAWRENCE, KAN.

Lawrence is a city of ten or twelve thousand inhabitants,—has, I think, eight or ten churches,—the best schools in Kansas, and is the seat of the State University—fast assuming a leading position among the educational institutions of the Union.

Feeling a degree of responsibility for the advancement of the Peace cause in Kansas, I left lecturing in the rural districts, to try what might be done at this most central and influential point. My success has been all that I could have wished or reasonably have expected.

I visited all of the clergymen and found them ready to co-operate with me,—indeed each of the pastors agreed to preach a Peace sermon,—calling the especial attention of their congregations to the noble work of our Society, on the Sabbath preceding Christmas, and gave me permission to make the fact public through the daily papers. I found the editors no less liberal and progressive. They placed their columns at my disposal for the advocacy of the cause, and gave me such kindly notices as manifested their interest in the reform, and readiness to enter into earnest co-operation with all efforts for its promotion.

The really progressive editors of both the *Daily Journal* and *Daily Tribune* have kindly proffered me their columns for the future, in which to discuss this topic. With the Pulpit and Press (the great engines of moral power) thus cordially co-operating, it is not surprising that I have already enrolled in this city as life members, two presidents of Universities, Gen. Frazer of the State University, and Rev. R. L. Harford of the College at Baldwin City, Ex-Gov. Robinson, Mayor Grovenor, two bankers, two clergymen, one judge, two editors, several prominent merchants and other citizens, and what I consider of vital importance, have secured the services of the talented lecturer, Mrs. H. E. Starrell, as the Society's local agent for the vicinity. Would that every city of our land were

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like Lawrence,—her people orderly and intelligent, her clergymen liberal and progressive, her editors keenly alive to everything which promises to relieve humanity of its burdens and lift it up to a higher life.

LETTER FROM LUCY E. CHASE.

MUNICH, BAVARIA, Dec. 1871.

Pax Vobiscum:

Most heartily do I rejoice, My Dear Friend, to hear of you on the ramparts of progress, waving the olive branch above the nations. May God bless you in the good work, and prosper a cause which I too have deeply at heart. How far the world is from the realization of peace on earth and good will toward men! This country appears to receive the old woman's interpretation of the lying down of the lion and the lamb. "The lion lie down with the lamb! how can that be?" she exclaimed. But after a few moment's deep study, she said, "O, I see it. The lamb will be inside of the lion, of course." So here, we have churches, preachers, books, and pictures enough to keep every soul acquainted with the glorious teachings of Christ: yet the land bristles with bayonets; and war is the idea often suggested by the sights and sounds. And the preparations are all so attractive that I am impressed anew with the serious importance of maintaining one's peace principles in a more practical manner than people are accustomed to do. If one is convinced that bloodshed is wrong, it is his moral duty not only to do his best to persuade his fellows with his tongue, but to avoid in any way, encouraging a task in others of anything that tends to that. The sin of carelessness leads to as great evils as any other, and the person who presents soldier toys, or a drum to a child, does the same, in my opinion, as to tell that child that it is a fine thing to kill, if you will do it in a stylish, systematic manner, and to the accompaniment of good music. The Kaiser King has ordered the Prussian tactics to be adopted throughout his realm; consequently the troops are under constant and severe drill. One cannot walk in any direction without being exceedingly amused and entertained by seeing squads of men going through comical gymnastics and various drills, and when you pass a camp you will see hundreds of soldiers divided into squads, standing here and there with their officers, in attitudes that remind you of the tin soldiers, and their motions are what you would expect from the old-fashioned jointed, wooden dolls. Here is a squad standing on one foot, there is one leaping a ditch, and most of them are taking ten jerky steps with uplifted chins, doubled in backs, pants tucked into boots, and arms swinging. The last step brings them before the officer; when up goes the swinging arm, with a most angular jerk, for the salute. The officer knocking up this one's chin, knocking in that one's back, sending another to toe against a tree there to skip a hundred times (which makes the children shout with mirth), scolding savagely all the while. And so the process of reducing men to machines goes on. There is so much that is attractive, and even desirable in the military drill, that good, wise men should study a plan by which mankind may have the benefit unalloyed. Nearly everything that is attractive here, is associated with the war element. To hear the best music Sunday, the stranger is told he must go to military mass, and week days he must not fail to have his noondays free to hear the music on one of the Squares. And so it is—nowhere in the world can be heard better music than these military bands discourse, and nothing on earth can be more satisfactory than to hear the rendering of the grandest compositions of Palestrina and the great composers. At the military mass, and in all places, the soldiers are most attractive, being so full of healthy vigor, and so finely developed. They alone, having the health, grace and naturalness which every man in the community *ought* to possess. And I have no hope of any great spiritual progress in the world, till men have better developed bodies. We cannot blame people for admiring soldiers, and the only thing to be done or prevent it, is to legislate that children shall have a training; and communities shall obey hygienic laws, that will result in the general possession of that which makes the soldiers attractive. To them too, we are indebted for the constant picturesque effects with their various costumes; the most striking are the Uplands. Their largest and finest men,—mostly white haired, and of very imposing presence and appearance. Their years of service giving them an astonishing vigor, and a bearing as if they were lords of creation, and able to do anything they pleased. Here comes one now adown the street, with the vigor of a steam engine, a great, handsome man, a perfect specimen of (physical) humanity. On his head a steel helmet with a gold eagle in front, and the gilt point on top; a gilt chain passing under his beard to keep it in place; over his shoulders is thrown loosely, his great white cloak, which sweeps to his feet; the empty sleeves flapping wildly, in concert with the horse's mane of white hair, that is planted in the helmet. The epaulettes under his cloak give his shoulders a broad, square appearance, that add very much to the idea of savage strength that he suggests. These men are used as ornaments in time of peace, and when fine effects are wanted on state occasions they serve admirably. Every Monday two of the royal bands march through the town followed always by a throng of people to the King's and the Mayor's Palaces, where they discourse wondrous music, and whatever the weather may be, a large audience always stands in the squares to listen. The people are very fond of their handsome, spirited boy-king, who allows not his ministers to override him; but when they crowd him, draws himself up haughtily, and turning his large eyes upon them, says slowly and somewhat sternly, "I am king!" It seems quite remarkable that in this region where the god Mars appears to be worshipped, the Prince of Peace should be so sweetly remembered and constantly honored, as he is at Oberammergan. Every one in New England has probably read of this little paradise hid away in the heart of the Bavarian Alps where the people are so primitive, good and interesting; and where the Passion Play is performed. It was my happy privilege to be one, among the thousands, who came from far and near to see the representation this year; to see the faithful reproduction of the "Greek Chorus" which we had in the play, was an intense delight and satisfaction. And the wondrous play itself, kept the great crowd breathless almost, and thrillingly quiet for eight long hours, an icy cold, autumn day. From many lands they came; every shade of religious opinion they brought with them, and I know in my heart, none went away without a deeper love and reverence for Christ than they ever had before, and better I know we shall all be for it henceforth. I must tell you (what you may not know, possibly) that the actors perform their parts as a religious ceremony; and are people of pure and simple lives which have evidently been much molded by the constant contemplation of the characters of Christ and the Apostles. And the Christ of the play (Joseph Mayer) has the most startling resemblance to the best pictures of Christ, and is greatly loved and revered by all who know him. As I turned away from the play I wondered, not for the first time, why it is that men who profess to love God, and accept Christ's teachings, are so slow in illustrating that acceptance in their lives, and as I strayed through the sweet village, and looked in upon the peaceful firesides it was hard to believe that on the same beautiful earth with these people, are those who devote their lives to studying methods of killing their brethren. "How long, O Lord —how long," cried my soul in anguish, "ere men will beat their swords into ploughshares, and their spears into pruning hooks?"

GENTLENESS.—Gentleness is love in society; it is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence, which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain, from which many a beloved form wards off at once the summer's glow, and the winter's wind. It is the pillow on which sickness lays its head, and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.—*The Advocate of Holiness.*

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VOL. I. BOSTON, MARCH, 1872. No. 4.

THE ANGEL OF PEACE.

BY REV. W. H. DALRYMPLE, BRADFORD.

Angel of light, we hail with joy
Thy coming to this world of woe,
Its works of darkness to destroy,
And the pure light of heaven bestow.
Show to the world where wrong is rife,
Where man his brother leads astray,
Or meets him in the deadly strife,
There is a far, far better way.

Angel of love, O come again
From Eden's cool, refreshing bower,
And touch once more the hearts of men
With all thy sweet subduing power:
Then shall all hearts with love o'erflow,
And wrong and strife forever cease,
And men, God's noblest work below,
Like angels live in perfect peace.

Angel of mercy, let the tear
Of thy compassion on us fall;
Teach us another's griefs to share,
Like Him who loved and died for all.
Give us to feel a brother's woes,
And heed them as we do our own,
Deal justly, kindly with our foes,
And promptly for each wrong atone.

Angel of peace, descend and bring
That long-lost treasure to the world;—
Let peace divine her victory sing,
Her unstained banner be unfurled.
From east to west in every clime,
Where man the earth with blood doth stain,
From torrid suns to polar rime,
Let peace and love and mercy reign.

REV. J. C. RHYL says, "Men of the most eminent abilities and extensive erudition have never yet, nor ever will, produce arguments sufficient to prove that the profession of a soldier is consistent with the profession of Christianity."

THE ANGEL OF PEACE.

The success of this beautiful little sheet is assured. It is universally and greatly admired. Numerous orders are coming for it as it becomes known.

SUPERINTENDENTS OF SABBATH SCHOOLS,

Will you do us the favor to bring it to the notice of your schools? *It costs but eight cents a year if one hundred copies are taken.*

Will not each Sabbath-school take at least one hundred copies? Those who love the children can express their love for them by putting this little *Angel* into their hands monthly.

Persons are sending to us three or five or eight dollars, and requesting that twenty-five or fifty or one hundred copies of the *Angel* be sent to particular Sabbath-schools. Let many imitate their example.

PREMIUMS.

We ask the attention of the children especially to the premiums we give for obtaining new subscribers.

For one subscriber to the *Angel of Peace*, and twenty-five cents, we will send an exquisite card photograph, "The Angel of Peace." For three subscribers and seventy-five cents a beautiful eight by ten Peace photograph. For four subscribers and one dollar a most interesting book entitled "A Kiss For a Blow," one hundred and sixty-seven pages. For six subscribers and one dollar and a half, a large and very beautiful picture called "The Good Time Coming."

A misfortune, like a storm in travelling, gives zest for the sunshine, freshness to the prospect, and often introduces an agreeable companion for the remainder of our journey.

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BLACK VALLEY RAILROAD!

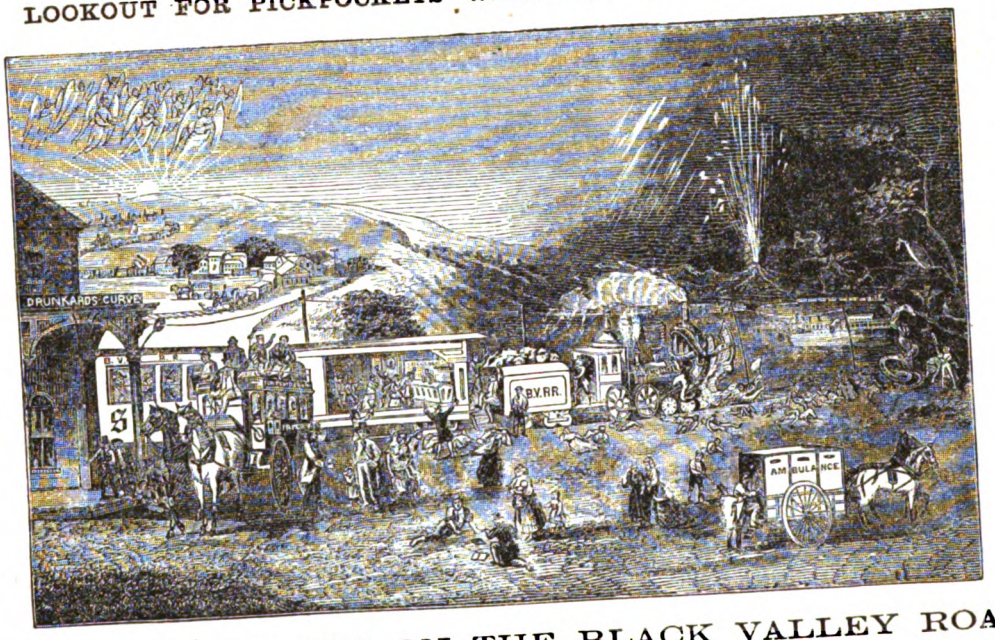
GREAT CENTRAL FAST ROUTE
From SIPPINGTON to the BLACK VALLEY!

NO ACCIDENTS BY COLLISION, AS ONLY "DOWN TRAINS" RUN OVER THE ROAD.

TICKETS SOLD AT ALL LIQUOR SHOPS.

LOOKOUT FOR PICKPOCKETS WHILE PURCHASING TICKETS!

☞ Persons desiring to leave the Road will find the Fountainland Stages, at Drunkards' Curve, and at all the stations above, ready to convey them free to any of the villages upon the CRYSTAL WATER RIVER. Below Drunkards' Curve AMBULANCES will be used.



☞ From DRUNKARDS' CURVE the Train is an Express — all TAKING IN being done above that station, and principally of respectable people. Passengers for all the places *beyond* are THROWN OUT without stopping the Trains.

PRINCIPAL PLACES ON THE BLACK VALLEY ROAD.

Sippington,
Medicineville,
Tippleton,
Topersville,
Drunkards' Curve,
Rowdyville,

Quarrelton,
Riotville,
Beggarston,
Woeland,
Gamblersville,
Fightington,
Brothelton,

Pitfall,
Robber's Den,
Prisonton,
Deliriumton,
Demonland,
Hornetsnest Thicket,
Screechowl Forest,

Horrorland,
Serpentland,
Maniacville,
Idiot Flats,
Black Valley,
Great Desert,
Cloudland,

Thunderland,
Stormland,
Tornado Gorge,
Flood Crossing,
Destruction.

STATISTICS.—600,000 travelers at Drunkards' Curve, 400,000 at Beggarston, 100,000 at Prisonton. 60,000 killed.
$1,200,000,000 lost by travelers. 60,000,000 bushels grain consumed. 500,000 employees.

NOTICE TO BOYS.— ☞ Stages from Towbakowland run for Sippington and the **BLACK VALLEY.**

In the background on the left, a train is seen leaving the region of fountains, churches and ministering angels, for the BLACK VALLEY COUNTRY; further down, faster trains are seen. In the foreground a train is leaving DRUNKARDS' CURVE, the last stopping place. In the saloon one conductor is emptying the pockets of travelers, while another is ejecting them from the train. Forward of the saloon is the FIREMAN, who is also largely interested in the Road. On the left some travelers who have been carried further than they intended to go, are leaving the train to return by the Temperanceland Stages; on the right philanthropists are helping into AMBULANCES the disabled and dying, who have been thrown out along the Track of the Road. Beyond is seen a part of the BLACK VALLEY FOREST, whose leafless and fruitless trees are leaning and breaking in the coils of huge serpents. Further on is BEGGARSTON and PRISONTON, beyond which a train is seen disappearing into DELIRIUMTON and DEMONLAND and the stormy regions toward the lower terminus of the Road, from which the only telegram that ever comes is

"At the last it biteth like a Serpent and stingeth like an Adder."

We commend to our young readers the study of the above picture and tract. *Intemperance* and *War* are two monsters which ought to be driven out of the world. Mr. Hanks in his little book called the *Black Valley*, proposes to drive Intemperance from the world by the use of *Water*. The great stream which the prophet Ezekiel saw flowing out of the Temple, he thinks will sweep away the Black Valley Road and drown the great red-faced, ragged giant who has made so much trouble in the world. When Intemperance is drowned War will have lost its best friend.

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CURRENT EVENTS—JANUARY.

BY H. E. H.

The New Year seemed to open with tragedy and many sudden deaths. As the New Year came in, many lives went out, and the record was made in our daily papers of not less than eight prominent men in our own community, when January was but half gone, making us realize that "in the midst of life we are in death," and that "there is but a step between us and death"—warning us that we be also ready, having our lamps "trimmed and burning."

The awful tragedy which took place on the sixth of January, in the assassination of Col. Fisk, startled our community, and gave another instance for the necessity of invoking earnestly the reign of the *Angel of Peace*.

Shooting a man down in private, is considered cowardly and villanous; and the stigma of disgrace falls at once upon the murderer. Why should the *same deed* be held in such a different light, when *regiments* of men stand face to face, and deliberately shoot each other down? Why should laurels of victory and shouts of triumph take the place of ignominy and disgrace? Should sanction be given to the shooting down regiments of noble men, while the shooting of one calls forth the outcry of public condemnation? It is only because custom, usage and the *compact* of war gives it passport.

To turn to pleasanter items, we will mention the celebration of Franklin's birthday on the 17th of January, by the unveiling of the Statue of Franklin in Printing House Square, N. Y., at 12 o'clock, when all the printing establishments allowed time to their employees to witness the ceremonies.

The programme of services was interesting. Presentation speech to Press and printers in New York, by Horace Greeley, in behalf of the donor (Albert de Groot). Speech of acceptance, by President of Typographical Society; music; a banquet in the evening. We hail this commemoration in honor of the man Franklin, who said, "All wars are follies. There never was a good war, or bad peace!"

A new Church is to be established in New York by the Rev. George Hepworth, once of the Unitarian faith, but now avowing the sinfulness of the human race to regenerating offices of the Holy Spirit, and asking those to co-operate with him willing to labor for human salvation. His new Church is to be called "Church of the Disciples." He preached on the 15th of January, to an immense crowd at Steinway Hall, gathered to hear him in his new position.

It may interest our readers, and somewhat astonish at the statistics given of the late Cathedral Fair in our own city,—$64.620.27 in actual receipts, and $25,447.53 in donations from other churches.

Report has come direct from St. Petersburg, that the Duke Alexis, in whom we now feel some interest, is to be married directly on his return from his trip to America, to the eldest daughter of Prince Frederick Charles.

An item, that "for the future white horses are prohibited in the French army" will interest the readers of our *Angel of Peace*. Since, the white horses are found too conspicuous in the perils of war, may it not be a stepping-stone, when all, both light and dark, shall be exempted, and "nations shall learn war no more." So prays the Angel of Peace!

"Dey Don't Die Dat Way."—The comment of a colored preacher on the text, "It is more blessed to give than to receive," is inimitable for its point as well as eloquence. "I've known many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it gave too much. Dey don't die dat way. Brederen, has any of you knowed a church to die 'cause it gave too much? If you do, jest let me know; and I'll make a pilgrimage to dat church, and I'll climb by de soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaven, and say, 'Blessed are de dead dat die in de Lord.'"

You may find your best friend or your worst enemy in yourself.

SOMEBODY'S DARLING.

BY M. LACOSTE, OF SAVANNAH, GA.

Into a ward of the whitewashed walls,
Where the dead and the dying lay—
Wounded by bayonets, shells, and balls—
Somebody's darling was borne one day.
Somebody's darling! so young and so brave,
Wearing still on his pale blue face,
Soon to be hid by the dust of the grave,
The lingering light of his boyhood's grace.

Matted and damp are the curls of gold
Kissing the snow of that fair young brow;
Pale are the lips of delicate gold—
Somebody's darling is dying now.
Back from the beautiful blue-veined face,
Brush every wandering silken thread;
Cross his hands as a sign of grace—
Somebody's darling is still and dead.

Kiss him once for *Somebody's* sake,
Murmur a prayer soft and low,
One bright curl from the cluster take—
They were somebody's pride, you know.
Somebody's hand hath rested there:
Was it a mother's soft and white?
And have the lips of a sister fair
Been baptized in those waves of light?

God knows best. He was somebody's love;
Somebody's heart enshrined them there;
Somebody wafted his name above,
Night and morn on the wings of prayer.
Somebody wept when he marched away,
Looking so handsome, brave, and grand;
Somebody's kiss on his forehead lay;
Somebody clung to his parting hand.

Somebody's watching and waiting for him,
Yearning to hold him again to her heart;
There he lies—with the blue eyes dim,
And smiling, childlike lips apart.
Tenderly bury the fair young dead,
Pausing to drop on his grave a tear;
Carve on the wooden slab at his head—
"*Somebody's darling lies buried here!*"

WELL DONE, CHARLIE!

Mr. Dunham, the office agent of the Society, has received such a good letter from a little boy in Iowa, that it seems to us it ought to be published for his encouragement, and as an example to other boys. Here you have it:

Clinton, Iowa, 2d mo., 5th, 1872.

I have four subscribers for the *Angel of Peace*. Enclosed please find $1.00 for which I hope to receive five papers every month this year. I am only eight years old. I would like very much to be an agent, because I would like to do a little good in the world. I will try to help you along as much as I can. If you are inclined to let me try, I will do what I can in the summer vacation.

Thy young friend,
Charlie H. McKeel.

"Well done, Charlie!" we repeat. You promise well for the cause of Peace. The Cause needs you and you can render it good service in your "summer vacation." Let other boys take hold of it and "help it along," by obtaining subscribers to the *Angel of Peace* and talking against war.

Dr. Justin Edwards, the Apostle of Temperance used to say, "begin with the boys, if you want to rid the land of drunkenness." So say we: to rid the world of war, let all our boys learn of Charlie, and start out early in life as "agents" and see if they cannot "do a little good in the world."

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DEWDROPS OF THE LAW OF KINDNESS. NO. 4.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

THE POWER OF LOVE.

Love has more than light, life, and law. A man may smile with it, and breathe with it in his looks, words and acts; and it may tell him at all times what and how he should feel, speak and act to prove that he is led by it. All this is true and good. But it is not all, nor the best. Love has a power that breathes out of a good man's heart and life on bad men he meets, and makes their hearts soft like wax in the sun.

Love has a power to melt down hate; to turn out of the heart bad thoughts; to fill the eyes that were cross with a kind light; to bring true and kind words from lips that have loved to speak guile; to change a man's life; to make him a friend of the good. The love that Christ lights up in the soul gives one power to keep his own heart; to put down bad thoughts when they rise up; to keep his lips, so that they speak no words of spite; to keep all bad fire out of his eyes; to keep his voice free from a sharp tone; and to keep his hand soft and warm with good will, when things are said and done to him which it is hard to bear. This is the great power of love—to rule a man's own thoughts and life; to make them bright with sweet light when clouds come up which else would be dark and cold.

This is the best and first work of love in the heart of a man,—to fill his own life with light and joy and peace. This it is that makes a heaven for him to go to heaven in. And this heaven on earth has God in it, just like the heaven in which His great white throne stands in light. For St. John, the good man who loved to lean on the breast of Christ, as if to make his own heart beat with the same pulse, tells us that he who dwells in love, dwells in God, and God in him. No man had known and felt how true this is, so well as John. Love was on his lips all the days of his long life. There was but a small step to him from his heaven on earth to his heaven in the sky. For God and Christ were in both at the same time.

So the love that Christ gives to a man, to live, breathe, and sing in his heart, makes him two heavens of joy and peace; one to walk, and work, and do good in here on the earth, and one in the sky to rest in, and to see the God he has loved and served face to face in a world that shall have no end. He who has none of the love in his heart that Christ gives, has no God nor heaven in him in this world or in the world to come. How lean, and sad, and dark, and hard must such a life be, though there were to be no life but this on earth! But how sad to lose two lives that might be so full of peace and joy!

MORNING HYMN.

Now the shades of night are gone,
Brightly shines the morning sun;
Lord! may we be Thine to-day;
Drive the shades of sin away.

Keep our naughty passions bound,
Let us in thy ways be found;
Going out and coming in
Keep us safe from every sin.

SORROW.—Joy is a great beautifier; it sparkles in the eye; it curls the lips with bewitching smiles; it makes the step light and buoyant, and the heart to throb exultantly. But sorrow, its twin sister, although seldom welcomed, seldom appreciated at its coming, does more. Like the refiner's fire, it purifies and exalts the spirit, and although the waves may seem to overwhelm it for the time, it rises above them and rests in the perfect calm, "the peace which passeth all understanding."

The blossom, when crushed, yields its sweetest fragrance; the swan breathes its most thrilling melody in its death song. No character, however lovely, is perfected until it has passed through the ordeal of suffering. It spiritualizes the whole inner life; it detaches the soul from earthly things, to which it has, perchance, clung heretofore, and brings it nearer to the things invisible.

WHEN THE DARK COMES.—A little girl sat, at twilight, in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you not tell?"

"Well, I guess it's because this is *when the dark comes*. You know I am a little afraid of that. And then, ma, I begin to think of all the naughty things I have done to grieve you, and that perhaps you might *die* before morning; and so I begin to act good."

"Oh!" thought I, "how many of us wait *till 'the dark comes,'* in the form of sickness or sorrow, or trouble of some kind, before we 'begin to act good!' How much better to be good while we are enjoying life's bright sunshine! and then, 'when the dark comes,'—as it will, in a measure, to all,—we shall be ready to meet it without fear."—*Wellspring.*

A MORNING SUNBEAM.

A nestling in the little crib,
A soft hand laid upon my head,
A gentle whisper in my ear
"Mamma I'm tumin' into bed!"

"O, no," I said, "'twill never do
Now shut those little peepers tight,
And sleep and dream till morning breaks,
Then you may come—when comes the light."

Again a nestling in the crib,
As down to rest my birdie lay,
I listened, for I thought she spoke,—
"Huddy up light" I heard her say.

Then all was still. We slept again
Till dawn lit up the Eastern sky.
Then sang my Birdie, sweet and clear,
"Now light has tum, and so has I!" H.

JOHN LOCKE says, "All the entertainment and talk of history is of nothing almost but fighting and killing, and the honor and renown which are bestowed on conquerors *who for the most part are mere butchers of mankind*—mislead growing youth, who by these means come to think slaughter the most laudable business of mankind and the most heroic of virtues."

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Letters in relation to publications, donations, agencies, etc., from the Eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield St., Boston.

POSTAGE.—The postage on this paper is twelve cents a year on a single copy, and no more on eight copies, or any number between one and eight, when sent to one address, than on a single one. This will be the rate of postage whatever the number sent in the package, in all cases to be paid quarterly or yearly in advance at the post-office of the subscriber.

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Letters from the Eastern and Middle States should be directed to the proper officers at 36 Bromfield St., Boston. On account of the illness of Mr. Lord, all letters for the present should be directed to the Boston office.

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Total.....$1051 29

Messenger of Peace.—Published monthly by the Secretary of the Peace Association of friends in America. Terms: 50 cents per annum in advance. All communications addressed to DANIEL HILL, New Vienna, Clinton Co., Ohio.

The *Messenger* is always gladly welcomed by us. In spirit and in matter it is an excellent paper. We wish for it the widest circulation and the greatest success.

Little Crumbs.—Published monthly at Perry, Wyoming Co., N. Y. Terms: 25 cents per annum. Devoted to peace and pure religion. Motto, "Gather up the fragments," Address box 233 as above.

The paper that bears the above unique and modest name, exceeds in real worth a hundred papers we can mention, of larger size and greater pretension. The children will find these *Little Crumbs* sweet to the taste.

HOW CAN I MOST PROFITABLY USE MY MONEY?

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR or PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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JANUARY 1, 1871.

THE

MUTUAL LIFE INSURANCE COMPANY

OF NEW YORK.

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CHARACTER OF INVESTMENTS

IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387,232	$140,905	$6,989,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5,103,604	724,387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319,882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE

IN

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY No. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 2d, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS.				Policy and Additions.
		Cash Value.	Per Cent.	Ins. Value.	Per Cent	
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON, APRIL, 1872. | NEW SERIES. VOL. III. NO. 40.

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THE ADVOCATE OF PEACE,

Published about the middle of every month by the Am. Peace Society.

SOCIETY'S OFFICES.

36 *Bromfield St., Boston, Mass., and Elgin, Ill.*

TERMS, $1.00 a year in advance; to ministers, 75 cents. Postage *twelve cents a year.* EDITED BY THE SECRETARY.

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APPEAL TO MINISTERS OF THE GOSPEL.

We most heartily endorse the following appeal and adopt it as the appeal most affectionate and urgent of the American Peace Society to ministers of every denomination in the nation.

To the Ministers of the Gospel of every name:

"The Trustees of the Rhode Island Peace Society desire to call the attention of the public to the importance and to the progress of peace principles. The recent Treaty between the United States and Great Britain, has for the first time in the history of the world, created a Court of Arbitration to decide upon National differences. It is a great triumph of peace principles that grave questions of national right and honor should be decided by the judgment of enlightened reason rather than the blind and uncertain issues of desolating war. To celebrate this victory of peace and to impress upon the people the enormous evils of war, the Trustees have appointed a Committee to invite the ministers of every denomination in the State to preach upon the subject, at their early convenience, or in other manner to bring it formally to the notice of their several congregations.

The Committee therefore earnestly invite ministers of every name who reverence and honor the "Prince of Peace," to cooperate in this good work. Their efforts may do much to create a public opinion that must ultimately control the policy of nations.

A. CASWELL,
D. R. WHITTEMORE,
JOSEPH CARTLAND,
E. O. BARTLETT,
} Committee.

Providence, Oct. 14th, 1871.

WORDS OF CHEER FROM THE PRESS.

BOSTON JOURNAL.

Rev. Mr. Miles, the new Secretary of the Peace Society, makes the *Peace Advocate* a very readable magazine.

THE UNIVERSALIST.

Under the management of Rev. Mr. Miles, the new Secretary of the Peace Society, the *Peace Advocate* takes rank among the better magazines. We hope the circulation of the *Advocate* will be largely extended.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

BOSTON ADVERTISER.

The December number of *The Advocate of Peace*, in its agreeable new form, is at hand, and contains a number of valuable articles by well-known friends of the cause. This publication has been very much improved, and since the price remains at the former figure, a large increase of subscribers is not unreasonably expected.

BOSTON TRAVELLER.

The Advocate of Peace appears this month considerably enlarged and improved in various particulars, printed on nice paper, on a larger sheet, and furnished with a handsome cover. This is only one of the many improvements which the new Secretary has inauguated in the management of the good old society.

BOSTON NEWS.

The Advocate of Peace published by the American Peace Society, is to have a neat cover hereafter, making it more attractive than heretofore. It is doing a good work. The price is $1 a year. Clergymen 75c. Office 36 Bromfield street, Boston.

WATCHMAN AND REFLECTOR.

The Advocate of Peace, under its new management, is a valuable and interesting publication and devoted to a glorious object. Its contents are varied and timely, and a new impulse seems to have been imparted to it by its editor. We do not expect to see the day when "nation shall not lift up sword against nation," but we labor for that happy time, and bid God-speed to all who labor for the same end. We can heartily commend the *Advocate* as worthy of patronage.

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We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind. It was designed by the distinguished artist, Hammatt Billings, and engraved by Messrs. Russell and Richardson. We anticipate it will be very popular, and that we shall have calls for hundreds of thousands of them. Pictures are often more expressive than words, and this one expresses beautifully and forcibly the fulfilment of the prophecy of that good time coming, when nations shall learn war no more. The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.33 per thousand. Being so cheap and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our offices in Boston and Chicago for these kinds, which will be sent by mail at the prices named without cost to them for postage. We also ask them to procure quantities of these, and of the peace photographs to sell to their friends and neighbors, receiving the difference between the wholesale and retail prices for their trouble. If any have not time to dispose of them personally, they can place them in the hands of their children or other persons who will be glad to do it.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

Prof. Thomas C. Upham, D. D., Brunswick, Me.
A. P. Peabody, D. D., LL. D., Cambridge, Mass.
Hon. Charles Sumner, LL. D., Boston, Mass.
A. A. Miner, D.D., Pres't Tuft's College, do.
Hon. Wm. A. Buckingham, Ex-Gov. of Conn.
Luke Hitchcock, D. D., Cincinnati, Ohio.
Leonard Bacon, D. D., New Haven, Conn.
Gardiner Spring, D. D., New York.
Stephen H. Tyng, D. D., " "
Howard Malcom, D. D., LL. D., Philadelphia.
Bishop Thomas A. Morris, Springfield, Ohio.
E. O. Haven, D. D., Evanston, Ill.
Hon. David Turner, Crown Point, Ind.
J. M. Gregory, LL. D., Champaign, Ill.
R. M. Hatfield, D. D., Chicago, Ill.
John V. Farwell, Chicago, Ill.
Hon. Wm. R. Marshall, Ex-Gov. of Minn.
Hon. James Harlan, U. S. Senator, Iowa.
Rev. P. Akers, D. D., Jacksonville, Ill.
Rev. T. D. Woolsey, D. D., L L. D., Ex-President Yale College.
Rev. Noah Porter, D. D., LL. D., Pres. Yale Col.
Rev. Prof. Samuel Harriss, D. D., LL. D., Yale Theological Seminary.

IMPORTANT ANNOUNCEMENT.

The directors of the American Peace Society, being desirous of greatly extending its operations and influence, have commenced the publication of a four-page paper, of the size of the *Advocate* pages to be called *Angel of Peace*. It will be published in combination with the *Advocate*, and also in much larger numbers as a separate paper of four pages. It will be filled with brief and interesting articles in relation to peace and war, and each number will contain one or more illustrations. It is designed for both old and young, and it is hoped to secure for it a very large circulation especially as the terms are so low, viz:

Single copies,		25
5 copies to one address,		1.00
10	" "	1.50
25	" "	3.00
50	" "	5.00
100	" "	8.00

We invite each one who sees this notice to subscribe for twenty-five, fifty, one hundred or more copies for monthly distribution among neighbors or friends, or in Sabbath-schools, churches, &c. Donations to enable the Society to circulate this paper to some extent gratuitously are also solicited. We know of no method by which so much good can be done with the same amount of money, and we hope to hear from friends who will agree to keep thousands of these *Angels of Peace* repeating the angelic song: "On earth peace—good will to men." Specimen copies will be sent free on application.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, APRIL, 1872. No. 40

TO OUR FRIENDS IN THE WEST.

The undersigned is compelled by long continued ill health, with no prospect of improvement, to resign the position of Western Secretary of the American Peace Society. He does this with extreme regret, as he had hoped to spend the remainder of his life in promoting the good cause of peace. He also regrets his neglect of correspondents and others during the past winter, and presents as his excuse his inability to attend to business. Persons having business with the society will hereafter please direct their letters to the Boston office.

AMASA LORD.

THE INTERNATIONAL MUSICAL PEACE JUBILEE OF 1872.

It is with pleasure we record the fact, that Mr. Gilmore has met with sufficient encouragement both in this country and in other lands to make certain the Peace Jubilee of 1872. We have reason to rejoice in this as advancing the objects of the American Peace Society, and contributing largely towards the culture and improvement of the race. Whilst politicians, some of them we are sorry to say, in this country and Great Britain, are full of their plans for disturbing and nullifying treaties of peace and provoking war between the two countries, there are other and stronger influences, we would hope, at work in the opposite direction. The Jubilee of song is one of them. Boston comes forward nobly with its Guarantee Fund, contracts are made for the mammoth building, bands and trained voices are promised from most of the countries of Europe with free transportation on the part of Inman and other lines, more chorus strength, led off by the noble Handel and Haydn, is offered in this country than can be accepted and so the prospect brightens every day, for such a Musical Festival in the interests of Peace as the world never saw. Success we say to Mr. Gilmore and his co-workers in this grand undertaking, which is in sympathy with the song of "a multitude of the Heavenly Host," in the hearing of the listening shepherds of Judea, "Glory to God in the highest, and on earth peace, goodwill toward men."

SALEM, IOWA, AUXILIARY PEACE ASSOCIATION.

The recent annual meeting of this society was one of peculiar interest and importance. The following are the officers for this year.

James S. Barris, President; John H. Pickering, Vice President; Mary C. Woody, recording and corresponding secretary; E. A. Henderson, Treasurer. Executive Committee, J. W. Woody, Henry Dorland, D. W. Henderson, Minerva Woodworth and Annie E. Packer.

The audience were then entertained by a lecture from Joseph A. Dugdale, who gave many startling facts of the horrors of war, and gave statistics in proof of its enormous expensiveness. Sojourner Truth followed with appropriate remarks on the subject of Peace. The lateness of the hour would not permit her to remain during the whole session, and just as she was about to withdraw, a gentleman suggested, that, by a silent vote, we acknowledge her presence and bid her farewell; the audience responded by quietly rising. She made an impressive appeal to all, to meet her in the Father's House, where she soon expected to be.

Resolutions were adopted as follows:—

1st. *Resolved*, That as a Peace Society, Auxiliary to the Iowa State Peace Society we cordially endorse the great peace movement throughout the world.

2nd. *Resolved*, That we believe as friends of peace that the inauguration of the world's parliament for the settlement of all national disputes, is the great idea of the 19th century.

3d. *Resolved*, That we are encouraged to prosecute this movement with increased consecration, for it is in sympathy with the gospel of the Son of God.

4th. *Resolved*, That we invite the Iowa State Peace Association to hold its next anniversary meeting at Salem.

Julia Garretson then addressed the audience, and showed how the principles of war were instilled into the mind by early training, how children were taught to admire warriors, and trained to resent insult.

Memorial and Petitions.—The Hon. H. B. Anthony, U. S., Senator from Rhode Island, deserves the hearty thanks of the American Peace Society, and indeed of all the friends of peace. At the invitation of the Secretary, he very kindly presented to Congress our Memorial, and the accompanying petitions.

He followed the presentation with an address, in which he most heartily endorsed the Society, and commended the subject of the Memorial, and concluded by moving a reference of the Memorial and petitions to the Committee on Foreign Relations, which motion was adopted.

Welcome Letters.—The ability to write a good letter is justly regarded as a great accomplishment.

Our readers will agree with us, the following is a fine specimen of a letter.

32 Sears Building, *Boston*, *March* 7, 1872.

My Dear Mr Miles,—I have read your *Advocate*, and enclose you twenty-five dollars.

I remain yours,

ALPHEUS HARDY,

International Peace Congress.—The American Peace Society contemplate holding a grand International Peace Congress in Boston near the time of Mr. Gilmore's great Peace Jubilee, at which they expect the attendance of distinguished friends of the cause from England and other countries. They would thus vitalize and organize the friendly sentiments the Jubilee inspires.

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The following excellent hymn was composed for and sung at the great peace meeting, Washington, D. C., Feb. 25th: —

THE LATTER DAYS.

BY REV. J. E. RANKIN, D. D.

I see, at last, Christ's Kingdom come,
The lips of brazen cannon dumb,
Time's ripest realm descend the skies,
As first from God came Paradise.

The nations, 'neath some heav'nly spell,
Like children of one Father dwell;
Willing the valiant and the strong,
Rather to bear, than do a wrong.

No more we hear the sighing blast,
Where engines grim of death are cast;
In all the circuit of the sun,
There is no battle lost or won.

The sickle gleams among the gold,
And feeds in peace the snow-white fold;
Winged by the winds of ev'ry sky,
Secure the ships of commerce fly.

The nations learn war's art no more,
No fortress frowns along the shore,
War's rumors are forever still;
They hurt not in God's holy hill.

Thy Kingdom come! For this we pray,
Grant we may see it in our day,
That realm on earth, that realm in men;
God's Paradise restored again.

SMILES AND TEARS.

Both swords and guns are strong, no doubt,
And so are tongue and pen,
And so are sheaves of good bank notes,
To sway the souls of men;
But guns and swords and gold and thought,
Though mighty in their sphere,
Are often poorer than a smile,
And weaker than a tear

LETTER FROM JACQUES COURRIER.

PARIS, FRANCE.

You have requested me to correspond with you on questions of peace and justice on the continent of Europe; I should with pleasure have undertaken this work long since, if I had not feared that my letters would fatigue your readers. However, on the humanitarian question, which is here to be treated, every one must give what he can, so that, for want of something better, I will bring my good will to the task.

It is a sad moment to speak of peace and justice. What surrounds us in Paris is illy fitted to cheer the heart and encourage the mind! We hear only of hatred and passion, of revenge, of new wars, and late events have once more retarded moral progress, checked aspirations for peace and union, for justice and fraternity.

At this moment, in Paris, in the theatre, in the café, in the concert-room, everywhere, one hears only spiteful allusions to a people, who, we must hope, will one day become our ally and our rival when we shall have become humanized, and when we no longer contend with men but with their errors.

Before beginning the record of daily events, allow me to cast a glance backward.

The various continental societies known under the names of the "League of the Public Good," "League of Peace," "Havre Peace Union," "Geneva League of Peace and Liberty," are, so to speak, asleep, as the Free Masons say. Their appeals are not echoed, people are otherwise preoccupied. Let us hope that before long all the members of these leagues and societies will resume their activity and prepare a future, which, we must believe will no more be periodically drowned in blood!

The aspirations for peace which were at first to be met with only in a few isolated individuals, such as Sully, Henry IV, the Abbi de St. Pierre, Cloetz, etc., at last took form among us about 1847-48; from that time to 1850, were held the different peace congresses of London, Paris, and Frankfort; in the latter city, at the congress of 1850, there were present but few Frenchmen,* for already political questions were too completely turning all minds in a direction opposed to the objects of the congress.

England alone saw the Friends of Peace, a society whose foundation dated back to the beginning of the century, continue its labors, but unfortunately in too narrow a field, for after 1851, the English Friends of Peace, who had felt so warm an interest in the various peace congresses of the continent, could no longer so to speak, carry their banner out of England, and in that country alone could we continue to read upon it,

"Love each other!"

Not until 1859, do we see a new dawn of the idea of association applied to the spread of peace doctrines. It was at this time, that the idea of founding a *universal league for the public good* was started at Berlin by a Frenchman — Edward Potonié, born at Paris in 1829. Though treated as a madman, he was not deterred from issuing a circular in several languages to all the friends of progress on the continent in order to create a tribunal, or journal, under the name of 'The Cosmopolite,' in which (as in a kind of permanent congress, maintained by correspondence) all the members of the league for the public good, the friends of justice, might develop their theses and spread their doctrines.

The idea was received with much enthusiasm by a few, and before continuing this rapid sketch of the peace movement, we believe that we should pause a moment to report the warm response of Mr. Frederic Passy to this appeal; Mr. Passy was then studying political economy at Nice and was afterward to found the *peace league* of which he is at present the devoted secretary. I give extracts from the letter which he then wrote to the promoter of the league for the public good: "I thank you, Monsieur, for having counted me among those whose aid seems to you desirable, and I hasten to add that, if to be useful to the cause to which the 'Cosmopolite' is to be devoted, the first requisite is to comprehend the grandeur and importance of that cause, this requisite is not lacking in me. Not only, in fact, do I believe with you in a future in which just and right feeling will more widely prevail, in a future when peace, justice and solidarity will grow and be comprehended; but, with you again, to prepare and insure this future, which is henceforth the great common interest of all nations, I believe in the necessity of united action among the enlightened and earnest men of all nations. The time has at length come, it seems to me, since there is at length a public opinion of the civilized world, to give to this international opinion an organ like itself and to collect before the eyes of all, in a union constantly growing in strength, all those longings now dispersed and weakened by their dispersion, but still wide-spread and ardent, for harmony, for union and mutual respect. If the nations, as you say, to the detriment of their honor and prosperity, allow themselves so often to be led into the treacherous paths of spoliation and hatred, it is because in each nation, wisdom and knowledge are the lot of the few, and prejudices and passions speak louder than they. But between nation and nation these prejudices and passions contend among themselves and neutralize each other, while in all wisdom and knowledge speak the same tongue. What then can avail these discordant and contradictory voices against the imposing harmony of voices of *every tongue and of every nation*, which over the whole earth incessantly proclaims the unity of the human family and summons it to confide with one accord in justice? It is, Monsieur, this desirable result that, according to your announcement, you wish to labor for, it is for this end that you address to all good men, without distinction, the same public appeal. Will this appeal be heard immediately? Is it not already something that the thought of such an appeal should have presented itself to many minds and that it should be possible to make it heard? Would you have raised your voice if you had not recognized, by many

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trustworthy signs, that it would not die away without an echo? Do not tire then of raising it again and making it resound to the ends of the earth. And if we are really worthy of conducting this great work, if the 'Cosmopolite,' in running its career, knows how to remain faithful to the wise thoughts, the noble aspirations, the firm convictions which form its programme, you will, Monsieur, by your generous initiative, have rendered a signal service to the human race and once more supported those energetic and pacific champions of individual exertion who expect everything from voluntary effort and free association.

FREDERIC PASSY."

Potonié received about this time also from Messrs. Cobden, Victor Hugo, Schulze-Delitzsch, Prince-Smith, Garibaldi, Jules Simon, Gabba, Gratry, Henri Martin, etc., etc., support and developments of his plans, which were published in several pamphlets under the name of 'Cosmopolite Correspondence,' and which the journals of all countries, in nine languages, translated and published in Europe. About this time there appeared also, at Antwerp, 'The Cosmopolite,' organ of the "League of the Public Good."

Such was the origin of the new peace movement which we are considering. After this first appeal which we have just noticed, many leagues and societies of the same kind were founded; each wished to have its special denomination, each had its special object, but the aspirations of these various societies were fixed essentially on the same end: to arrive by means of moral suasion, at social regeneration through the development of human dignity; at peace, through justice; at right, through duty; at wisdom, through knowledge; in short, they make war on war through war on ignorance, and one work is set before all of them, the work of spreading far and wide their principles.

But I must end this letter which is already too long.

Another time, I shall speak of the present workings of these different leagues which strive to overcome international hatreds, in order to replace them by love of one's neighbor, and which wish that the voice of the cannon may be replaced by the accents of reason and love. Like Jesus, they expect all things from persuasion, and believe that victory is not always on the side of the conqueror, therefore the triumphs of brute force do not discourage them.

Heartily yours,

JACQUES COURRIER.

* At this congress we will mention among the French delegates, A. Coquerel, Ernest ———, Emile de Girardin, Joseph Garnier, and Edward Potonie.

AN ERROR REFUTED.

BY WM. G. HUBBARD.

DELAWARE, OHIO.

We are told that if we will preach Christ and get people converted, there will then be no need of preaching peace. And this proposition has plausibility enough to satisfy a great many. But the first thing I want to say about it is, that it is as false as any the devil himself ever formed. Secondly, it is exceedingly mischievous. Now for the proof of these two assertions. In the first place conversion only brings one into the Kingdom of Christ, it does not fill him with a knowledge of the laws of that Kingdom. Children must be fed and instructed as well as born, and this is no less true spiritually than it is physically. However true it may be that if one comes to a perfect knowledge of Christ so that he could discern clearly the master's will in all cases of human action and duty, he would do nothing wrong; it is clear that the way of attaining this knowledge, is by searching "the Scriptures," and by "Studying to show himself approved unto God a workman that needeth not to be ashamed." Hence the Apostle exhorts to "grow in grace and the *knowledge*" of Christ. But if a man's heart is right will he not do right? If his heart is right towards God, and he has a "conscience void of offence," he will not wilfully do wrong. But if he is ignorant of the law, he will be liable to violate it. And a violation of law is not the less a violation because it is done ignorantly. A right act contains two elements. It must be done with a good motive, and must be according to law. And the law of Jesus upon the subject of peace is as contrary to the instincts and inclinations of the flesh as can be. And the fact that the foreigner comes to our land of freedom, does not necessarily imply that he understands the true principle of freedom. Especially is this the case when the subjects of long residence here have a very vague idea of it themselves. Repeated lessons upon freedom have been given and are still necessary. So in Gospel truth we must "build one another up in the most holy faith." But if a man is converted and then listens to the Gospel, will he not soon learn the law of Christ upon this subject? I answer no. As the Gospel is now preached with studied evasion of the subject, it would be accidental if he ever learned much upon this prominent doctrine of Christ's life and teaching. I do not remember to have heard but a very few sermons in my life that taught anything definitely upon the subject. True he who has felt a single pulsation of the love of the Prince of Peace warming him into life, ought to know that war is of the devil. But facts do not show that they do thus understand the Gospel. And I turn again and find that the religion of Jesus is progressive, and that we need "line upon line, and precept upon precept."

But what are the facts with reference to conversion setting people right? Do Christians fight? They did not for two or three hundred years after Christ, "because they thought their religion forbade it." But for the past five centuries there has been no war of any consequence, but that thousands of professed Christians have been engaged on both sides. And so long as human judgment is fallible, they are as likely to be on one side as the other. They will continue to fight until they are taught better.

But still we are told that conversion is sufficient. But I say that we need conversion as a foundation, and then we need a sanctified education as a superstructure. The early Friends were doubtless converted in many instances, but yet they held about three hundred thousand slaves in this country. And it took John Woolman several years to *educate* them on the subject up to the point of liberating them. There were doubtless many Christians in the churches fifty years ago, but it took Temperance Societies ten years to *educate* them on the evils of strong drink sufficiently for them to cast the evil out of the church. Thus it has been on other subjects. It has not been sufficient for the Gospel to be preached merely up to the point of conversion. We need a thousand reformers to go into all the world and show that the fruit of the Spirit of Jesus is love, joy, *Peace*, long-suffering, gentleness, goodness, meekness, faith, temperance. "*Preach the duties of Christianity as well as the doctrines.*" And anything that contradicts this doctrine is contrary to right and contrary to scripture, and we have shown it to be contrary to facts.

But the proposition that if we preach Christ and get people converted, there will be no need of preaching Peace, I said was a mischievous one. It is mischievous because it excuses people from giving that support to the cause of peace that it needs. It is mischievous because it causes people to stop with the work half done. How many souls have made a shipwreck of faith and been lost because they did not go on and build upon the foundation, "adding to their faith, virtue, and to virtue knowledge." The foundation may be well-laid, but the rains and storms will dissolve it unless the house is erected. This is true as a general principle. But in reference to this subject under discussion; there is perhaps nothing else that so much hinders the work of missionaries in foreign lands, as the fact that armies have gone from Christian nations and murdered people by machinery. They have said "we don't want your bloody religion." "Wherever Christians go they whiten the earth with human bones." Now who will help take this stain from the character of Christianity? In our own land the influence of war and the military system is constantly corrupting and destroying its thousands both during peace and war. Then I call unto you dear readers, if you love the Prince of Peace, and love the cause of humanity, lend a helping hand to promulgate the doctrine of Peace on Earth, Somebody must make the subject a *specialty*, and study to bring light before the world if much headway is gained. Who will undertake the work, and who will aid those who are engaged in it?

LET your promises be sincere and within the compass of your ability.

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THE ADVOCATE OF PEACE.

BOSTON, APRIL, 1872.

THE FAMILY OF NATIONS.

Family of Nations. This is a phrase of rich and most charming significance. Its frequent use by jurists, diplomatists and statesmen, and by writers and speakers who treat of the relations of nations to each other is one of the most hopeful "signs of the times." It indicates that, in the progress of society and the advance of intelligence and Christian civilization, the moral personality of nations has come to be recognized. It is an acknowledgment of the great fact that nations constitute a fraternity, and, that it is their duty and conducive to their true interests to regulate their conduct toward each other by the Golden Rule; by the same rule that secures the prosperity and happiness of the family.

True it is, mountains interposed have made enemies of nations, that had else like kindred drops been mingled into one. True it is, lands intersected by a narrow frith have abhorred each other. But lo! the marvellous enterprise of this age has leveled or tunnelled the mountains. It has bridged the rivers and chasms. It has underrun the friths and the oceans with sub-marine cables. It has virtually swept away the barriers that once shut the nations in from a knowledge of and intercourse with each other. By the invention of the electric telegraph, steam-machinery, and man's wonderful mastery over the various forces of nature, the world has been brought together. Nations, that were once remote from and strangers to each other, have been brought into proximity and familiar acquaintanceship.

Into ever clearer view is emerging the great truth, that all nations of men that dwell on all the face of the earth, are made of one blood. It begins to be understood that all men compose one universal brotherhood. It is now seen that whatever benefits and exalts, or injures and degrades, one member of this family of nations, benefits and exalts, or injures and degrades all the rest. It is as true of the family of nations as of the charmed household circle that, "whether one member suffer all the members suffer with it, or one member be honored, all the members rejoice with it."

Strange, indeed, that the world should have been so slow to discover that nations equally as individuals are in duty bound to regulate their treatment of each other by the principles of equity, right and justice. Let us rejoice, that this truth has, at length, dawned upon the world. Let us rejoice that the two leading Christian nations propose no longer to be guilty of the stupendous folly of attempting to settle their difficulties by the "wager of battle." Like persons endowed with reason, conscience and the sentiments of justice and humanity they propose to bring their disputes to the tribunal of *Law*, and refer them to a congress of Arbitration. God forbid that anything should deter these noble, kindred Christian Nations from carrying into effect this sublime purpose!

Let us rejoice that the leading diplomatists and jurists in different lands are devoting their energies to the elaboration of an international code of laws, and the organization of a High Court of Arbitration; so that nations when differences arise between them, may be furnished with all the facilities for adjusting these differences, by an appeal to reason and justice, instead of resorting to the terrible arbitrament of arms.

In this connection we refer with great pleasure to a work just from the press, entitled "Outlines of an International Code," by one of our most accomplished scholars and eminent jurists, David Dudley Field. Of this work the distinguished author modestly says: "It should be taken for what its name imports; the draft outlines of an International Code. It is intended for suggestion. The present volume is but a part of the whole work. Another will appear in a few months." The author's account of the history of the work is deeply interesting. He says, "At the meeting of the British Association for the promotion of Social Science, held in Manchester, in September, 1866, I ventured to propose the appointment of a committee to prepare and report to the Association the outlines of an International Code, with a view of having a complete code formed, and then presented to the attention of governments, in the hope of its receiving, at some time, their sanction. The proposition was favorably received, and a committee was appointed consisting of jurists of different nations. In the distribution of the labor among the committee, a portion was assigned to me.

The purpose was to bring together whatever was good in the present body of public law, to leave out what seemed obsolete, unprofitable, or hurtful, and then to add such new provisions as seemed desirable. The code which the association would propose, is such a one as should win the commendation of good and wise men, for international regulations, in the interests of humanity and peace."

The purpose of Mr. Field, as thus expressed, we are sure can but secure the hearty commendation of the friends of God and man everywhere. Worthy of the admiration of all good people, is the endeavor to frame a "*Code in the interests of humanity and peace.*"

The ability and legal erudition of the author, and especially his familiarity with international law, justify the expectation of most important results from his undertaking.

Our limits do not allow us to specify the features of the code outlined by Mr. Field. Among the important changes contemplated, are the abolishment of the present system of enormous standing armies, and the organization of a high court.

His plan, like those proposed by Professor Seeley of Cambridge, England, and Viscount Amberley, is modelled after the institutions of our American government. What our Supreme Court is for these United States, the High Court would be for the combining nationalities, and such a court would be the most exalted tribunal on the earth.

It has been well said, in a limited degree, the plan would make United States of the combining nationalities. The practicability of the system, as tested by the experience of almost a century, should have great weight in influencing its adoption. It would certainly be very hard to show good reasons why the result in settling disputes, diminishing the frequency of wars, and promoting the general prosperity and happiness, might not be as great among the independent states of Europe as among the sovereign powers of our own Union.

All success to Mr. Field and his distinguished co-laborers in this lofty and benign endeavor to hasten the day when nations shall no more lift up sword against nations! The sublime consummation for which they are striving, is sure to be gained. There is no doubt one of the ablest thinkers of our time, speaks

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truly when he says, "It is no dream, but the coming of a new life, which holds the prophecy, and the realization of the fraternity of nations. In the development of history, this relation is becoming more perfectly apprehended, and as mankind recognizes more deeply the universal fatherhood, there is manifested in the Christendom of nations, the family of nations."

THE PEACE CAMPAIGN.

GREAT AND ENTHUSIASTIC MEETINGS AT WASHINGTON, BALTIMORE, PHILADELPHIA, ETC.

Our peace conventions the last month have been, perhaps, the most important and memorable of all the meetings we have held. The success of our first meeting at Music Hall, Boston, in September last, suggested the idea of similar meetings at all the chief cities from Boston to Washington.

It gives us peculiar pleasure to say this idea has been carried out with a success that has greatly exceeded our anticipations. Mr. Burritt, whose services in this glorious campaign cannot be too highly appreciated, writes, "I think we have great occasion to be glad and grateful, that we have carried out our large programme so successfully, that we have preached the gospel at Rome also, or at Washington." The ratification of the Washington Treaty has from the commencement of the meetings been for us a powerful lever in our endeavors to lift the great cause of arbitration, and peace among the nations, to a more elevated position in the popular regard. And the excitement which has recently arisen in regard to this great instrument, has served to impart a very deep interest to the meetings recently held, and also to bring out into bolder relief, the important influence of the whole series of meetings. Now, when in some quarters a possibility of the failure of the treaty is spoken of, indeed, when some are even speaking of a *war* between these great Christian nations, the benefit of the public discussion of the principles embodied in the treaty and of the inestimable good, it is fitted to confer upon the world, the awakening of the public mind to an appreciation of the horrors of war in contrast with the transcendent blessings of peace, is signally manifest.

We notice some of the more important of our meetings, held the last month.

Washington, D. C., in the First Congregationalist Church, Sabbath evening, February 25.

The spacious church was filled with a very intelligent audience, comprising many public men, members of Congress, etc. Among the distinguished persons present, were Vice President Colfax, and the Hon. Russell Gurney, British Commissioner on the Alabama claims.

His Excellency, H. D. Cooke, Governor of the District of Columbia, presided, and after the reading of the Scriptures by General Whittlesey, and prayer by Rev. Mr. Alvord, the Governor made a very felicitious address, speaking of the mission of the society as a peculiarly good work, that of "peace on earth, and good will towards men," that was first proclaimed on the mountain tops of Judea, nearly nineteen centuries ago. It is a good work, and God's providence makes it a work between man and man, which must redound to the good of all. Addresses were made by Messrs. Miles and Burritt, and also by Hon. Felix R. Brunot, Chairman of the Indian Commission, Rev. Dr. Rankin, pastor of the Church, and General O. O. Howard. The Secretary will not here report the speeches of Mr. Burritt and himself, as we are pressed for room, and they were reported at length in the local papers. We are happy to say Mr. Brunot has kindly written out the substance of his excellent address, and it will appear in the next number of our paper. Rev. Dr. Rankin spoke very earnestly, and said the more he thought upon and studied the principles of the peace society, the more he was convinced of the correctness of the stand it had taken. He answered some of the objections urged against the idea of universal peace. The idea was no more visionary than that of the Lord's prayer. Some say the work belongs to the Christian Church. So it does; but the Peace Society is a part of that Church. He welcomed it as a co-laborer. In 1847 Daniel Webster said, "Our true national policy is that of peace." He believed the time would come when Ulysses S. Grant would be more honored for his efforts in the direction of peace, and for his connection with the Washington Treaty, than he now was for the triumph in arms, attaching to his name.

General O. O. Howard followed with brief remarks, in the course of which he said he had always been in favor of peace, and although he thought in some cases the arbitrament of arms was necessary, yet in all cases it was to be deplored. The speakers were listened to with the deepest interest. The choir of the Church favored us with excellent music, and the meeting was pronounced a complete success.

Baltimore, Tuesday evening, February 27, in the M. E Church, Charles Street. This is a very large Church, and it was filled in every part with an audience comprising the most influential citizens of Baltimore.

The Rev. Dr. Edwards offered prayer. Hon. Reverdy Johnson, the eminent jurist and statesmen, presided, and made a speech of remarkable power and eloquence. As this great speech was fully reported in the Baltimore papers, and has been extensively copied by papers in different parts of the country we attempt no report of it here. It was listened to with the profoundest attention. We hope the speech will soon be published entire. Messrs. Burritt and Miles spoke briefly.

Philadelphia, Wednesday evening, February 28, in the Church of the Epiphany. Rev. Richard Newton, D. D. the rector, presided, and opened the meeting with prayer. Rev. Dr. Malcom, our venerable President, rendered very efficient service in arranging for the meeting, and was present, but his health did not permit him to speak. Addresses were made by Elihu Burritt, Esq., and Rev. J. B. Miles, to an audience that gave very close attention, and apparently approved of the sentiments expressed. Rev. Dr. Newton, whose praise is in all Sabbath schools, as well as Churches, gave us a most cordial welcome to his beautiful sanctuary, at the corner of Fifteenth and Chestnut Streets.

Woburn, Mass, Sunday evening, March 3, a Union Peace Meeting in the large Congregational Church. A good audience in attendance. Hon. Joseph G. Pollard of Woburn presided, and called upon Rev. Mr. Townley of the Baptist Church to read the Scriptures, and offer prayer. Hon. Mr. Pollard, Rev. Mr. Townley, and Rev. J. B. Miles made addresses. Excellent music by the choir, and the meeting was one of great interest. It is our purpose to continue these meetings, as invitations to do so are coming to us from the South and West, as well as New England.

Our friends need not be told these meetings in many instances necessarily involve an expense which the ordinary income of our Society cannot meet. We therefore appeal to them for especial contributions, that we may carry forward this great work.

REV. S. H. PILLSBURY, of Kansas, writes, "I believe I express the general opinion of all whose opinions are of value, when I say, 'we esteem the late copies of the *Peace Advocate* the best we could desire.' Should it continue as meritorious as at present, we can give it a wide circulation."

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THE VOICE OF THE BRITISH AND AMERICAN PEOPLE FOR PEACE.

The *Congregationalist* of March 7th contains a most valuable letter from Rev. Dr. Dexter, who has been for a number of months in England and has enjoyed especial facilities for knowing whereof he affirms. This letter gives us peculiar pleasure as it confirms opinions we expressed in the last number of the "*Advocate*" in respect to the prevalent sentiment in Great Britain and America.

We quote a few paragraphs from this excellent letter.

The immense majority of the American people entertain nothing but kindly feelings toward England, and heartily desire that the two nations may live in unbroken amity and mutual helpfulness. The, not unanimous but yet all but universal, satisfaction with which the late Treaty was hailed from Maine to California, gave abundant evidence of this; which nothing in the sharp words which have more recently fallen from many, in the first flush of disappointment over its threatened failure by English withdrawal, has as yet essentially qualified.

As to Great Britain, and its feelings towards the United States, we believe the same thing to be entirely true. Whatever may have been the hot words of any of the press, and making all deductions for that fighting element which always struts to the front upon such occasions, there is really nothing whatever in the general tone of the English *people* towards us, but entire cordiality. They did feel that we had the best of the bargain, most decidedly, in the treaty, and there was something of chagrin felt for a moment that their government should, as many of them conceived, have been outwitted by ours. But still the gladness which hailed that Treaty as the end of all risk of strife, had a root that ran into John Bull's heart, as well as into his pocket, and showed that there was nothing but brotherly love at the bottom. This general good feeling toward the United States was made more intense by what happened when the Queen's eldest son was lying with his life suspended upon the possibilities of moments. And as that memorable second Sunday of December wore away, with the nation listening sadly all day long when the tolling of the bells should tell them that the next heir to the throne had ceased to live in this world, as the cable telegraph announced that all over the United States the congregations had made the case of England their own, and had pleaded with Him in whose hand our breath is, to spare—if it could be possible—the Prince of Wales, a sentiment of the essential oneness of the two nations throbbed deeply and tenderly and gratefully over all England.

On the whole, then, there is not the faintest call for alarm or even for solicitude. The United States does not hate England, nor does England distrust or desire to humble the United States. If some foolish fuss about the "honor" of the two countries does not interpose itself, there ought to be nothing to hinder the Genevan arbitration from going forward, and disposing of these vexed "Alabama claims" forever. And if, as regards that, worst shall come to worst, and the arbitration fail, all that can happen will be that things will be left where they were before the Treaty was made; open to the future action of wiser statesmen than they who for the mother country have made such a miserable mess of this. But if this should be the case and the matter goes over to the future, there is no earthly reason why any friction should go with it; or why *ad interim* anything other than the fullest cordiality should color the intercourse of the two peoples, which, one in origin, in language and faith and interests, ought to be one in feeling. H. M. D.

THE ETHICS OF PEACE.

BY A. B. HAYWARD.

[Hon. Sec., Liverpool Peace Society.]

NO 2. FINANCIAL ASPECT.

Supremely important, though it must be admitted, the religious aspect of this question is, in its various ramifications, the financial stands only second. Nor is it possible to condense so large a theme into one short article. In this, therefore, we shall attempt merely a realization of the financial aspect, and in a subsequent one follow up the results.

A far deeper philosophy than at first sight appears, underlies this view of the matter, and though it is usually considered that the statistician in presenting fiscal matter discloses his least interesting side, the intimate, nay vital, connexion of finance with our theme, demands deep, accurate and comprehensive scrutiny. The anatomist has no pleasant task, when in order to grasp the occult workings of human disease, he has, amid a net-work of nerves, to dive to the inner chambers of cerebral action; but the results of those researches are of incalculable importance to suffering humanity, and in like manner, he who would reach the height of this argument "must venture down, then reascend, though hard and rare."

No phase of modern society is more uniformly accepted, though perhaps little understood, than the reference to financial condition, as a test of prosperity, or of depression, and it may, with truth be said, that what the mercury is to the barometer, finance is to the body politic, and the sensitiveness of the one is the reflex of the other. To interfere therefore, by undue and foreign pressure, with the finance of a country, is the sure way to bring upon that country, stagnation of trade, unreliability as to markets, and ruinous disturbance of its industries.

Confining ourselves then to England for our illustrations, [as the vastness of the subject forbids the attempt to include other countries] and taking this as a sample of the whole, we discover a condition of things so truly startling, that were not the figures given, calculated with mathematical accuracy, and attested by the ablest accountants, we should feel impelled flatly to deny their possibility. Well, with reference to England, the commonly received impression is, that the wars in which, at various times we have engaged, have *landed* us in our well known national debt, of eight hundred millions sterling [*i. e.* speaking as we shall throughout in round numbers,] and terrible enough in its oppressive meaning of taxation, and labor uncheered by any prospective hope, and weighted by it almost past endurance. This grim balance of debt and misery, bequeathed to us by our ancestors is—yet after all, — 'tis but a balance, and comparatively small balance of that amazing aggregate, which in less than two centuries, last past, has been wrung out of the industry of a noble, and industrious and a patient people! In one hundred and eighty-two years, then, England alone has expended in cost of war, the almost inconceivable sum of SEVEN THOUSAND AND THIRTY-EIGHT MILLIONS STERLING! In less than twenty lines, every item of this astounding sum could be presented and verified, and should the need arise it is any moment at hand; but we will conclude this financial article now, by briefly contemplating its wondrous import. Look at it then in such wise, as to gain a fair and full conception, and let us not forget to allow for such industries as may have been fed in this outlay, by the necessity of things, for it must be admitted that no movement of either war or peace can be made without employment temporarily of many of the resultful industries, the difference however being, that in the former case the benefit not only reaches a rapid culmination, from the necessary fact of sterility, but also in reaction, deals a backhander, by stagnation of all the really profitable forms of industry, through ramifications which take long to re-establish, while in the latter, [and *always* so in times of peace] the reproductive energy of every kind of industry, acting and reacting with ever increasing vital force, with more than geometrical vigor, enriches, consolidates and sustains the happy, the peaceful, and therefore the progressive commonwealth.

And in this view of the matter, with the daylight of logic and reason let in upon the subject, enabling us to see all round it, the matter for consideration is, what loss of capital, industry, progress and freedom,—what delay, of scientific invention, social uplift, and of education, and what barriers to the entire well being of the community does this expenditure for this purpose represent? This shall be the effort of our next article on the financial aspect of the Ethics of Peace.

JEREMY TAYLOR says, "If men be subjects of Christ's law, they can never go to war with each other. As contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion."

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OUR VERNACULAR.

BY DAVID M. BALFOUR, ESQ.

Until the conquest of England by William, Duke of Normandy, A. D. 1066, the Saxon language was spoken throughout that kingdom. William undertook the difficult task of abolishing the Saxon tongue; and therefore ordered the youth of his newly-acquired dominions to be instructed in the French language. The pleadings in the Supreme courts of judicature, the title-deeds to estates, and the laws of the land were written in Norman-French and no other language was spoken at court. But the necessary intercourse between the conquerors and the conquered gave rise to the gradual formation of a dialect compounded of the Anglo-Saxon and Norman-French, in order that they might render themselves mutually intelligible; and from this necessity arose the structure of the present English language, which has been so richly improved by importations from the classical languages, and from those spoken by the southern nations of Europe. About 1150, may be dated the decline of pure Saxon. In 1169, we have English rhymes by St. Godric, a hermit of Finchal, who died the succeeding year. We have specimens of an earlier date in prose. Richard I, who died in 1199, was not known to have uttered an English word. In the library of Glastonburgh Abbey, in 1248, there were but four books written in the English language. About 1250, may be dated the commencement of pure English. Magna Charta was translated into English in 1258; and the first royal proclamation in English was also made in that year, and addressed by Henry III, to the citizens of Huntingdonshire. The poem of Wace was translated into English from the Latin in 1297, by Robert of Gloucester. Edward I, who died in 1307, spoke English but once. The psalms of David were done into metre in 1310. The following is a specimen, in the style of the early part of the fourteenth century, of

PSALM XV.

Laverd in thi teld[1] wha sal wone,
In thi hali hille or who reste mone?
Whilke that in comes wemles[2]
And ai werkes rightwisenes;
That spekes sothnes in hert his,
And noght dide swikeldome[3] in tunge his.
Ne dede to his neghburgh ivel ne gram[4];
Ne ogaines his neghburh up-braiding nam.[5]
To noght is lede[6] lither[7] in his sight;
And dredand Laverd[8] he glades right.
He that to his neghburgh swares
And noght bi-swekes[9] him ne deres
Ne his silver til oker noght is givande;
Ne giftes toke[10] over un-derande[11]
That does these night and dai,
Noght sal he be stired in ai.

Plays were first performed in English in 1328. Wills and settlements were first written in English in 1347. The use of the French language, however, continued until 1362, when its use in pleadings and public deeds was abolished; it was about this time that the English language was first spoken at the court of London; and the first speech in English in Parliament, was made this year, by Sir Edward Turner. It was not until 1385, that children in the schools of England, were universally taught the English to the exclusion of the French language.

Gower, Chaucer and Wickliffe arose at the commencement of the latter half of the fourteenth century; after which, our language underwent no further violent changes; and as learning advanced and manners improved, it gradually assumed the form in which it is exhibited to us, in those two works, which may be considered the standards of pure English,— our version of the Bible, and the writings of Shakespeare. The Cromwell Bible, so-called, printed in 1653, is in the style now in use, consequently our vernacular has undergone no material change for two centuries. The English language consists of about twenty-five thousand radical words, of which Shakespeare uses fifteen thousand, and it is the vernacular of seventy millions of human beings.

About five-eighths of all the words in the English language are derived from the Anglo-Saxon. Of the sixty-six words composing the Lord's Prayer, all but five are Anglo-Saxon. Gray's Elegy contains nine hundred and ninety-one words, of which the Anglo-Saxon furnishes eight hundred and twenty-one; the Latin one hundred and twenty-five; the French fifteen; the Italian seven; and the Greek twenty-three. The soliloquy of Hamlet contains eighty-one words, of which all but thirteen are Anglo-Saxon. There is, perhaps, no work in the English language in which Anglo-Saxon words more abound than in the common version of the Bible. Even in the works of the most classical writers, such as Milton, Addison and Johnson, words of Anglo-Saxon derivation greatly predominate. Works which treat of the common affairs of life, have the largest portion of their words derived from the Anglo-Saxon, and scientific works the least.

The following will exhibit the Lord's Prayer at different periods:

A. D. 1250,

Fader ure in heune, halewede beoth thi neune, cumen thi kuneriche, thi wole beoth idon in heune and in erthe. Ure euerych dawe breid gef vus thilk dawe. And vorzef ure dettes, as vi vorzefen ure dettoures, and lede vus nouzt into temptatioun, bote deliueri vus of uvel, Amen.

A. D. 1300,

Fader oure in hevene. Halewyd be thi name. Come thi kindam. Thi wille be don as in hevene and in erthe. Oure uche dayes bred geve us to-day. And forgeve us oure *dettes*, as we forgeven our *dettoures*. And lede us not into temptatioun. Bote *delyvere* us of yvel. Amen.

A. D. 1380,

Oure fadir that art in heunes halowid be thi name, thi kyngdom come, to be thi wille don in erthe as in heune, geue to us this day oure breed ouir other substaunce, forgeue to vs oure dettis, as we forgeuen to oure dettouris, lede us not into temptacioun; but delyuer us from yuel, amen.

A. D. 1483,

Father our that art in heavens, hallowed be thy name; thy kyngdome come to us; thy wille be done in earth as is in heaven; oure every days bred give us to-dy; and forgive us oure tresspasses, as we forgive them that tresspass against us; and lead us not into temptatioun, but deliver us from all evil sin, amen.

A. D. 1534,

O oure father which arte in heven, halowed be thy name. Let thy kyngdome come. Thy wille be fulfilled as well in erth, as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs oure treaspases, even as we forgeve oure trespacers. And leade vs not into temptacion; but delyver vs from evell. For thyne is the kyngedome and the power, and the glorye, for ever. Amen.

A. D. 1582,

OVR FATHER *which art in heauen, sanctified be thy name. Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. Giue vs to-day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation. But deliuer vs from euil. Amen.*

A. D. 1599,

Our Father which art in heaven, hallowed be thy name.
Thy kingdom come. Thy will be done even in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as wee also forgive our debters.
And lead us not into temptation, but deliver us from evil, for thine is the kingdome, and the power, and the glory forever. Amen.

A. D. 1653,

Our Father which art in heaven. Hallowed be thy name.
Thy kingdom come. Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debters.
And lead us not into temptation, but deliver us from evil; for thine is the king lom, and the power, and the glory, forever. Amen.

—1 tent: 2 spotless; 3 deceit; 4 wrath; 5 took; 6 speech; 7 wicked; 8 them who fear the Lord; 9 deetives; 10 usury; 11 uninjuring.

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THREE REASONS FOR THE TRIUMPH OF PEACE.

BY REV. ALEXANDER MC KENZIE, CAMBRIDGE.

There is a kind of poetic justice in the fact that this court of arbitration which is now considering great questions at issue between England and this country, holds its sessions in Geneva. Our fathers were there before us. When the persecutions of Mary drove hundreds of Englishmen from their homes, great numbers of them found a home in the City of Calvin. Among the guardian hills, "in a valley which might seem hollowed out to be the last home of liberty, there smiled an independent, peaceful, law-abiding, well-governed, and prosperous commonwealth." "I ascribe to that five years in Geneva," says Mr. Choate, "an influence which has changed the history of the world. I confess myself of the opinion of those who trace to this spot, and that time, the republicanism of the Puritans."

It is fitting that when differences have arisen between England and the sons of the Puritans, the meeting place should be Geneva. Our associations with the place are a good augury for the future.

The cause of peace must prevail for three reasons:—First, it will be the triumph of mental over physical force. It is one part of the advance which the world has been making and is contriving to make, in the substitution of intelligence for mere power. Hardly any process of life is carried on so laboriously as even a century ago. Heavy bodies are raised more easily, huge buildings are moved, the land is traversed with rapidity, the sea is crossed with precision and speed, and all the mechanic arts demand less of brute force, while they engage more of mind. Our machinery almost thinks. With such an advance in so many lines, there must be some better principle upon which differences of opinion, and conflicts of interest can be settled than by the law of the strongest. Large armies, impregnable citadels, invincible armadas, are not always to settle questions which belong in the sphere of mind. The largest arm is not to settle property rights. The tutored child now does more work than his grandfather. Men will come to think, to discuss, to open their clenched fists, to bring to arbitration and treaty the matters which belong in that domain.

Secondly. It will be the triumph of civilization over barbarism. That triumph is begun and cannot be stayed. We boast of what has been gained, and make large prophecies. But war is, both in its nature and its methods, barbarism. The savage lifts a stone or a club against his enemy. All the warlike inventions of men have been but the improvement of the weapons. Heavier stones, more fatal clubs, and the like, are all we can show in our warfare when we boast ourselves in it. The savage seeks to kill his enemy; we seek the same end, and essentially by the same means. This is a relic of the savage state. Improvement must show itself in form of minie rifles and needle guns. Something better than killing our enemies, and settling disputes by clubs and rifles, must come in, or we are still so far, barbarians.

The savage holds, not his enemy's life alone, but his own also, a cheap affair, to be lightly cast away. Civilization increases the value of human life. It makes men less ready to kill, less willing to be killed. Heretofore we have been bought and sold like beasts, kings trade armies. Men consented to this. But as men learn to think, to read, to hope, as they become civilized, they will not consent to be merchandise, to gratify a king's ambition, to enlarge his boundary, to punish his antagonist, they will not throw themselves before his enemies' guns. Ready as ever to die for their country's defence, holding duty higher than life, they will not let another sacrifice them, as his whim or vanity may choose. This increased estimate of life is a sign of peace.

Finally. The cause of peace must prevail, because it will be the triumph of Christianity over paganism. Our religion is the religion of peace. It teaches love, and love worketh no ill to his neighbor. So far as Christ's precepts are obeyed, men will live in peace. Christ is to reign. The vision of the prophet is to be fulfilled, which brings the nations to Messiah's feet. And this will be a part of the victory. It seems a great thing to hope for amid these armies and navies, with the roar of war in our ears, and the air heavy with threats. But think what has been!

Not very long ago a babe was born in a stable at Bethlehem. That babe has become the centre of history, and the annals of the world are dated backward and forward from his cradle. His name is the mightiest the world has known, and the wisest and best of men in many ages and many lands pay him their reverent homage. Is this, which is promised, greater or harder than this which is accomplished? I think what Christ was in the manger, and mark what he is to-day in the wide world, and I say it will all come right. The work shall be finished, The past insures the future. The Christmas song, which yearly rings around the earth, shall be sung by all hearts, with deeper and larger meaning than now, and peace and goodwill shall bless the world.

ARBITRATION.

BY DAVID IRISH, N. Y.

The settlement of National disputes has been aimed at, by means of war-force, to determine the question at issue, for the time being—not as, a continuous, unending peace. Hence, the repetition and continuation of wars with all their atrocities, upon very small, or no provocation, as the case might be. Such being the fact, is it not marvellous, that, at this advanced stage of civilization, and Christianity, a substitute, for war,(a peace measure) in the settlement of National differences, has not before this received a fair trial? Do we fear such an experiment would conflict with justice, reason, morality, Christianity, and our best interest?—If it should, it is no more than war does, on the largest scale. Even in a time of peace, the keeping up a war-system is a continual unbounded scourge upon Nations, Communities and Individuals. But a board of international arbitrators, to adjust and determine National disputes, on the principle of justice, so far from conflicting with morality, Christianity and man's highest interest, would greatly promote them. What valid reason, then, can be offered against adopting the proposed change? Surely none; and to effect this change, it is only necessary for the people to speak out their feelings and views, in favor of substituting for the war system a peace principle, a mode of action, to determine and execute National justice without destructive force; now as the laws of these United States are professedly based on the will of the people, we must see the responsibility for the continuance of a war-system, with its inseparable evils, principally rests with the people—an awful responsibility, too, little considered, indeed. This is the ground work for improvement, to consider and investigate, the subject of peace and war. But the character of the subject being National, it is deemed by most beyond individual control—hence we doubt, whether this matter, is examined on its own merits, by one in a thousand. The truth of this view is evinced by the fact that the war-system still continues. The long and universal custom of war, has had an influence in preventing an investigation of its enormities. But it is becoming increasingly evident, that individuals and associations, are being awakened who feel constrained to arouse the public mind to a comprehension of the practicability, reasonableness, justice, moral, and Christian obligation, of entirely dispensing with all wars. And who knows how soon the good beginning, may prove as a little leaven, sufficient to leaven the whole lump,

The blessings of peace are just as certain of realization, whenever the appropriate means for its establishment are used, as that war with its evils will prevail so long as we adhere to the means on which it is dependent for continuance.—Therefore war, or peace, is entirely optional with the people.—Now which do we choose?

RECENT PUBLICATIONS.

Our friend, Henry Hoyt. No. 9 Cornhill, is evidently determined not to be outdone in the number, elegance and general excellence of the books he publishes for children and youth. Very attractive in form, and pleasant and instructive in matter, are the books just from his press, with the following titles. The titles well indicate the character of the contents:

The Newell Boys: an excellent and timely temperance story; pp. 269.

Following on to Know; or, Old Days at Hethering: a very entertaining story sketched from real life: pp. 267.

Chauntry's Boy: a beautiful and high-toned story. By Alice Robbins pp. 315.

Guy's Life Lessons: By Mrs. S. F. Keene, and in her best style. pp. 336

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VOL. I. BOSTON, APRIL, 1872. No. 5.

THE LITTLE PEOPLE.

BY J. G. WHITTIER.

A dreary place would be this earth,
Were there no little people in it:
The song of life would lose its mirth,
Were there no children to begin it;

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling life-chord tender.

The sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

WAS JOHN A COWARD?

AN INCIDENT FROM SCHOOL LIFE.

John and George were of the same age, ten years old, and at the time of the incident of which I am about to speak they attended the same school.

George was a rough, passionate, quarrelsome lad, often getting into difficulty with his brothers and sisters at home and with his companions at school.

"George gives me more trouble than all the rest of the children together," said his mother. Strange to say he seemed to enjoy teasing his associates. He loved to say and do things to irritate and provoke them, and to make himself disagreeable. His playmates often said, "George's ways are real hateful."

One day at the close of the forenoon session of the school, George, upon opening his dinner-basket, missed some apples that he expected to find there. At once he turned to John and called out to him in an angry tone, "John, why did you steal my apples?" Now, John was the last boy in school that would have thought of stealing an apple or anything else. He was naturally very conscientious, and by his parents and in the Sabbath School, he had been taught what the Bible says about the wickedness of stealing. George's cruel accusation hurt his feelings very much, but he very kindly said, "Why George, I have not stolen your apples." George knew well enough that John spoke the truth, and he ought to have asked his forgiveness for the wrong he had already done to him. But instead of that, he grew more angry, and with a wicked oath said, "John, you are a liar, you *did* steal my apples, and if you don't give them back to me I'll fight you;" and as he said this, he shook his clenched fists most provokingly in John's face. But, wonderful to say, John did not show any anger. His little soul burned with indignation at the injustice of George. He remembered how the Bible says, "Better is he that ruleth his spirit than he that taketh a city," and so he kept down his passions, and answered earnestly, "George, I tell you truly, I have not taken your apples. I would not steal for all the world."

But George was "spoiling for a fight." He flew into a perfect rage, and instantly dealt John two or three severe blows upon his face. O, how those violent thrusts of George's little hard fist made John's face smart and ache and tingle! What does John do now? Hits George back again; gives him as good as he sends, and the two boys have a regular pitched battle, do you say? Not at all. Perhaps it will surprise the children who read the "*Angel*" when I tell them John did not strike George a single blow, or speak an angry word. He had learned the teachings and received the spirit of the Saviour, who said "Resist not evil" and who, when he was reviled, reviled not again. His whole frame quivered with emotion, and the hot tears rolled down his cheeks, (for George's cruel treatment deeply grieved him and caused him much pain) and he gave George such a look as touched even his hard heart, and turned his rage into shame.

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Children, will you call John a coward? Was he destitute of spirit, courage, heroism? No, he was a *true hero*. *He overcame evil with good.* Had he struck George, and rendered evil for evil, he would have done, as many boys under similar provocation would have done. Indeed, he would have done as many grown men, and even great sovereigns of nations have done and have been praised as heroes for doing. But he showed a far nobler spirit and courage and heroism than they. He knew he was not the one to punish George for his misconduct. He knew the punishment of George belonged to the teacher. He ruled his own spirit and showed himself to be a greater hero than the conqueror who taketh a city.

PREMIUMS.

We ask the attention of the children especially to the premiums we give for obtaining new subscribers.

For one subscriber to the *Angel of Peace*, and twenty-five cents, we will send an exquisite card photograph, "The Angel of Peace." For three subscribers and seventy-five cents a beautiful eight by ten Peace photograph. For four subscribers and one dollar a most interesting book entitled "A Kiss for a Blow," one hundred aud sixty-seven pages. For six subscribers and one dollar and a half, a large and very beautiful picture called "The Good Time Coming."

A Sabbath School teacher, Buffalo, N. Y., writes, "I had one number of your little paper handed me which I took to my class, and one boy got a club of four before leaving the class. Please send me a few sample papers. We will see what we can do for the spread of Peace." Very good.

"RESIST NOT EVIL."

BY REV. J. TYLER, MISSIONARY TO THE ZULUS.

In my mission school in South Africa, I had a bright, cheerful but fearfully passionate Zulu lad about seventeen years of age. One day as we were reading the words, "But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also," he asked, "Teacher, what does that mean?" I explained the injunction. "Poh!" he replied, "What man in the world ever obeys that? *I* would never be such a coward. I would die first." "Hulumene," said I, calling him by name, "if you do not make these words of Christ your rule and learn to control your temper, you may one day be tempted to commit murder. Little did either of us then realize what would actually occur within a year from that time. One Sabbath day instead of attending our service as he often did, he accompanied a party of wild heathen to a beer carousal. A quarrel arose, and clubs were used in Zulu fashion without regard to consequences. One unfortunate man being unable to defend himself was beaten to death as he lay prostrate on the ground, my pupil alas, being foremost in the affair. The local magistrate was informed of what had transpired, and before the guilty party could escape, they were arrested and taken to prison.

As Hulumene was led away a handcuffed prisoner, he is reported to have taken a long, sad look at my house and chapel and to have said, "O that I had listened to my teacher and learned to control my violent temper." A few days after he succeeded in escaping from the prison and as is supposed now lives in the Zulu country proper, which lies on the North Eastern boundary of Natal. One dark night he made a stealthy visit to his father's kraal, and, as his sister informed me, took away with him to his place of concealment a copy of the New Testament which I had given him. Probably in the hours of his adversity, he will see as he never did when in prosperity, the force of those words, "Resist not evil." What an amount of slaughter and misery in heathen and Christian lands would be averted were all men to act in accordance with that command.

A BOY AND A HATCHET.

A boy borrowed a hatchet from a neighbor, promising to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went he was told that his brother should see the article returned. After he had come home and gone to bed he inquired, and found the tool had not been sent to its owner. He was much distressed to think his promise had not been kept, but was persuaded to go to sleep and rise early, and carry it home the next morning.

By daylight he was up, and nowhere was the hatchet to be found. After a long and fruitless search, he set off to his neighbor's in great distress to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door-stone! And then it appeared, from the prints of his little bare feet in the mud, that the lad had got up in his sleep and carried the hatchet home, and had gone to bed again without knowing anything of what had happened.

That was a boy to be trusted. We wish there were more like him in the world. Be careful how you promise, but what you promise, do! There are people whose promises are easily made, but when you come to look for the performance of these promises they are so few and small that you need a microscope of more than ordinary power. Don't be like them.

PET'S EARLY MORNING CALL.

Two little feet I hear,
Pattering on the floor
Softly;
Two little eyes there are,
Peeping through the door
Slyly;
Birds are piping morning song;
Cautiously he moves along,
Lest he wake me.

Two little hands I feel,
Resting on the spread,
Slightly;
Two little steps he takes
O'er me, on the bed,
Lightly;
In his snow-white night-gown,
Carefully he lays him down,
Lest he wake me.

Two little lips are soon
Pressing my lips down
Sweetly;
Two little arms are there,
Twining my neck round,
Gently;
Roguishly his eyes meet mine,
Laughing y he says 'tis time
I should wake me.

—*Youth's Companion.*

A HAPPY WOMAN.—What spectacle more pleasing does the earth afford than a happy woman contented in her sphere, ready at all times to benefit her little world by her exertions, and transforming the briars and thorns of life into roses of Paradise by the magic of her touch? There are those who are thus happy because they cannot help it—no misfortunes damp their sweet smiles, and they diffuse a cheerful glow around them, as they pursue the even tenor of their way. What their condition is makes no difference. They may be rich, or poor, high or low, admired or forsaken by the fickle world; but the sparkling fountain of happiness bubbles up in their hearts, and makes them radiantly beautiful.

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society; it is disgusting to the refined, and abominable to the good.

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CURRENT EVENTS—FEBRUARY.

BY H. B. H.

February 5th, opened the Fair for the North End Mission, held at Boston Music Hall, which closed on the 17th, with great success, reporting an income of $30 000—$3,000 was taken in *one day*,— and the Fair was pronounced the most attractive and beautiful of the season. A pretty little newspaper was issued daily, called the "Helping Hand." One to be issued at the Homœopathic Fair in April, we learn is to bear a title equally appropriate to its cause, *The Pellet*.

The *Transcript* of Feb. 17th, gives a full and interesting account of a meeting of the City Council, wherein hearing was given to the committee on the World's Peace Jubilee and International Musical Festival, which is forthcoming in June. Requisitions were made and granted as to the location for the building, and for two bridges leading to the Coliseum, across the Providence & Worcester railways. The location being decided upon near the junction of those railways, seven acres of land being required for the Coliseum, the construction of the Coliseum leaving within a clear arch space without pillar or obstruction, and being in magnitude 350 feet wide, and 550 feet long, to be completed by the first of June. All success to the union of music, peace and goodwill through the International Festival!

On the 22d of February, Washington's birthday was commemorated as usual, by a general holiday.

As choice bits are often reserved for the last, so we will close our February report by devoting the remainder of our column to the very pleasing account of a "surprise party," given to our excellent Secretary of the American Peace Society, Rev. Mr. Miles. Some of his friends of his former parish and society, (who parted with him that he might enter this more public and extended fi ld of usefulness) tendered him on the evening of the 9th of February a most pleasing proof of their continued friendship and regard, in the gift of an elegant gold watch, valued at $300, bearing this inscription:

Rev. James B. Miles,

From his friends in the 1st Parish,

Charlestown, Feb. 9, 1872.

The whole affair was so happily managed, that not the least suspicion of the present was given till it was placed in the hands of Mr. Miles, as he entered the well-filled parlors of his friend Mr. Francis P. Hale, who greeted him with an appropriate speech of welcome and presentation, completely to the surprise of Mr. Miles, who had been brought to Mr. Hale's residence under ruse of a wedding; the happily arranged surprise proving only the *wedding* of a valuable *life companion to himself* in the shape of this gold watch, while the wedding *fee* was presented to Mrs. Miles, and the wide golden ring, with its tasteful circlet of modern device, was given to their daughter. Altogether the ruse of the wedding was not inappropriate, and had its significance: above all, showing that the affection between pastor and people was not severed, but still breathing out the fragrance of "peace and goodwill."

Mr. Hale addressed Mr. M. in felicitous words, closing as follows:

"We recall your many faithful sermons from the sacred desk. We remember your many earnest words for our country's cause. We remember your kind ministrations of love in the hour of sickness, and too, we remember your soothing and sustaining words, when the dark-winged messenger has entered our homes and borne away our loved and cherished ones. And now sir, permit me in behalf of your many friends, to present you this golden offering as a renewed expression of their kind regard."

Miss Mary D. Balfour, then read a poem composed by herself, which is so beautiful and so breathes the spirit of Peace, that we feel sure the readers of the *Angel* will thank us for giving it entire.

POEM BY MISS BALFOUR.

This watch we give to thee,
'Twill speak of by-gone years,
'Twill tell of happy hours,
Of hopes, of joys, of fears.

'Twill point thee to the Past,
And cheer thee on thy way;
And as the years roll on,
Bid thee to "watch and pray."

Receive it for our sakes,
May *it* thy "prompter" be
"Faithful"— the record made
Of duties done by thee.

Once thou did'st watch o'er us,
And thou did'st love the sheep;
But Jesus had for thee
Another charge to keep,

Watch! 'tis His great command,
Mark how the moments fly,
Each passing hour but brings
God and salvation nigh!

Not in one field alone,
'Tis thine to labor still.
"Peace" unto all proclaim,
This is thy Master's will.

'Tis ours to love thee still,
And ever thine to pray.
Take then this little gift,
And think of us each day.

Product of human skill,
A sermon it can preach,
Each hand and little spring,
"Lessons on life" may teach.

A guide throughout the day,
Ticking the livelong night,
Encased in purest gold,
Keep thou thine armor bright.

When thou dost watch for souls,
May God keep watch o'er thee;
Conduct thee by His grace,
O'er life's stormy sea.

Move on! ye wheels of Time,
The springs of life will cease,
And friend meet friend again,
In the sweet Land of Peace.

Mr. Miles was much affected, and expressed his heartiest thanks for the valuable gift interpreted by him, as an expression of his old and tried friends of the 1st Church and society. Of their unabated friendship for him, he assured them he should ever entertain for them the same love. This Church and parish were still his, and he was yet its pastor in a relation which death only could determine. He, in tender words, recorded his experiences of joy and sorrow, during his first and only Pastorate here, and in the course of his address referred to the aspect of the Washington treaty, and from letters received from English American statesmen, he regarded this only as a temporary cloud, and the "treaty" as unchanged in its foregone results, of a complete and final settlement of the question at issue between the two nations.

A fine collation followed Mr. Miles' response, and concluded the highly-successful and long-to-be-remembered evening!

A Little Quaker boy, about six years old, after sitting like the rest of the congregation in silence, all being afraid to speak first, as he thought, got up on the seat and folding his arms over his breast, murmured in a sweet clear voice, just loud enough to be distinctly heard on the fore seat, "I do wish the Lord would make us all gooder, and gooder, and gooder, till there is no bad left."

Would a longer prayer have been more to the purpose?

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THE LAW OF KINDNESS; OR, THE OLD WOMAN'S RAILWAY SIGNAL.

BY ELIHU BURRITT.

The most effective working force in the world in which we live is the law of kindness. For it is the only moral force that operates with the same effect upon mankind, beastkind, and birdkind. From time immemorial, music has wonderfully affected all beings, reasoning or unreasoning, that have ears to hear. The prettiest idea and simile of ancient literature relate to Orpheus playing his lyre to animals listening in intoxicated silence to its strains. Well, kindness is the spontaneous music of good-will to men and beasts. And both listen to it with their hearts instead of their ears; and the hearts of both are affected by it in the same way, if not to the same degree. Volumes might be written filled with beautiful illustrations of its effects upon both. The music of kindness has not only, the power to charm, but to transform both the savage heart of man and beast; and on this harp the smallest fingers in the world may play heaven's sweetest tunes on earth.

Some time ago we read of an incident that will serve as an illustration of this beautiful law. It was substantially to this effect: A poor, coarse-featured old woman lived on the line of the Baltimore and Ohio Railway, where it passes through a wild, unpeopled district of West Virginia. She was a widow, with only one daughter, living with her in a log hut, near a deep, precipitous gorge, crossed by the railway bridge. Here she contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for the market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce. The railway passed by her cabin to this town; but the ride would cost too much of the profits of her small sales, so she trudged on generally to the market on foot. The conductor came finally to notice her walking by the side of the line or between the rails; and, being a good-natured, benevolent man, he would often give her a ride to and fro without charge. The enginemen and brakemen were also good to the old woman, and felt they were not wronging the interests of the railway company by giving her these free rides. And soon an accident occurred that proved they were quite right in this view of the matter.

In the wild month of March, the rain descended and the mountains sent down their rolling roaring torrents of melted snow and ice into this gorge near the woman's hut. The flood arose with the darkness of the night, until she heard the crash the railway bridge, as it was swept from its butments, and dashed its broken timbers against the craggy sides of the precipice on either side. It was nearly midnight. The rain fell in a flood, and the darkness was deep and howling with the storm. In another half-hour the express train would be due. What could she do to warn it against the awful destruction it was approaching? She had hardly a whole tallow-candle in her house; and no light she could make of tallow or oil, if she had it, would live a moment in that tempest of wind and rain. Not a moment was to be lost; and her thought was equal to the moment. She cut the cord of her only bedstead, and shouldered the dry posts, side-pieces, and head-piece. Her daughter followed her with their two wooden chairs. Up the steep embankment they climbed, and piled all their household furniture upon the line a few rods before the black, awful chasm, gurgling with the roaring flood. The distant rumbling of the train came upon them just as they had fired the well-dried combustibles. The pile blazed up into the night, throwing its red, swaling, booming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood. The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time! They might not put on the brake soon enough. Awful thought! She tore her red flannel gown from her in a moment, and, tying it to the end of a stick, ran up the track, waving it in both hands, while her daughter swung round her head a blazing chair-post a little before. The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great, red eye of the engine burst upon her as it came round a curve. Like as a huge, sharp-sighted lion coming suddenly upon a fire, it sent forth a thrilling roar, that filled all the wild heights and ravines around. The train was at full speed; but the brakemen wrestled at their leverage with all the strength of desperation. The wheels ground along on the heated rails slower and slower, until the engine stopped at the decaying fire It still blazed enough to show them the beetling edge of the black abyss into which the train and all its passengers would have plunged, and into a death and destruction too horrible to think of, had it not been for the old woman's signal. They did not stop to thank her first for the deliverance. The conductor knelt down by the side of the engine; the engine-driver and the brakemen came and knelt down by him; all the passengers came and knelt down by them; and there, in the expiring light of the burnt-out pile, in the rain and the wind, they thanked God for the salvation of their lives. All in a line the kneelers and prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever ascended from the earth to Him who seeth in darkness as well as in secret.

Kindness is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

BOYS USING TOBACCO.

A strong and sensible writer says a good thing, and a true one, too, for boys who use tobacco. "It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be anything in the world, to shun tobacco as a most baneful poison."

In connection with the above, a friend of the boys would refer them to the third chapter of First Corinthians: "Know ye not that ye are the temple of God, and *that* the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." I. C.

West Milton, 3d Month, 9th, 1872.

A little news-boy, attempting to jump from a street car, the other day, fell under the car and was fearfully mangled. As soon as he could speak he called piteously for his mother, and a messenger was sent at once to bring her to him. On her arrival she hung over the dying boy in agony of grief.

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A smart active boy, girl, or older person in every neighborhood to sell the Peace Envelopes and Peace Photographs of the American Peace Society. The price of the former is 15 cents a package, and of the latter 25 cents apiece. To persons sending $ 1.00 or more, we will forward by mail or express, at a discount of one-third. They are very salable, and almost any child can make from $ 1.00 to $ 2.00 per day by selling them. Send for them to Rev. H. C. Dunham, 36 Bromfield St., Boston.

JANUARY 1, 1871.

THE

MUTUAL LIFE INSURANCE COMPANY

OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

FREDERICK S. WINSTON, President. RICHARD A. McCURDY, Vice-President.
W. H C. BARTLETT, Actuary. JOHN M. STUART, Secretary.
LEWIS C. LAWTON, Ass't Actuary. FREDERICK SCHROEDER, Ass't Sec
CHARLES A. HOPKINS, Cashier. SHEPPARD HOMANS, Con. Actuary.

CHARACTER OF INVESTMENTS

IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$10,239	$387.232	$140,905	$6.989,857
1861	6.536,924	76,051	788,782	443,010	7,836.768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409.336	407,614	4,370,262	842,053	10,029.265
1864	5,103,604	724.387	4,915.921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1.601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662,452
1868	21,458,357	951,807	5.003,109	1,912,022	29,325,295
1869	27.319 882	953,717	5 073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE

IN

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY No. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 21, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1. 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	274 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

Rhode Island, Providence, R. I., and Massachusetts.

(Except Boston) BOSTON, MASS.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON, MAY, 1872. | NEW SERIES. VOL. III. NO. 41.

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THE ADVOCATE OF PEACE,

Published the first of every month by the American Peace Society.

SOCIETY'S OFFICE,

36 *Bromfield St., Boston, Mass.*

TERMS, $1.00 a year in advance; to ministers, 75 cents. Postage *twelve cents a year.* EDITED BY THE SECRETARY.

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ABEL STEVENS, LL.D., *Brooklyn, N. Y.*
JULIA WARD HOWE, *Boston, Mass.*

FROM THE BOSTON TRAVELLER.

THE PEACE CAUSE ADVANCING.

The Advocate of Peace for April has made its appearance, containing in addition to a variety of entertaining and instructive articles, an interesting account of large and enthusiastic meetings held the last month in the interests of peace in Washington, Baltimore, etc. It gives us pleasure to notice, also, the important action of the Providence Conference of the Methodist Church, at their session just closed. This influential body adopted unanimously the resolutions which follow:

Whereas war is one of the direst evils which curse the earth, and whereas, according to the angel's announcement, the advent of Christ was to bring not only glory to God, but also peace to men.

Resolved, That the disciples of Christ cannot consistently be indifferent to the prevalence of war, nor fail to utter their emphatic testimony against it.

Resolved that the time has fully come when war, which is only a hideous relic of barbarism, should no longer be tolerated among Christian nations.

Resolved, That the governments of the United States and Great Britain have placed before the world a worthy example of true Christian diplomacy and civilization, by their late Joint High Commission and their humane efforts at international arbitration, as expressed in the Treaty of Washington; and that therein they deserve the emphatic thanks and hearty moral support of the Christian churches.

Resolved, That the Peace Reform is worthy of a place among the greatest enterprises of Christendom, and that this Conference will appoint a committee to report thereon at each annual session, as it does for other benevolent and Christian causes.

WORDS OF CHEER FROM THE PRESS.

CHURCH AND REPUBLIC.

Since our friend and brother Rev. J. B. Miles, has entered upon his duties as Secretary of the American Peace Society, *The Advocate of Peace*, the monthly publication of that Society, has steadily improved both in its appearance and in its contents, so that it is now an attractive, readable and instructive magazine, which ought to be in every family, and as it is published at the ridiculously low price of one dollar per year, we do not see why it should not be. We commend it to our readers.

WORCESTER PALLADIUM.

The Advocate of Peace, edited by Rev. J. B. Miles, Secretary, published monthly by the American Peace Society, is doing a good work by advancing ideas of brotherly love and humanity, and with able contributors is winning its way into high favor. A new feature of the magazine is the addition of four pages devoted to the young, which is entitled *The Angel of Peace.* The terms of the monthly are one dollar a year in advance, to ministers, seventy-five cents.

MESSENGER OF PEACE.

The Advocate of Peace comes to us in a neat blue cover. It is edited with spirit and ability by J. B. Miles, the Corresponding Secretary of the American Peace Society. The office Agent is H. C. Dunham, No. 36 Bromfield Street, Boston, Mass. It has also an able corps of contributors, some of whom reside abroad. One of its regular contributors, is Elihu Burritt, the "learned blacksmith," who has grown old but not weary in the cause of peace. The *Advocate* is growing in interest, and we believe in popularity also. May its shadow, or rather its sunshine, never be less.

THE CONGREGATIONALIST.

The pleas of *The Advocate of Peace* gain in force under the wise direction of the new secretary-editor, Rev. James B. Miles. The April number is well nigh a model for a publication of its kind.

BOSTON JOURNAL.

Rev. Mr. Miles, the new Secretary of the Peace Society, makes the *Peace Advocate* a very readable magazine.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

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A SUGGESTION TO PEACE MEN WHO HAVE MONEY.

BY REV. S. HOPKINS EMERY.

William Ladd was in the habit of spending some of his funds in offering premiums to students of colleges and Theological seminaries, for the best essay on the subject of peace. Thus many young men were led to investigate and write on the subject, and become thoroughly committed to the right side of the question, who otherwise would have been uninterested and indifferent through life.

I doubt whether Mr. Ladd could have made a better investment for the cause in any other way. He has raised up life-long friends, and advocates of peace, and we hereby suggest the same course to men of means, there by to reach and rouse the young men at present in a course of training in our seminaries of learning, whose influence is to be controlling in coming years in the learned professions and in our halls of legislation.

The sum need not be large which is offered as a premium.

I remember twelve dollars in 1836, secured several manuscripts from the students of Andover Seminary, which rendered their authors valuable service, if they never benefited any body else.

Again, we say to lovers of the cause, try this method of raising up friends for it among our educated men, and coming generations may bless you for it.

REASONS IN FAVOR OF ARBITRATION AS A SUBSTITUTE FOR WAR.

FIRST.—Because War is the most dreadful of the numerous evils that have afflicted mankind. It reverses the ordinary rules of morality, ignores the teachings of Christianity, and embodies in its action every form of violence and wrong.

SECOND.—Because War appeals to the passions; Arbitration to the reason, conscience, and judgment.

THIRD.—Because War can never prove which nation is right in any matter in dispute; it can solely demonstrate which is the stronger.

FOURTH.—Because War make such Governments as resort to its aid the Judges of their own cause.

FIFTH.—Because Arbitration is, in nearly every instance, employed to settle international disputes when one or more, usually both, of the belligerents are exhausted by the sword.

SIXTH.—Because Arbitration is always possible. Of this the declaration of Earl Russell, that, "on looking at all the wars which had been carried on during the last century, and examining into the causes of them, he did not see one of these wars in which, if there had been proper temper between the parties, the questions in dispute might not have been settled without recourse to arms," is most conclusive testimony.

SEVENTH.—Because War involves the nations of Europe, even during Peace, in a total annual expenditure of not less than £240,000,000, and absorbs upwards of *four millions of men*.

EIGHTH.—Because War is entirely at variance with the spirit and teachings of Christianity, while Arbitration would be a means of enforcing upon nations that moral restraint which is enjoined by the Gospel.

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

PROF. THOMAS C. UPHAM, D. D., Brunswick, Me.
A. P. PEABODY, D. D., LL. D., Cambridge, Mass.
HON. CHARLES SUMNER, LL. D., Boston, Mass.
A. A. MINER, D.D., Pres't Tuft's College, do.
HON. WM. A. BUCKINGHAM, Ex-Gov. of Coun.
LUKE HITCHCOCK, D. D., Cincinnati, Ohio.
LEONARD BACON, D. D., New Haven, Conn.
GARDINER SPRING, D. D., New York.
STEPHEN H. TYNG, D. D., " "
HOWARD MALCOM, D. D., LL. D., Philadelphia.
BISHOP THOMAS A. MORRIS, Springfield, Ohio.
E. O. HAVEN, D. D., Evanston, Ill.
HON. DAVID TURNER, Crown Point, Ind.
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Hon. JAMES HARLAN, U. S. Senator, Iowa.
REV. P. AKERS, D. D., Jacksonville, Ill.
REV. T. D. WOOLSEY, D. D., L L. D., Ex-President Yale College.
REV. NOAH PORTER, D. D., LL. D., Pres. Yale Col.
REV. PROF. SAMUEL HARRISS, D. D., LL. D., Yale Theological Seminary.

PERSONAL APPEAL TO MINISTERS OF THE GOSPEL.

OFFICE OF THE AMERICAN PEACE SOCIETY.
36 *Bromfield St., Boston, Mass.*

REV. AND DEAR SIR:

As a minister of the Prince of Peace, you are deeply interested in "every good work," and especially *that* undertaken by the American Peace Society, which is "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for securing universal and permanent peace." We therefore take the liberty to ask your co-operation with this Society in its efforts to educate the masses in peace principles, with a view to creating a strong public sentiment for peace, which will make international wars impossible, and at the same time, do more than anything else to prevent rebellions, and insure domestic tranquility.

The special object of this appeal is to call your attention to the following method of rendering very effective assistance, namely, by placing *peace literature* in the families and Sabbath Schools under your charge, or within the bounds of your field of labor.

Of the books published by the Society, the following are both valuable and suitably bound for this purpose: "Peace Principles Safe and Right;" "Peace Manual;" "Right Way;" "A Premium Work," and "Kiss For a Blow," all of which will be furnished for Sabbath School libraries at two-thirds of the retail prices.

But still more attractive, and perhaps in some respects preferable, are *The Advocate of Peace* and *The Angel of Peace*, monthly papers for the family and Sabbath Schools, and adapted to old and young; illustrated and made up of short, fresh articles in prose and poetry from able pens, all breathing the spirit of meekness, gentleness, and love, and especially calculated to promote harmony in the family, neighborhood, church, and between the nations.

They are not Sectarian, but are conducted with specific reference to the suppression of those principles and practices which tend to contention and war, and advocate only "those things which make for peace."

The heading of the *Angel* is illustrated with a beautiful angel on the wing, bearing olive branches, and the following motto, "On earth, peace, good-will to men. Nations shall learn war no more." It is really a valuable publication, and worthy a place in every family of the land. *Will you not introduce this beautiful Angel to your Sabbath Schools?*

By a little extra effort please give these angels of peace and love an opportunity to make their monthly visits to your people. You will find them to be most excellent friends and co-workers in promoting purity and peace. It would be an easy matter in almost any Sabbath School or public congregation, to raise three, five or eight dollars, for twenty-five, fifty, or one hundred copies, according to the number required to put one in each family.

By doing this, you will aid the cause of peace, and furnish the readers with important information concerning one of the greatest moral enterprises of the age.

Dear Brother here is an opportunity, by a slight effort, to accomplish an amount of good which can only be estimated in the light of eternity.

Who can conceive of the amount of waste and woe and death attending a single war!! To prevent all this is a work in which all Christians, especially, should haste to participate, in which those angels who sang to the enraptured shepherds in heavenly strains, the birth song of the Prince of Peace *do take* a lively interest, and over which, when accomplished, all heaven rejoices.

Please invite the *Angel of Peace* to your Sabbath Schools, as others are doing, and thus co-operate with the good and true, not only in making peace, but in raising up a host of peace-makers who shall be the conservators of the peace of the world, when you are gone to your everlasting rest, and the generations to come shall rise up and call you blessed."

In behalf of Executive Committee,

JAMES B. MILES,
Corresponding Secretary.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, MAY, 1872. No. 41

AN INTERNATIONAL PEACE CONGRESS.

The news that has just come to us across the water is very encouraging. It assures us that the confident expectation we have cherished in regard to the success of the Washington Treaty is not to be disappointed. The arbitration is to go on, and that great principle which one of our ablest statesmen in a recent communication has termed, "The best hope of mankind" is to be honored, and the differences between Great Britain and the United States are to be amicably and permanently settled.

The misunderstanding and excitement respecting the Treaty have revealed most clearly the necessity for convening at the earliest practicable time an International Peace Congress for the purpose of elaborating and commending to the Governments and peoples of Christendom an International Code, and measures for the formation of a Congress of Nations. Had such a Code and Congress existed this misunderstanding between England and America which some have feared would turn a great act of Peace into a subject of fresh dissension, which some have even thought would kindle the flame of war between the countries, could not have taken place. It is now more than ever before, the conviction of the most enlightened people of Christendom, that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even the possibility of war.

The present drift of public sentiment is well expressed in an able editorial of the *Golden Age*, which says, "The duellist, if a man, is called a murderer. A duellist, if a nation, should bear the same stigma. To exchange pistol-shots between man and man is interdicted by State law. To interchange cannon-shots between nation and nation should be similarly interdicted by International law. The only remedy is a Congress of Nations. The plan is simple. Let the leading nations of the world unite in a Congress of discussion; let this congress elaborate a system of international law; let this law be executed by all upon each; and then there will be an end of wars. For, if one nation should then attack another, the assailant would find its enemy to consist not only of *that* other but *all* others. Such a plan would render wars impossible—since it would be simple madness in any one government to fight all mankind."

The friends of Peace we are sure will be glad to learn that we have already entered upon the work of arranging for such a Congress. We are not prepared as yet to announce definitely the time and the place. But correspondence has been had with several of our leading publicists and statesmen respecting the movement. They heartily approve of the plan. All will see it is a work of very great magnitude. To carry it through successfully we must have the co-operation of all the friends of Peace. It will, also, demand a large expenditure of money. But for what better object than this can money be expended? *Shall we have the encouragement and assistance of the friends of God and man in this great undertaking?*

THE PEACE CAMPAIGN.

Our Peace meetings of the last month have been prosecuted with vigor and success. We notice a part of the meetings.

At Fitchburg, on Sabbath evening, March 24th, a union peace meeting in the Calvanistic Congregational church. A large attendance. Amasa Norcross, Esq., of Fitchburg, presided. Prayer by Rev. Mr. Trask. Adresses by the Chairman, Rev. Mr. Emerson, pastor of Unitarian church, Rev. Dr. Grant of Baptist church and by Rev. J. B. Miles. At New Bedford, Sabbath evening, March 31st, a union meeting in the large Christian church, Rev. O. A. Roberts, pastor. The church was well filled. W. W. Crapo, Esq., of New Bedford, presided and called upon Rev. Mr. Roberts to read the Scriptures and Rev. Dr. Quint to offer prayer. Addresses were made by Mr. Crapo, Hon. J. B. Congdon, of New Bedford, Elihu Burritt, Esq., and Rev. James B. Miles.

At Taunton, Monday evening, April 1st. Judge Fox of Taunton presided. Prayer by Rev. Mr. Maltby. Addresses by Judge Fox, Rev. Dr. Blake, Elihu Burritt and Rev. J. B. Miles. Meetings have also been held by Messrs. Whittlesey and Burritt in Clinton and Guilford, Conn., and Mr. Burritt has addressed the students of the Theological school at New Haven.

The interest manifested in the great cause at all the place where meetings have been held is very gratifying.

A PROMPT RESPONSE.

A much esteemed Congregationalist clergyman of Massachusetts, who has been informed of the purpose of the friends of Peace to convene a Peace Congress, writes as follows:—

"Let me send you a word of encouragement and good cheer concerning your proposed Peace Conference. Prof. Morse has just passed away. Remember he tried his experiments in Telegraphing many long, weary months at the Capitol, before he could get the ear of Congress, only to be ridiculed by those who would willingly share with him now the glory of his grand success. Don't I remember the day when to advocate the abolition of American Slavery was to be subjected only to derision? But I want my children to know that from the first moment of my Christian life, I have been the open and persistent enemy of *slavery*, *rum* and all its allies, *war* and *tobacco*.

"To me, it is as clear as the shining of the sun at midday, that wars are to cease, and that civilized nations are to settle their differences by an appeal to reason and a High Court of Nations."

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THE KINGDOM OF PEACE.

BY MRS. SARAH J. HALE.

I will also make thy officers peace, and thine exactors righteousness.—ISAIAH, lx., 17.

A HOOP of gold, with jewels graced,
All dug from out the depths of earth,
And on the brow of mortal placed—
The royal power of war had birth;
Thus kings of old claimed right divine,
And men gave up their "MINE" for "THINE,"
And, harnessed to the conqueror's car,
Made the Old World one field of war.
Man loses power to love the good,
While thirsting for his brother's blood;
And life was like a stormy sea
Of lost souls in their agony.

A star from out the depths above
Shed its white beams on eastern skies;
Wise men who watched God's signs of love,
Followed its light with longing eyes,
'Till where the humble shepherds lay,
It turned the darkness into day,
And drew the guardian angels down,
The new-born PRINCE OF PEACE to crown.
That little child in manger laid,
What sin had broken hath re-made,
And re-born brotherhood shall be
The type of human liberty;
While men, like little children, come
To seek their Heavenly Father's Home.

What glorious hopes the Gospel brought!
It gave life's draught to dying souls;
Its sound was song, and Peace its thought,
Yet on and on Time's river rolls;
And still the weary, woful years
Bear war's sad symbols—blood and tears.
Even now, with eighteen centuries gone,
Old Christendom puts new armor on—
Wrests every manchild from his mother,
And teaches Cain to kill his brother;
Bereaves man's home of woman's smiles,
And drives her forth to his rough toils.
Oh, shame on manhood's power for good!
Oh, wretched wrong on womanhood!

My country!—thine the destiny
To guide the World in Brotherhood;
The yonngest born, the oldest free,
Seal here God's image of the GOOD!
For God hath said that war shall cease;
And Christ hath died to give Earth peace.
As great and lesser stars unite,
And glorify the Heaven with light,
So good men must for good combine,
And make the Earth, like Heaven, divine.
God's laws of love and righteousness
Would pave life's paths with stones of Peace,
While Woman's pure and peaceful homes
Are Bethanies—where Jesus comes.

"OUR FATHER," AND THE CHILDREN'S DAY.

BY ELIHU BURRITT.

About ninety-four score years ago, a halo of a few inches span bent around a little human brow in Judea. And up and down the sky above there bent another bow, tinted with the same hues of divine light. The little and lower one was the diadem of Childhood. The higher and broader one was the jewelled crown of Fatherhood; and its stars shone all the brighter for the little arch around the baby's brow below. Both were small to human eyes. Even the one above seemed to widen but little beyond the grasp of a man's hand, But small as they were, and as dim at first to human eyes, they both grew, like the substance and its reflection, through the years and centuries, until both have spanned the globe, like two concentric rainbows. Every hue and semi-tint in each is a capital letter, that grows brighter and brighter with the ages. The illustrated letters written across the upper bow, over every country it spans, spell FATHERHOOD. The letters written in softer light across the lower iris spell CHILDHOOD. All the good angels, that come down to the earth from God, dip and tint their white wings in both these bows as they cross them. When they fly back again to "Our Father," their wings, like those of bees that have been among the flowers, show the beautiful tinting they took from the two arches, which the light of His love bent around the brows of divinity and humanity, just as the sun spans the eastern cloud with its "bridge of colors seven."

As the substance and its reflection grow, so evenly, foot to foot, and span to span, have grown Our-Fatherhood and Our-Childhood. It filled Peter, James and John, and all the rest of the first apostles with wonder, even with an amazement touched with jealousy, to see the bow of "Our Father" expand beyond the fields of Judea, and take within its embracing arms outside, gentile countries. They were astonished at such an unexpected growth of its span before their eyes. What! Were not the Jews to have all its light, help and hope to themselves, as they did the cloud by day and the pillar of fire by night on their long journey through the wilderness? Were they not still and forever to be, and to be only God's peculiar people, to be encircled by the bow of Our-Fatherhood? Were these outside heathen nations and races to look up and see it beaming with its soft light of love, hope and salvation over them? Were these to dethrone their gods, destroy their idols, and lift up their hands in prayer towards a higher heaven than Olympus, and say to the God of Abraham, Isaac and Jacob, "Our Father who art in Heaven?" Even so. They saw at first with unpleasant surprise, then little by little with a generous and noble joy, that Our-Fatherhood was to zone the earth, and embrace all the families of mankind. They were not disobedient to this heavenly vision; but went forth, with hearts growing at even span, to widen the circuit of the great revelation. Thousands of like heart and faith, have gone forth since to the same work, and have seen the two concentric bows, the Fatherhood of God and the Brotherhood of Men, grow foot to foot and span to span, taking country after country within their embrace around the earth.

There is a twenty-four-hour day and a century-day in the experience of mankind. In our common language, the sun rises and awakens to its light some sleeping country at each successive hour of its journey around the earth. This is its day and its work. This is "Our Sun" to all the inhabitants of the world; as much "Our" to one race as to another. It is as dear to one as the other in the year. Though it hides its face at the pole for weeks at a time, it shines on for weeks together at another. Above this sun of nature there is another, which makes the century-day. Its hours are decades, and to lives of three-score years and ten, its movement seems slow. Its day's march, measured by common time, is too minute to be distinguished by the naked eye of common vision. But its own century-day reveals a sweep of movement such an eye cannot grasp. "OUR FATHER," whose lower reflection is *Our Sun*, has awakened benighted and sleeping continents all around the globe, and brightened them with a light which the reflected image could not give, It has risen upon the benighted forms of human speech like a sun. The first words ever written in more than a hundred languages were "Our Father who art in Heaven." The most uncouth languages ever spoken were copied from the wild lips of savage men and put in print, that these great words of hope might stand therein, the alpha and omega forever. "Our Father," with its all-embracing sense, is making its way like a heavenly revelation into all the thousands of human speeches spoken on earth. Kings and queens, even of lower morality in brighter light, have been touched with John the Baptist's zeal to prepare the way for the voice of these great words to travel the rounds of all languages and tongues in the wide world. Catherine of Russia, whatever else be laid to her charge, was fired by this zeal; and long before the first Bible society was formed, she put "Our Father who art in Heaven," into all the rude tribal languages within the Russian empire from the Baltic to Behring's straits. More

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than half the heaven of humanity is already illuminated with the light of that revelation, and the day is coming fast when it will shine with equal lustre from pole to pole. We cannot say if the same light has yet brightened the heavens of all other peopled worlds; but this we know, that the Only begotten of God leads and heads all created beings, in all worlds, when he says "Our Father;" and that no soul in the wide universe can drift out of the circumference of that relation.

Our-Fatherhood has "the eternal years of God," without beginning or end. Yet to human eyes it had but a feeble dawn out of the darkness of forty centuries. It was born into the world as a sense with human brotherhood in the cradle of the infant of Bethlehem. Childhood is the father of Brotherhood; and when Christ took it upon him, he lifted the whole of humanity up to the level of the sublime adoption, and revealed to it the immortal and universal Fatherhood of God. What day, then, in all the years our sun, or any other sun, has measured off to created beings, is more worthy of human songs, or angel songs, than the anniversary of his birth? These latter, in all the rapture of their melody were heard over his baby cradle, in anticipation of what he was to be and do for mankind. If the angels sung such songs then in man's behalf, why should not the wide world sing its gladdest anthems now in view of all he has done for it in these eighteen centuries gone? The light of all other days converges into this. It is the great joy-day of the world. It is the only possible anniversary for all the nations and races of mankind; and till time's end this and this alone will they hold in common and glad celebration. Nor principalities nor powers, nor things present or to come on earth can put away this and put another universal joy-day in its stead. Some of the best men that ever lived tried to put it down, or to ban its annual memory. They did what they could to keep it out of this New World, and thought they were doing God service the while. They made their hearts stout against the Christmas songs and memories of their Motherland. The chirping blaze of the yule log, the emerald sheen of the snow-flecked holly, and pendent festoons of its fire-red-berries, with the piping carols of robin red-breast, tried the stern faith of New England's forefathers, but they and their descendants for generations stood firm against the soft appeal; but these later generations have yielded. One religious sect after another has softened to sympathy with the Children's Day which Christmas has given to the world. Its anthems, merry wishes and greetings follow the sun all round the globe. The Christmas tree is becoming indigenous in every land; and bears the very same fruits in savor, if not in name, to children of every tribe and tongue within the Christmas zone. At first it was but a small scion planted on the small family table, and hung with the offerings of family affection. But both the tree and the table have grown, like the two concentric bows we have noticed. From five feet to twenty the gift-hung evergreen has grown. It has become a congregational tree, and towers up in our churches ten feet above the pulpit, with all its emerald arms laden with love-offerings to hundreds of happy children, who sing their carols under its illumined branches.

"Our Father," and the Children's Day, like a voice from heaven and its human echo, are marching on around the world, drawing into their joint movement all races of men.

AN APPEAL TO COMMON SENSE.

BY J. W. HIBBS.

The evils of war are so enormous that to describe them fully would be no easy task, and this is not necessary as they are known to some extent by all intelligent persons, but to enable all more fully to appreciate them, we may take the following view of the subject. Suppose two nations to have a dispute, they resort to war without any certainty of deciding which is in the right. Each exerts its whole power to inflict misery on the other. The contest may be continued and extended indefinitely. Now in view of the fact that all the human race are one community, the spectacle would be appalling beyond any other evil, and who could see the time to stop? If it was reasonable or prudent to begin, would it not be proper by the same rule to continue the contest after manifold provocations? Thus the conflict might be prolonged till all the men able to fight were killed or maimed for life. Would not all this be in accordance with the principles adopted by the advocates of war. From these considerations it appears that war is a stupendous folly, as well as an atrocious crime.

We learn from history that the primitive Christians did not engage in war for the first three hundred years. They might have had some differences or even warm disputes, but they always settled them by rational means without resorting to arms. Would that that trait of primitive piety had continued to the present century.

WOMAN AND WAR.

"For my brethren's and companions' sakes I will now say Peace be within thy borders."

Not only for our own sakes do we hope that peace may be established, but for our brethren's and companions' sakes we most earnestly desire it. It is true that when war with its desolating scourge is despoiling our country or families, and our homes, we the weaker sex, have our part to bear of this dreadful calamity. While the *bodies* of our brothers are being mutilated, our *hearts* are going through a similar process, and I have thought almost as mercilessly as on the field of carnage. Oh, the restless, heart-throbbing anxiety for the safety of the loved ones, when the times come that brothers must fight and sisters must pray at home. And when the joyful news of a victory comes and with it the list of killed and wounded, what mother or sister robbed of son and brother, what maiden bereaved of her noble, manly lover, what wife left with her fatherless and dependent children, would feel like joining in the general cheer? They feel that the sacrifice is too great; and there is sorrow in each circle, there is sorrow on each brow, and we realize that "such draughts of woe and bitterness we never drank till now." I am a lover of *Peace*, not *bondage*. I love it not written upon the fetters of the slave, nor upon the crushed form of American liberties. I believe I am wholly a patriotic woman. But I do not believe in war. I love no peace which is not fellowship, and which includes not many, any more than do those enthusiasts who call aloud for restitution at the point of the sword. But by that holy name in which we trust, by that blood-stained banner and spirit-sword, is there not some other way in which to settle questions of national strife? If I did not believe there was, I would not believe that the Messiah had yet come! I would be waiting for the Prince of Peace to establish his kingdom on the earth. I do not wonder that they who deny Christ should believe in war and bloodshed. But it is wonderful that any one professing the holy name of Jesus, should thinkit *consistent* to advocate the principles.

JANE B.

A REVISION of the treaties between Japan and various foreign powers is to take place some time next year, Already the representatives of Great Britain, France, Germany and the United States are investigating existing treaty stipulations and acquireing the information necessary to form a satisfactory and enduring agreement between their respective governments and Japan. The main point aimed at is to open the whole country for purposes of residence and trade to foreigners. The treaty made by Commodore Perry, in 1854, is the foundation of all the treaties at present in force. By this agreement two ports were opened to America ships, and trade, under such restrictions as mifiht be imposed by the Japanese government, was permitted. Since then—by Japan commercial intercourse, by the education of a number of the children of its ruling families in this country, and by the liberal character of the Mikado—has become impregnated with many modern ideai, In consequence of this change, the Japanese themselves are discussing the prospective treaties in an intelligent and candid way, and a new mission, to be composed of some of the most influential Japanese officers, is talked of as about to be sent to America and Europe Everything seem to indicate that before another Christmas day Japan will be brought entirely into the family of civilized nations so far as its dealings with foreign countries are concerned."—*People's Journal.*

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THE ADVOCATE OF PEACE.

BOSTON, MAY, 1872.

IN MEMORIAM.

PROF. THOMAS C. UPHAM D. D. LL. D.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

Such is the prayer that spontaneously arises from our hearts as comes to us the intelligence of the death of that great and good man, Prof. Thomas C. Upham, who for many years has been one of the warmest and most efficient friends and honored officers of the American Peace Society. The main facts of his life are as follows:—

Prof. Upham was born in Deerfield, N. H., January 30, 1799. He graduated with high honors at Dartmouth College, in 1818, and from Andover Seminary in 1821. He was ordained as colleague pastor at Rochester, N. H., July 16, 1823, where he remained about a year. His sermons were much admired, but his timidity, with the excitement and exhaustion which followed his public efforts, was very great, and induced him to relinquish the ministry. In September 1824, he was appointed Professor of Mental and Moral Philosophy and Lecturer on Biblical Criticism in Bowdoin College, which chair he filled with great acceptance until 1867, since which time he has held the position of Professor Emeritus. He wrote much for the press, and among the volumes published, the principal are as follows:

(1) A translation of Jahn's Biblical Archæology; (2) Ratio-Disciplinæ, or the Constitution of the Congregational churches; (3) The Manual of Peace; (4) Mental Philosophy, 3 vols.; the Intellect, Sensibilities and will; (5) An abridgement of the same; (6) Interior Life; (7) Life of faith; (8) Religious Maxims; (9) Life of Madam Guyon; (10) Life of Catherine Adorna; (11) Divine Union; (12) American Cottage Life; (13) Letters—Æsthetic, Social and Moral, written from Europe, Egypt, and Palestine, and first published in the *Congregationalist*; (14) Essays on a Congress of Nations.

His works on Mental Philosophy, and other publications, have gained him a high reputation in this country and abroad.

He had passed the winter with his brother in the city of New York. While there he was attacked with paralysis, after which attack he lingered a little more than a week. He died April 2, at the age of seventy-three years. Says the *Congregationalist*:

"Bowdoin claimed Professor Upham as hers, and the funeral services were held in the College on Thursday afternoon, April 4. The remains were laid beside the honored dust of Presidents McKeen and Appleton, and Professors Cleveland, Newman and Smyth. The services at the College were impressive; the audience very large. Rev. E. H. Byington of Brunswick, Dr. Fiske of Bath and Professor Packard of the College took part in the exercises. Professor P., who has been connected with the College fifty-eight years, gave a discriminating sketch of the character, life, and labors of Prof. Upham, giving also some interesting facts in regard to the history of the College."

We can here pay only a very brief, but still it is a heartfelt tribute to his memory. His name is embalmed in many, many hearts. We trust that in due time, and in a worthy form, a full and just record of his noble life and the valuable services he has rendered to religion, sound learning and humanity will be published. We are sure the material must be ample for a very rich and instructive biography. In his character, strength and beauty were admirably combined, and his life was one of remarkable equanimity and Christian consistency. He not only possessed a thorough intellectual knowledge of the truths of Christianity, but his whole nature seemed to be permeated and pervaded by the spirit of Christ. The beauty of the Lord his God was upon him.

Hence, it is not at all surprising that the cause of Peace found in him an ardent friend and an earnest and able advocate. Such a cause and such a man were made for each other. His great soul burned with Christian love, and desires to advance the well-being of his fellow-men. How could such a man be indifferent to war, that gigantic destroyer of human happiness? How could a man with a soul like his all aglow with aspirations to bless his race, fail to identify himself with a cause that is vitally connected with all the true interests of mankind! It is a most interesting fact which he states in the preface of his Manual of Peace, that he was indebted to that sainted Apostle of Peace, William Ladd, for having his attention first called to this important subject of Peace. What a rich harvest has sprung from the little seed dropped by Father Ladd, into the mind of the then young Upham! How little, then, Ladd could have told of the effects of his influence upon this one man! But the seed of Peace found in the great and benevolent and pure soul of this man, a prepared and congenial soil.

He was a fine representative of that type and order of men, who are drawn to a noble and philanthropic cause as the needle is attracted by the magnet. No sooner was his attention turned to this subject than he made it a subject of thorough study and investigation. The result was what, it would seem, it ever must be, with all persons of real intelligence and candor.

He was convinced that the cause was eminently Christian and philanthropic, of the highest importance, and deserving of sympathy and support. He at once gave to it his hearty sympathy and efficient support. By his voice and pen and generous contributions of money he has been among the foremost supporters of the American Peace Society. Occasionally, for many years, the columns of the *Advocate of Peace* have been enriched with contributions from his gifted pen.

In 1835 he published the "*Manual of Peace*," a very able and valuable volume of over four hundred pages, embracing, 1. Evils and Remedies of War; 2. Suggestions on the Law of Nations; 3. Consideration of a Congress of Nations. Each one of these topics is treated with marked ability. In presenting this important work to the public, he remarks with his characteristic modesty, but in language well worth pondering, "I am not ignorant of the defects in its execution, and I commend it to the readers solely on account of the greatness of the object. That wars must cease absolutely and universally, is certain; but they will cease in connection with *effort*. And I felt desirous to unite my labors, however feeble they might be thought, to be with those philanthropists, who have already taken the field on this subject. How desirable it is, that every Christian, that every friend of his race should contribute his efforts in the furtherance of this great object."

His essays, upon an International Court or Congress of Nations, rank with the best of his productions, and evince a great power and grasp of intellect.

The desirableness and practicability of such a Congress or Court, are stated with great clearness, and commended with

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arguments and considerations of much cogency and force. These essays have had much influence in this and in other countries, and the positions taken in them have been gaining adherents, year by year, among the best thinkers of the world. The following passages with which he concludes these essays were eloquent and forcible at the time they were written. How much more eloquent and forcible they have been rendered by the events that have transpired, and the progress in civilization, that has been made during the forty years since they were penned: —

"Since the beginning of the world, there has never been so favorable an opportunity for a great movement for the promotion of universal peace. There is a general pause among the nations, an awakened expectation, an earnest hope of some permanent good, at the same time a doubt and hesitation whither to turn their course, a fearful looking for of the return of past evils with a desire to avoid them; and if we can rightly read the signs of the times, like men in great perplexity, who know not where to place the basis of their hopes, they would hail the proposition of an international Congress as a solace for the past, and a joyful harbinger for the future.

"Is not, then, a Congress of nations, one of the means, which Providence and the Word of God clearly points out?

"In our estimation, such an assembly would be the most pleasing and decisive commentary on the purifying influences of the Gospel, from which influences alone, as felt in the conduct of Christians, in conversation, and in the well wrought issues of the press, it would result. It would present itself as an object, fitted to enlist the regards of all men. The philosopher would mark it, and pronounce it good. The Christian in all countries, from his home on Alpine heights and from his dwelling-place in humble vallies, in the secret chambers of religious meditation, and in the companies of the noisy and restless world, would turn his eye to this grand assembly, and feel that Prophecy is fulfilled.

"Let us indulge the inspiration of so great a theme. Let us place before us this Universal Parliament, which contains in itself the extract and the essence of the wisdom of all climes. And how gloriously it strikes upon the sense, and amplifies and fills the imagination! When the rude Gauls entered the city of Rome, and saw the venerable Senators seated in silence to receive them, they were filled with admiration at the dignity of their appearance. They read, in their staid countenances and motionless lips and marble brows, a stern integrity, and a patriotic devotedness to their fallen country; and the hearts of the barbarians were strongly moved.

"But the Congress of nations is not a silent assembly; it speaks to the sight, but it speaks to the ear also. And in what a voice! With what depths of research and learning! With what profound and harmonious eloquence! Would not such an assembly command the attention of the world; that broad, deeply interested world, which they would have for their audience? Would not the voice of war, always ready to break out in threatenings and blood, grow silent at their frown? Would not wisdom emanate from their lips, which would enlighten the obscurities of public law, and spread an effulgence over the too long perplexed and darkened pathway of nations? As in ancient times, distinct and powerful communities resorted to the Senate of Rome for the settlement of their difficulties, we should now see nations, powerful in arts and in arms, resorting to them for their advice; but they would come to a purer and more exalted tribunal. Their jarring differences are settled; their drawn swords are returned to the scabbard; and they go back to their hills and vallies, their vines and their fig trees; and beside the cool fountain and the overarching shade, and around the domestic hearth, no longer visited by sudden and cruel alarms, they celebrate the dominion of peace, and the triumph of universal justice."

Would that the good man had been spared to witness the realization of his great hope. His love for the cause of Peace strengthened with the advance of his years. In July last he wrote us, "You may count fully upon my personal esteem and friendship, as well as my cordial co-operation in all your efforts in promotion of the great and good cause of Peace. But I am quite old, being in my seventy-third year and feeble in health, and have recently lost the sight of one of my eyes so that I cannot do much, but my heart is with you."

His heart was indeed with us. For feeble as he was, and notwithstanding the inclemency of the weather, he attended our Peace meeting at Cooper Institute, New York, in December last. We all felt his presence on that occasion was a benediction, and the influence of his hearty words of sympathy and encouragement spoken to us at the close of the meeting will ever abide with us. The noble qualities of his mind and heart expressed themselves in his countenance and the tones of his voice. His whole bearing and mien were indicative of what he was, a true Christian *gentleman*.

In the death of such an officer, we need not say our Society has sustained a great loss. He was a tower of strength. He rests from his labors and his works do follow him. May the God of Peace, his God and Father, raise up many to enter into and carry forward to its glorious consummation a cause so dear to his heart and to the hearts of all the lovers of God and man.

PROF. S. F. B. MORSE.

Another illustrious name has been added to the roll of the departed, that of Samuel Finley B. Morse, the Father of the Telegraph. His was one of the names that was not born to die. He is sure of a place in history as one of the greatest benefactors of the race.

Let our nation and the world, by fitting ceremony commemorate his life, and the inestimable services he has rendered to mankind. Those who are laboring for Peace on earth and among the nations, have especial cause for honoring his memory and eulogizing his deeds. It is true, he is a man who by his deep scientific knowledge and his energetic persistency has done more than any other to bring distant points and countries together, thereby hastening the day of universal civilization. And is it not worthy of our grateful notice, that Mr. Morse's chief desire respecting his great invention was that it might promote Peace on Earth.

It will be remembered this was the prominent thought in what was said on the occasion of placing his statue in Central Park. And the letter which we give, written by Prof. Morse to Cyrus W. Field, only a few weeks ago most beautifully manifests the same desire. He speaks of the telegraph as a "powerful advocate of Peace on Earth." And how impressive his appeal to the convention! "In the interest of human happiness of that Peace on Earth which in announcing the advent of the Saviour the angels proclaimed with good will to men," &c.

NEW YORK, Dec. 4, 1871.

MY DEAR MR. FIELD: Excuse my delay in writing you. The excitement occasioned by the visit of the Grand Duke Alexis has but just ceased, and I have been wholly engrossed by the duties connected with his presence.

I have wished for a few calm moments to put on paper some thoughts respecting the doings of the great Telegraphic Convention to which you are a delegate.

The telegraph has now assumed such a marvellous position in human affairs throughout the world; its influences are so great and important in all the varied concerns of nations, that its efficient protection from injury has become a necessity. It is a powerful advocate for universal peace. Not that of itself it can command a "Peace, be still," to the angry waves of human passions, but by its rapid interchange of thought and opinion it gives the opportunity of explanations to acts and to laws which in their ordinary wording often create doubt and suspicion.

Were there no means of quick explanation, it is readily seen that doubt and suspicion, working on the susceptibilities of the

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public mind, would engender misconception, hatred and strife. How important, then, that in the intercourse of nations there should be the ready means at hand for prompt correction and explanation.

Could there not be passed in the Great International Convention, some resolution to the effect that, in whatever condition, whether of peace or war between nations, the telegraph should be deemed a sacred thing, to be by common consent effectually protected, both on land and beneath the waters?

In the interest of human happiness of that "Peace on earth," which, in announcing the advent of the Saviour, the angels proclaimed, with "good will to men," I hope the Convention will not adjourn without adopting a resolution asking of the nations their united effective protection to this great agent of civilization.

The mode and the terms of such resolution may be safely left to the intelligent members of the honorable and distinguished Convention. Believe me as ever, your friend and servant, SAMUEL F. B. MORSE.

Hon. Cyrus W. Field, Rome, Italy.

When this lettter was read at the Telegraphic Convention, prolonged cheers were given for its author, and the letter itself was ordered to be printed among the records of the Convention.

REV. WM. STOKES,

Who has for a long time enriched the columns of our *Advocate*, with his most valuable communications, we regret to learn, has felt obliged by the state of his health, to resign his official connection with the London Peace Society, after nearly thirty years as Agent and Lecturer. We are very glad to know he is still able to render efficient service to the great cause by his pen. Our readers will rejoice to learn that he will continue to write for our paper.

On the receipt of his resignation, the Committee of the London Society adopted the following resolution:

"That the Committee, in accepting the resignation of Mr. Stokes, desire to record their grateful appreciation of the long, faithful and efficient services he has rendered, by tongue, and pen, and influence, to the cause of peace; their deep regret that impaired health should oblige him to discontinue those services, and their earnest prayers that the blessings pronounced upon the peacemakers may rest abundantly upon him, wherever his future lot may be ordained."

Henry Richard, Esq., M. P., Secretary of the London Peace Society, in his letter to Mr. Stokes, transmitting the above resolution, says:

"You and I have worked together for a period of about twenty-three years, persevering through good report and evil report in proclaiming the doctrine of peace on earth and goodwill among men, and during the whole of that time there has not been a jar in the harmony of our mutual relations. I am not surprised that, after such prolonged services, you should shrink from encountering the excitement, the late hours, and the exposure to every kind of weather involved in the work of a Lecturer. But in retiring from the occupation which you have pursued so long and so ably, you have the satisfaction of reflecting that there is scarcely a county in England where your voice has not been heard 'publishing peace,' while your contributions through the Press will, no doubt, be of permanent value, long after your voice has ceased to be heard."

INDIRECT DAMAGES.

As soon as our "case" was opened, we expressed in the *Advocate* sincere regret that it contained the claim for indirect damages, briefly stating our reasons for the regret. It now appears that our feeling on this subject is shared by the people of the country quite generally. We hope the following words of Ex-President Woolsey, the eminent publicist will receive the consideration they deserve.

We may be permitted to express our conviction that the claim of indirect damages has received its full condemnation on this side of the water, as being indefinite and incapable of solution. There are some persons, doubtless, who think that the "enhanced payment of insurance" and the loss by a "transfer of a large part of the American commercial marine to the British flag," especially the first, may be estimated in money; but there are few, I apprehend, who do not talk almost with derision of the claim for damages on account of "the prolongation of the war," and for "the addition of a large sum to the cost of the war and the suppression of the rebellion." We believe these matters have been disposed of, as far as the mind of the public is concerned; and that the great majority of thinking persons, including all politicians except those, if there be any such, who desire to fish in troubled water, would be glad to see these indirect claims thrown overboard, as useless and worthless freight on the ship of state sailing on toward an "amicable settlement." We hope that already preparations have been made for such a consummation; but, if they have not been, we would unite with thousands of others in entreating the Government that no pride of consistency, no conviction even of the justice of such claims, may prevent the strong opinion, as we think it to be, of the people, from being carried out. The money is nothing. No one has expected that much will ever come into the Treasury from this source. The cry on all sides is: Speedy settlement, the establishment of the principle of arbitration, lasting prospects of peace, good-will between the English-speaking nations.

THE SADNESS OF WASHINGTON'S COUNTENANCE.

BY REV. S. HOLMES, NORTH ADAMS.

I send you the following choice selection to show what was the effect of the most righteous war ever waged upon its most honored leader, thus illustrating the character of war itself. Let the reader particularly notice the first period in the second paragraph. I cut the extract from *The Star in the West*.

Having occasion to work from Houdon's bust, I for the first time began to feel an air of sadness which impressed me. The longer I studied its traits, the more it grew upon me: until at last my interest was so much excited by what had become the dominant expression, that I reviewed his life, and was deeply impressed by the innumerable causes for melancholy that lay hidden behind the splendid achievements of the man. Professional jealousies, treachery, the want of comprehension and sympathy, the violation and destruction of many sentiments natural to one who was humane, loyal, law-respecting, and social — such were among the causes of sadness to this childless hero; and as I remembered the toils and struggles of his checkered career, I could not but see abundant cause for unhappiness as the normal condition of his countenance. True, he had survived and conquered, but traces of his suffering are plainly visible in the portraits taken immediately after the war. It is only later by twelve years, when Stuart's portrait was executed that we see the softening effects of a dignified advanced age, and stern sadness gives way to a venerable benevolence that makes one grateful that his life was prolonged to the attainment of repose and peace of soul.

I know of no argument against war so instructive and convincing as a careful study of the face of Washington at the close of the Revolution. Though it speaks of will and the power of endurance, though we know that his laurels were purer and brighter than those won by any other commander, we cannot but realize that his soul had been tortured and his spirit outraged so that human glory had become a weariness and a vanity.

Irresistibly led to such unlooked for and unwelcome conclusions by observation of Houdon's bust, I could not but feel that there was an element in Washington which had not been sufficiently accented in the estimates of his character. I refer to his faith, not speaking in the sectarian sense, but in view of what constituted the religious and moral atmosphere by which his spiritual blood was purified and his soul strengthened to do its work.—*R. S Greenough.*

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PEACE POLICY TOWARD THE INDIANS.

ADDRESS OF HON. FELIX R. BRUNOT.

Chairman of Indian Commission at Peace Meeting, Washington, D. C., Feb., 25.

Mr. Brunot said he was not aware until this evening that the meeting was called with special reference to the Washington Treaty, but supposed it was in behalf of the general object of the Society, the advancement of peace. He could not hesitate when invited on such an occasion, to raise his voice in so noble a cause.

During the war of the rebellion when the union army lay in front of Richmond he was at General Heintzleman's quarters, and spoke of the anxiety expressed by certain officers to have a battle. "If they had seen as much fighting as I have seen they would be less anxious," said the brave hero of many a Mexican and Indian battle. "I do not want to fight except when I must."

In all his intercourse since with the professional men of war, he, (Mr. Brunot) had found that those who stood in the fore front of the battle in defence of our country, were the readiest to join with the sentiment of this Society, and say, "Let us have peace." Who does not remember a period scarcely fifteen years ago when all the world was at peace. How wonderful the advancement in arts and sciences and Christian civilization. How it was thought that this was to be the normal condition of the Christian nations, and how the newspaper press abounded in expressions of opinion that henceforth great wars would be impossible. The Peace Societies exulted in hope, and pressed their Christian and noble proposition, that the arbitration of a court of nations should be substituted for the barbarous appeals to arms, in settling the disputes of nations. Since then we have passed through a decade of years which for the magnitude and destructiveness of its wars has had no parallel in the history of the world. Is that an argument against the utility of the Peace Society? No, you labor in the line of duty, you follow the Prince of Peace, and would convert the world to the principle He has taught. Let us obey orders, and we at least, will not be held responsible for the results.

The speaker supposed he was indebted for the honor of an invitation to this platform, to his connection with the present peace policy of the Government towards the Indians. Almost from the beginning of our intercourse with the aborigines of the country, our wars have originated from causes which might have been avoided. Even the war of 1756 in Pennsylvania, was such. William Penn bought lands from the Delawares which were claimed by the Six Nations, and the wrong party having received the pay, the rightful owners undertook to defend their claims at arms. Nearly every Indian war since, has been the result of injustice or wrongs perpetrated by the white man. Washington knew this, and was a friend of the Indian. In the unpublished journal of William McClay, a member of the first Congress, it is stated that the only time the President ventured upon the floor of Congress for the purpose of influencing legislation, was to promote a bill in regard to the Southern Indians. He, (Mr. Brunot) did not mean that his assertion, that nearly every Indian war was the result of the white man's cruelty and injustice, founded though it was, upon study of the subject, should be pronounced the opinion of an enthusiast. He would therefore quote in support, the testimony of Gen. W. T. Sherman, Bvt. Maj. Gen. William S. Harvey, Bvt. Maj. Gen. C. C. Augur, Bvt. Maj. Gen. A. H. Terry, U. S. Senator, J. B. Henderson, N. G. Taylor, S. F. Tappan, and Gen. Jno. B. Sanborn. These gentlemen chosen by the President to investigate the subject, reached a similar conclusion. "But is it said they continue, after showing the origin of certain wars, in their report to the President.—but it is said our wars with the Indians have been almost constant, have we been uniformly unjust?" *We answer unhesitatingly, yes.* * * *

Nobody pays any attention to Indian matters. This is a deplorable fact. Members of Congress understand the Negro question, and talk learnedly of finance and other problems of political economy, but when the progress of settlement reaches the Indian's home, the only question considered is, "how best to get his lands?" When they are obtained the Indian is lost sight of. They might also have truly said, when the telegraph brings the stories of his barbarous deeds of retaliation for equally barbarous deeds perpetrated upon him by whites, everybody thinks of the Indian with horror and hate. Most people hear but one side of the story. "Lions don't paint pictures" or the view might be different. In January, 1798, George Washington wrote in a letter to Edmund Pendleton, in regard to the Indians, "They, poor wretches, have no press through which their grievances are related; and it is well known that when one side of a story only is heard, and often repeated, the human mind becomes impressed with it insensibly."

It has been so almost until now. We have allowed ourselves to be hurried into a hundred disgraceful wars on *exparte* testimony. The Commissioners of 1868 give some examples in their report, from which, I have just now quoted. Among them is the story of the Cheyenne war of 1865. The Indians said they "did not want to fight," and about five hundred of them were gathered under the protection of their agent, and the United States troops, near Fort Larned, when they were attacked by a regiment of Colorado volunteers in the grey of the morning, and the infamous Chivington massacre was perpetrated. I quote the words of the Commissioners in regard to this event, and its results.

"It was a massacre that scarcely has its parallel in the records of Indian barbarity. Fleeing women, holding up their hands, and praying for mercy, were brutally shot down; infants were killed and scalped in derision; men were tortured and mutilated in a manner that would put to shame the savage ingenuity of interior Africa. *No one will be astonished that a war ensued which cost the government thirty million dollars, and carried conflagration and death to the border settlements.*"

During the progress of the war, the telegram plied the public mind with the horrid details of massacred families on the border, and not unfrequently with the story of successful fights with the savage enemy, but the report of the Peace Commissioner sums up the baneful record in these words.

"The result of the year's campaign satisfied all reasonable men that war with Indians was useless, and expensive." Fifteen or twenty Indians had been killed at an expense of more than a million of dollars a piece, while hundreds of our soldiers had lost their lives, many of our border settlers had been butchered, and much valuable property destroyed. To those who reflected on the subject, knowing the facts, the war was something more than useless and expensive; it was dishonorable to the nation, and disgraceful to those who had originated it. When the utter futility of *conquering*, a peace was made manifest, and the true cause of the war began to be developed. The country demanded that peaceful agencies should be resorted to. Why were they not resorted to in the beginning? Here is a practical work for the Peace Society, and all the friends of justice and peace.

Impress upon the minds of your friends and your members of Congress that we *will* have peace, that the country will no longer submit to be dragged into these inhuman wars with the aborigines, by the bloody deeds of outlaws, who infest our border settlements, or the land greed of speculators. The present administration has adopted the policy of peace and justice to the Indians. It has been in operation about two years with success, in spite of predicted failure, and the opposition of those who made the Indians their prey. Two years ago Mr. Brunot had visited Red Cloud, and the most warlike Siouxs of Dacotah to cement the peace to which the chiefs had pledged themselves. Settlers and military men predicted that the pledge would be broken before he could reach his home, but the Government continues to treat the Siouxs justly, and their pledge has not yet been broken.

He did not feel that this was the proper time or place to enter more fully into the Indian question. It would be especially inappropriate in view of the fact that we were yet to hear the speech of Mr. Burritt, the world famous advocate of peace. He would beg those present so to use their influence towards securing and crystallizing a public opinion in favor of the present policy of peace and just dealing with the aboriginers of our country, that no future administration of the Government would dare to abandon it.

THE world is a sea of glass; affliction scatters our path with sand and ashes, in order to keep our feet from slipping.

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HOW GREAT A MATTER A LITTLE FIRE KINDLETH.

"Alas! how light a cause may move
Dissension between hearts that love;
Hearts that the world has vainly tried,
And sorrow but more closely tied;
That stood the storm when waves were rough,
Yet in a sunny hour fall off,
Like ships that have gone down at sea
When heaven was all tranquillity!
A something light as air, a look,
A word unkind, or wrongly taken,
O, love that tempests never shook,
A breath, a touch like this hath shaken!
For ruder words will soon rush in
To spread the breach that words begin,
Till fast declining one by one,
The sweetnesses of love are gone,
And hearts so lately mingled, seem
Like broken clouds, or like the stream,
That, smiling, left the mountain brow
As though its waters ne'er could sever,
Yet, ere it reach the plain below,
Breaks into floods that part forever." SELECTED.

WORKING MEN AND WAR

BY EMORY WASHBURN, LL. D.

Prof. of Law, Harvard University.

Although it is unworthy of a good cause, to attempt to carry it by appeals to the jealousies which exist in every community between different classes, or by stirring up passions which are so easily aroused on the part of the less against the more favored in wealth, family or social position, it is impossible to contemplate the subject of war or peace, without being impressed with a consciousness that there are certain classes in every community to whom it directly appeals. If then the advocate of peace addresses himself to the industrious, productive classes in opposition to war, it is not because they are a class, in the sense of birth or fortune, but because it is they who are the most directly and immediately interested and affected by the consequences of war. It is they who constitute the rank or file of the army. It is their labor and industry that works out and supplies the other sinews of war, the money that is spent and wasted in carrying it on, and it can neither be impertinent nor ill-timed to ask these men what they get in return for this expenditure of life and hard work on their part? And when they have had time to answer this, deliberately, it cannot be misplaced to ask them how much longer they are to be content to be the puppets and pawns in a game in which they have nothing at stake?

Take any of the wars which have been carried on during our own day, in Europe, where such immense armies, under such renowned generals, have been engaged in slaughtering each other, in battering down cities, and ravaging the country, and who of all the hardworking, industrious classes have been benefited to the amount of a dollar?

What Prussian soldier, aside from the most vague idea of something he calls glory, is a whit richer or happier, or more independent for having had Lorraine or Alsace added to the German empire? Can he buy land any cheaper? Can he get better wages for his labor? Are his taxes any lighter? and has there been any new door of employment or pursuit opened to himself or his children?

These are questions addressed to the men who went through the war, and came back alive and in health.

We say nothing of those who fell in battle, or died of their wounds, or the diseases of the camp. They cannot answer, and we pass them over, as the world does the rank and file in a battle, as a mere abstract, mathematical number, without remembering that there are sons and brothers and fathers of these men still alive and mourning their loss in sorrow. And for whom did these men fight and kill each other?

The Germans would answer, King William, while the French would tell us, the Emperor.

Whatever is won in these wars goes to the King or the Emperor. Whatever is lost by the way of material consumed, railroads destroyed, fields wasted, and towns and villages burnt, are to be met and restored by new taxes and new lives, which the industry and bone and sinews of these working classes are to supply.

The King goes home in triumph, and carries with him glory and fame, and accession of territory. The soldier goes home wounded, and broken down in health, to live on public charity, or, if he escapes these, to go to work again to help pay the debt of the war, and to feel a consciousness that, outside of his own home, or village, he is of no more consequence than the horse that dragged the cannon, or drew the ambulance over the battle-field.

Everybody who goes to Paris, makes it a point to visit the vast and magnificient hospital of the invalid soldiers, but no man ever came away from that exhibition without feeling that he had learned a lesson not easily to be forgotten. It will contain five thousand, and there were a year or two since from twelve to fifteen hundred inmates. One may there see the legitimate fruits of war. Old and middle aged men, in all stages of dilapidation, clad in the national uniform, and answering to the roll call as if they yet owed military service to somebody. Men with one leg and crutches, with neither leg, in a kind of tumbrel, some with one arm, some with a single eye, some disfigured with ghastly sabre cuts, sitting in the corridors, or hobbling along the walks of its gardens, and waiting to be mustered out of the remnant of life service which is left them. And what are the tales they tell of the past? They fought in this battle-field or that, under this commander or that, cut and gashed and blown in pieces, till they had nothing more of life to live for, and are here mendicants upon the bounty of the government. It is a noble charity, but a sad commentary on the misery and uselessness of war, which takes the young and vigorous man from the farm or the workshop, and stows him away like a useless hulk in these wards of a costly poorhouse.

And as we contemplate those things, we are irresistibly led to ask ourselves is this thing to last forever? Is the world never to be any wiser? Are men always to drudge themselves like slaves for others? to furnish the means and material of war, in which they have everything to lose and nothing to gain? Or are these movements which we see going on in the old world, tokens and symptoms of a coming change?

We have no sympathy with the Internationals, as they have exhibited themselves thus far in their measures. We never could see the wisdom or advantage of strikes and turn out by operatives, as a means of coercing masters and employers. But there is something significant in the fact, that working men are operating in masses, and seeking to carry their purposes by combination and co-operation. They are no longer passive recipients of other people's policy, however sanctioned by age or usage. They are beginning to discuss things for themselves—prices, wages, shares of profits, and chances for political equality, and can any one suppose that they are to keep silent upon the burdens which war entails upon them? The discussion must and will come, and the crowned heads of the old world will find it more and more difficult to fill the ranks of their armies, or keep their treasuries supplied, for feeding their own ambition, or winning new territory by the old game of war.

When the industrial classes shall make up their minds that they will neither offer themselves as "food for powder," nor willingly divide their own limited earnings with their rulers, for what brings them no return, war will be a thing in which the nations of the earth will rarely and sparingly indulge. It is this which gives significancy to the motto of "Working men and war," which stands at the head of this paper.

BLESSED ARE THE PEACEMAKERS.—The Quakers of England have sent to the relief of the suffering farmers of France stripped by the war, seed and cattle to the value of 3,000,000 francs, making with their other gifts of provisions, clothing, medicines and other necessaries, an aggregate of over 4,000,000 francs.

"War is an instrument entirely inefficient towards redressing wrong, and multiplies instead of indemnifying losses."—*Jefferson.*

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VOL. I. BOSTON, MAY, 1872. No. 6.

"HOME, SWEET HOME."

I.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there,
Which, seek thro' the world, is ne'er met with elsewhere;
Home! home! sweet, sweet home,
There's no place like home; there's no place like home.

II.

An exile from home, splendor dazzles in vain;
Oh! give me my lowly thatch'd cottage again;
The birds singing gayly, that come at my call;
Give me them, with the peace of mind dearer than all.
Home! home! sweet, sweet home!
There's no place like home; there's no place like home.

III.

How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile.
Let others delight 'mid new pleasures to roam,
But give me, oh! give me the pleasures of home.
Home! home! sweet, sweet home!
But give me, oh! give me the pleasures of home.

IV.

To thee I'll return, overburden'd with care,
The heart's dearest solace will smile on me there;
No more from that cottage again will I roam,
Be it ever so humble, there's no place like home.
Home! home! sweet, sweet home!
There's no place like home; there's no place like home.

SWEET HOME.

To the children who read the Angel.

We have no doubt you love to sing the beautiful hymn, "Sweet Home." We are sure you will thank us for giving you, as we do above, the whole of that hymn, as its author wrote it. Probably the most, if not all of you, have seen only the first two stanzas. The last two stanzas are rarely seen in print, and yet we think they are as beautiful as the others. Probably few of the thousands that have sung this charming hymn know who its author was.

We have good authority for saying it was composed by John Howard Payne, and was sung in "Clari, the Maid of Milan." The air was originally Sicilian.

A correspondent of the *New York Post*, writes, "I remember meeting with Mr. Payne in company with Miss C. M. Sedgwick, in 1837 or 1838, and that in the course of conversation the song of 'Home, Sweet Home' was referred to as his composition. I think there can be no doubt it was written by Mr. Payne."

We trust children you do not only love to sing this sweet song, but that you also cherish the love for home, which the song expresses. It may be you have read or been told of a daring man, who was very eager to collect eider-down. He fastened a long line around himself, and persuaded his companions to let him down over a cliff a thousand feet high. For some time he swung in and out among the rocks high in the air, robbing the nests that were built upon the ledges of the precipice, of their birds. But by-and-by the parent birds saw the robber. They flew at him with great violence, and attacked him with their hard and sharp beaks. The man struck at them with a long knife, and as he struck he cut all but one of the strands of the rope that held him up from destruction. That one had begun to untwist before he saw his danger. Struck with terror, he instantly made a sign to those who held the rope to draw him up quickly before the last strand should break. He was drawn up, but he was so overcome by the thought of his narrow escape, that he fainted.

Now, children, your condition in this evil world, may be likened to that of the man let down by a rope over a high cliff. The strands of the cord that holds you up from destruction are the ties that bind you to your homes. Do you not know some children, who by their disobedience and waywardness, have cut one by one the sacred strands of this cord, so that now only one, or at the most, two remain uncut, and these are untwisting?

How perilous the situation of such children. Beware how you sunder the tie that binds you to your *homes!*

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HOMES OF PEACE.

BY MRS. H. GREENE BUTTS.

Our homes should be homes of peace—sacred retreats where strife, jealousy or distrust are unknown. There may be something to do in our own hearts before the summer flowers can bloom perpetually, or peaceful words and sunny smiles wreathe the lips and brow. It may cost much effort to attune the voice and gesture to harmony, but the home must first be the nursery of peace, and its beauties actualized there, before the outside world will acknowledge its merit and power. Home should be the place where every man and woman, when they cross its threshold, can feel at rest, can feel that the noisy bustling world is shut out, and that peace, love and contentment reign supreme within. I know that often in every-day life, there are many little vexations and sometimes fiery trials to encounter; that dark waves dash over and almost overwhelm the tried spirit. But if we can calmly and patiently wait until the dark cloud has passed over our mental sky, and still hold to our throbbing bosoms those who love us as no others will, then the darkness and the shadow will come to us as wise and beneficent teachers, and we shall seek above all things, to weave garlands of love and beauty to adorn the sacred home.

From the homes of the land will come the men and the women who are to be the political and social actors in the great drama of life. Children are nice observers, and they discern very quickly when the spirit of war is manifested in the household by their parents and guardians. The common mode of correcting little children, has a tendency to arouse their combativeness and develop the worst passions of their nature. The flushed face, the pouting lip, the angry, flashing eye, the little hand raised in self-defence, can all be subdued by calmness of speech and gentle magnetism of the parent. A tear of sorrow in the mother's eye is a mightier conqueror than harsh words and bitter recriminations, such as was often exhibited in the home of little Nellie Ray. On one occasion this little girl went sobbing into the back-parlor where her sister Mary sat sewing, and said, "I wish I could die."

"Why, Nellie, why do you wish so?" said the sister. "Do you not know that it is wicked to talk in this way?"

"Well, I can't help being wicked. I am always doing something wrong. Just now I went to take down mother's large china vase, and it slipped out of my hands on to the floor and broke all to pieces. Mother was very angry with me and scolded so hard, and when I told her I was very sorry she only pushed me from her and said 'I was always doing mischief and made her more trouble than my neck was worth.' I don't think mother loves me much now and if I should die perhaps she would love me more. Don't you remember after little Allie died how mother cried and how many times she kissed her as she lay in her little casket? I thought then, I wished Allie knew how much mother loved her and I wanted to die, too, so that mother would love me."

The eyes of the elder sister filled with tears as she drew the sensitive child to her bosom, and kissing her quivering lips, said in a gentle tone, "Dear Nellie must not feel so badly, mother does not mean to be unkind to you. She is obliged to work very hard to keep us all comfortable, and sometimes she may feel out of patience, but it is not because she does not love us, and my little sister must not think so."

"But mother said the other day when I tore my new dress, that I was a careless child and liked to make her work and trouble; and when I tried to put my arms around her neck and tell her how it happened, and asked her to forgive me, she would not hear me, but sent me up stairs where I had to stay alone all the afternoon. Now, if mother loved me, would she do so?"

Thus spoke the tender-hearted child—a child who had an extremely sensitive organization, with nerves that vibrated at the slightest touch of joy or sorrow.

Fathers and mothers! this is not merely a picture of the imagination. Many times have little children been sent sobbing away from their mother's arms, when a kind word would have lulled the swelling bosom to rest.

We know not what we do when we coldly send back the warm currents of spontaneous love to the child's heart, nor how many angels we have grieved.

Dear readers, let us seek to fill our homes with the sunshine of love, and in our right hands "carry gentle peace."

"GENIE, LET'S DRAW CUTS."

One day, while passing along a public road, I saw two bright little fellows, with curly heads bare, and eyes sparkling with interest, playing marbles near the district schoolhouse. Unobserved, I stopped and watched the progress of the game. Suddenly, one whom I shall call Frank, stopped, and, with reddening face and flashing eyes, said:

"You cheated!"

"I didn't!" said the other, positively.

"And I say you lie!" retorted the other; and they each took the attitude of defence so common with boys of eight and nine years. All at once, Frank's face turned pale, and he exclaimed:

"Genie, let's draw cuts."

"Why?" said the other, greatly surprised.

"Because mother says that quarrels make war, and you know *that* is so *awful*. Don't you remember hearing her tell about brother Tom going to war, and getting shot right through the head? and how they brought him home *dead* and cold in the coffin? She has his picture in the parlor. The large one, you know, with the high white forehead and black hair and beard."

"Yes, Frank, he's awful pretty, and looks like a prince!"

"Yes; and mother always cries when she talks about him. If quarrels make war, Genie, let's not quarrel any more."

"All right, and we'll shake hands on it."

And the brown palms came together with a hearty shake. They then prepared to "draw cuts." Unable to conceal myself longer, I went up to the boys, and wished them a good morning. After which, I asked them if "drawing cuts" was not a much more pleasanter way of disposing of a difference of opinion than fighting.

"Oh yes, ma'am," said they both.

"Then promise me that you will *always* settle your *boy-troubles* so, and when you get to be *men*, you will love the system of arbitration better than war."

They did so, bowing politely as I passed on.

The children's friend, JANE B.——

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CURRENT EVENTS.

BY H. E. H.

MARCH. Our cold blustering March of 1872, seemed as sparse of pleasing events, as of pleasant weather. The reception of the Japanese Embassy, on the 4th of March, at Washington, is, however, an item not to be overlooked. The Embassy was greeted by our President, at the White House, with a speech of considerable length, for him. A general government reception was given at evening, to which one thousand were present. Senator Brooks, who has visited Japan, gave, also, an elegant dinner to the Embassy.

A letter from the *Watchman and Reflector*, gives a most interesting account of the arrival of the Embassy, at California, where they made their first appearance on our Western shores, accompanied from Japan, by our Minister, Mr. DeLong. "Just started on a tour of the *world*, to collect, collate, investigate, and inspire, report and return, all that is worth knowing, or having, in our civilization, which money can buy or ingenuity imitate."

The Embassy comprises one hundred and five persons. Two or three ministers selected from each department of the government of Japan, who are of very high rank, and invested with special power.

At the head of this Embassy comes Iwakura, recent prime minister of the realm — accompanying Mrs. DeLong, are five young ladies, of the upper class of Society, who are to enter Vassar College, N. Y., to complete their education. This entire Embassy come dressed in full American costume, from the prime minister down to the young females, in compliment and out of respect to our country perhaps, or perhaps to secure more privacy in travelling, and avoid intrusion.

A telegram from San Francisco tells of the presentation of a fine copy of the Bible, given to Iwakura by the Pastors of the different Baptist congregations of that city, as an attention and showing the estimation in which they hold this most blessed book, as a gift worthy to present to the chief ambassador. Iwakura accepted the offering, "in his usual happy and graceful style," so it was stated.

Fitting gift of Welcome, this "Gospel of Peace," to those visiting our land from a foreign shore!

Since our last issue of the *Angel*, we have received tidings across the water, of the peaceful and pleasant State of Victoria's realm. The ovation to the Prince and his royal mother, as they passed along, greeted by the shouts and acclamation of "*seven miles* of human beings," told of the enthusiastic loyalty, toward the future heir to the throne of England, and the hearty gratitude for his restoration to health.

We read of a new law being agitated in the National Assembly of France, since the late War in that country, on account of the alarming increase of the vice of drunkenness. It has prevailed to such an extent, that severe measures are to be taken. More severe than any before, to blot out this *one* among the many stains which War has left!

UNTO ALL.

The sunbeam flies,
Nor asks what star it greets;
The rain-drop hies,
Nor seeks the cup it meets.

A fountain flows,
Careless whose thirst it slakes;
A floret blows,
Thoughtless what joy it wakes.

Yon thrush apart
For none sings not the less;
So give, O heart,
Nor ask whom thou shalt bless?

—*J. A. Paine in Independent.*

BE not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.—*Epictetus.*

THE LITTLE BIRD.

BY L. M. N.

On winter's cold and stormy days,
The little bird sits in his house,
And sweetly sings chee-chee-chi-chi,
For all the little passers by.

But in the spring he quickly flies
From branch to branch, and sings and sings,
Chee-e-chee-e chee-e chee-e,
And flies again from tree to tree.

But in the summer then he sings,
To wake up all the little folks;
Who quickly rise to hear and see
The little songster in the tree.

And in the autumn then he goes,
Out in the garden and the park;
Flies past the windows and the doors,
Then far away, away he soars.

THE MISERY OF SOLDIERSHIP.

BY MRS. SARAH J. HALE.

Much has been said of the expense and waste caused by the millions of soldiers whom the nations of Europe keep in arms for their mutual terror; but the sufferings inflicted on the individual soldier have been less thought of. There is a striking picture in Mrs. Hawthorne's excellent work, "Notes in England and Italy," which gives a vivid idea of this effect of the system. At Carlisle she went to visit the castle, where "a youthful artillery officer, with sword and cylinder fur cap," took charge of the party. While he showed them over the edifice, she was struck with his air of sadness and depression. "This young soldier," she writes, "told us that life was very dull in the fortress; and he looked extremely joyless, with no ready smiles. He was handsome—his profile gem-like, really a Greek head and face, and he was doubtless as brave as handsome, for on his breast he wore a medal, which had Victory crowning a hero on one side, and her Majesty Victoria on the other. He had been in the Crimea. When he took the medal from his breast to show us, he was just as joyless as before, and the memory of his brave deeds gave him no animation. There were but twenty men in the castle, so that the duty was very heavy, he said; the turns-about came so often, and he could only sleep three nights of the week. It is the monotony which seems to weigh upon him like a millstone, and crush the faculty and inclination to be gay out of his heart. These soldiers are condemned to celibacy, and lead prisioners' lives, in effect. O that the lion would make haste to lie down with the lamb, and let the little child lead them, so that free-born men should not have to live such unnatural lives, and suffer so much wrong and evil!"

Multiply this picture by three millions, and we may then judge of the wretchedness caused by the policy which dooms to "prisoners' lives" and homelessness what should be the most active, useful, and cheerful portion of the population of Europe. How long will the nations tolerate a system which is so great a scandal to the creed they all profess?

But all these miseries do not fill up the sum of human wretchedness and wrong produced by war. We must estimate the sorrows of woman; the degradations and hardships imposed on her life and the lives of her children. This dark picture has no light of hope for the improvement of mankind until aggressive wars shall be abolished. The sad condition of women in the old World is beginning to be understood. An article in our "Notes and Notices" has a few revelations that will serve to show the miseries of the working women.

WE sometimes run about a whole day seeking what we have unwittingly left at home. So we often throw aside content, but presently having occasion for it again, we search for it everywhere but in the right place.

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LOVE FOR HATE.—No. 5.

BY ELIHU BURRITT.

When a man has such a power of love given him as to fill and rule his own heart, he may be like Christ, in a small way at least. Even if he finds it out of his power to love them that hate him and treat him ill, he can pray for them. He can bless them who curse him and show him scorn and spite. He may say what Christ said for them that did worse than all this to him: "Lay not this sin to their charge, for they know not what they do." No one can say these words in truth, if his heart is not full of the love and life that Christ gives. The thoughts he is born with must be born all new, or his heart will not breathe that prayer, though he may force his lips to speak it.

Love them that hate you! Who can do it? Christ did it; and he tells us we must do it if we would be like Him. If we are like Him we can do it. But why should we do what it is so hard for us to do? He tells us why. It will heap coals of fire on the man that hates us; not to burn his head; not to give him pain, but to melt his heart and make him our friend. If we put forth hate for hate, then we make one hate the more in the world. This is the way the world is sown with hates; and no good man ought to add to the crop. But if we give love for hate, then we burn up with a coal of fire one of the crop, and leave one hate the less in the world.

This is the work that Christ came to do in the world; and if we love Him, we must work with him and for him, in the same way and to the same end. This is the proof that we love Him. This is not all. It proves that He has given us the power to be and do like Him; for no one can give love for hate of his own self. If all were put in print that such love has done since Christ came on earth, a house full of books would not tell us all it has done for the good of men and the joy of God. Think of all the hates it has burnt up; of all the bad thoughts and lives it has changed. Think of what it has done for the poor, the sick and sad. Think of the tears of grief it has dried up, and the tears of joy it has brought to the eyes, and the light and hope it has given to the hearts of young and old, in all lands where Christ's name is known, and his law and life are loved. What the sun, with its light and heat, and the rain and dew, is to the earth and all that grows in it, the love that Christ breathes and lives for man, and gives him to feel and live, is to the world of souls, and to all the peace, and joy, and sweet thoughts and arts of grace that grow up in it.

LADD'S SHEEP STORY, OR, HOW TO MAKE UP A QUARREL.

William Ladd was the President of the American Peace Society, and he believed that the principles of peace, carried out, would maintain good-will among neighbors as well as among nations. But there was a time when he had not fully considered this subject—had not thought much about it, as I dare say many people have not. He believed that if a man struck him a blow, it was fair and best to strike right back again, without considering if there were not some better way of overcoming the offender; or if a man did him an injury, why, as people commonly say, he would give him as good as he sent.

He had a farm; and a poor man who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and in consequence his sheep got into William Ladd's wheat-field and did much mischief. He told his man Sam to go to the neighbor and tell him he must mend the fence, and keep the sheep out. But the sheep came in again, and William, who was a very orderly man himself, was provoked. "Sam," he said, "go to that fellow, and tell him if he don't keep his sheep out of my wheat-field, I'll have them shot." Even this did not do: the sheep were in again.

"Sam," said William to his man, "take my gun, and shoot those sheep."

"I had rather not," said Sam.

"Rather not, Sam! Why, there are but three — it's no great job."

"No sir; but the poor man has but three in the world, and I am not the person who likes to shoot a poor man's sheep."

"Then the poor man should take proper care of them. I gave him warning; why didn't he mend his fence?"

"Well, sir, I guess it was because you sent him a rough kind of a message; it made him mad, and so he would not do it."

After considering a few minutes, William Ladd told Sam to put the horse to the buggy.

"Shall I put in the gun?" Sam asked.

William's relation of what followed, we give in his own language. "No, said I. I saw Sam half smiled, but I said nothing. I got into my buggy and drove up to my neighbor Pulsifer. He lived a mile off, and I had a good deal of time to think the matter over.

"When I drove up to the house, the man was chopping wood. There were but few sticks of wood, and the house was poor, and my heart was softened. 'Neighbor,' I called out. Pulsifer looked sulky, and did not lift up his head. 'Come, come, neighbor,' said I. 'I have come with friendly feelings to you, and you must meet me half way.' He perceived I was in earnest, laid down his ax, and came to the wagon. 'Now neighbor,' said I, 'we have both been in the wrong. You neglected your fence, and I got angry, and sent you a provoking message. Now let's both face about, and both do right, and feel right. I'll forgive, and you shall forgive me. Now let's shake hands.' He didn't quite feel like giving me his hand, but he let me take it.

"'Now,' said I, 'neighbor, drive your sheep down to my south pasture. They shall share with my sheep till next spring; you shall have all the yield, and next summer we'll start fair.'

"His hand was no longer dead in mine. He gave me a good friendly grasp. The tears came into his eyes, and he said, 'I guess you are a Christian, Squire, after all.'

"That little fracas with my neighbor about the sheep was," continued William Ladd, "my first step in devoting myself to the cause of Peace."

CURE FOR DRUNKENNESS.—An inveterate drunkard once asked a Quaker whether he knew a method whereby he could cure himself of his dominant vice.

"Friend," answered Broadbrim, "it is as easy as keeping thine hand open."

"How can that be?" said the drunkard; "every man can keep his hand open, but as to abstaining from liquor that's quite a different thing."

"I will tell thee, friend," quoth the Quaker. "When thee has gotten a glass of gin in thine hand, and before thee dost raise the tempting liquor to thy lips, open thine hand—*and keep it open*. Thee breakest the glass, but thee breakest not the laws of sobriety."

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Letters in relation to publications, donations, agencies, etc., from the Eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield St., Boston.

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HOW CAN I MOST PROFITABLY USE MY MONEY?

The feeling is general that we may do what we please with our money. So we may; but God will hold us in the last day to a strict account for the use we make of it as his stewards. Property, like every other talent committed to our care, is a sacred and important trust. How many good objects can it be made to accomplish! It may feed the hungry, and clothe the naked; may heal the sick, and relieve the suffering; may educate the ignorant, and reclaim the vicious; may provide asylums for the insane, the blind, and other victims of misfortune; may cure or prevent a thousand forms of ill that flesh is heir to; but, more than all, it may send the gospel, God's grand remedy for human woes, to millions perishing in ignorance and sin.

Among so many beneficent uses of your money, it would seem as if you could hardly go amiss; but let us call your attention to one which you may have overlooked. Have you inquired how much good you might do by contributing *largely* to that cause which seeks to hasten God's promise of a day when nations shall learn war no more? This promise, you know well, has never yet been fulfilled; but it can be, must be, will be. Do you ask when? Just when the means He has prescribed for the purpose, shall be used aright. No Christian can doubt this; for God has promised it in his word as distinctly, as unequivocally, as he has the world's conversion to Christianity, or even the salvation of any penitent believer in Christ. A consummation how ineffably important and glorious! What a jubilee would there be in heaven on seeing an end put forever to this great sin and scourge of our race in all ages — no more WAR or PREPARATION for WAR!

By what other use of your money, then, can you prevent more evil, or secure more good? Christendom is now keeping under arms from five to seven million warriors, the very bone and sinew of their power and prosperity, to sustain her war-system even in peace, and spending, in one way and another, some two thousand million dollars every year. What an immense waste of money and moral power! Enough, if rightly applied, to carry on the work of evangelizing half a dozen such worlds as ours.

Now, we would undervalue none of the popular modes of doing good. It is a noble charity to relieve the poor, to reform the vicious, or provide for the sufferers from a pestilence or a conflagration; but a fraction of the money requisite for such purposes, would be likely in the cause of peace to save millions from poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. A single million of dollars, perhaps half a million a year, if used aright in this cause, might suffice to put a stop ere long to all actual war in Christendom, and an end at length to her whole war-system. Can you conceive a better use of money?

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1860	$6,421,480	$40,239	$387,232	$140,905	$6 989,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029,265
1864	5,103,604	724,387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,360
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319,882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

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Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 01
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	259 23	245	9,542 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313 97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

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DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON, JUNE, 1872. | NEW SERIES. VOL. III. NO. 42.

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THE ADVOCATE OF PEACE,

Published the first of every month by the American Peace Society.

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FROM THE BOSTON TRAVELLER.

THE PEACE CAUSE ADVANCING.

The Advocate of Peace for April has made its appearance, containing in addition to a variety of entertaining and instructive articles, an interesting account of large and enthusiastic meetings held the last month in the interests of peace in Washington, Baltimore, etc. It gives us pleasure to notice, also, the important action of the Providence Conference of the Methodist Church, at their session just closed. This influential body adopted unanimously the resolutions which follow:

Whereas war is one of the direst evils which curse the earth, and whereas, according to the angel's announcement, the advent of Christ was to bring not only glory to God, but also peace to men.

Resolved, That the disciples of Christ cannot consistently be indifferent to the prevalence of war, nor fail to utter their emphatic testimony against it.

Resolved that the time has fully come when war, which is only a hideous relic of barbarism, should no longer be tolerated among Christian nations.

Resolved, That the governments of the United States and Great Britain have placed before the world a worthy example of true Christian diplomacy and civilization, by their late Joint High Commission and their humane efforts at international arbitration, as expressed in the Treaty of Washington; and that therein they deserve the emphatic thanks and hearty moral support of the Christian churches.

Resolved, That the Peace Reform is worthy of a place among the greatest enterprises of Christendom, and that this Conference will appoint a committee to report thereon at each annual session, as it does for other benevolent and Christian causes.

WORDS OF CHEER FROM THE PRESS.

CHURCH AND REPUBLIC.

Since our friend and brother Rev. J. B. Miles, has entered upon his duties as Secretary of the American Peace Society, *The Advocate of Peace*, the monthly publication of that Society, has steadily improved both in its appearance and in its contents, so that it is now an attractive, readable and instructive magazine, which ought to be in every family, and as it is published at the ridiculously low price of one dollar per year, we do not see why it should not be. We commend it to our readers.

WORCESTER PALLADIUM.

The Advocate of Peace, edited by Rev. J. B. Miles, Secretary, published monthly by the American Peace Society, is doing a good work by advancing ideas of brotherly love and humanity, and with able contributors is winning its way into high favor. A new feature of the magazine is the addition of four pages devoted to the young, which is entitled *The Angel of Peace.* The terms of the monthly are one dollar a year in advance, to ministers, seventy-five cents.

MESSENGER OF PEACE.

The Advocate of Peace comes to us in a neat blue cover. It is edited with spirit and ability by J. B. Miles, the Corresponding Secretary of the American Peace Society. The office Agent is H. C. Dunham, No. 36 Bromfield Street, Boston, Mass. It has also an able corps of contributors, some of whom reside abroad. One of its regular contributors, is Elihu Burritt, the "learned blacksmith," who has grown old but not weary in the cause of peace. The *Advocate* is growing in interest, and we believe in popularity also. May its shadow, or rather its sunshine, never be less.

THE CONGREGATIONALIST.

The pleas of *The Advocate of Peace* gain in force under the wise direction of the new secretary editor, Rev. James B. Miles. The April number is well nigh a model for a publication of its kind.

BOSTON JOURNAL.

Rev. Mr. Miles, the new Secretary of the Peace Society, makes the *Peace Advocate* a very readable magazine.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

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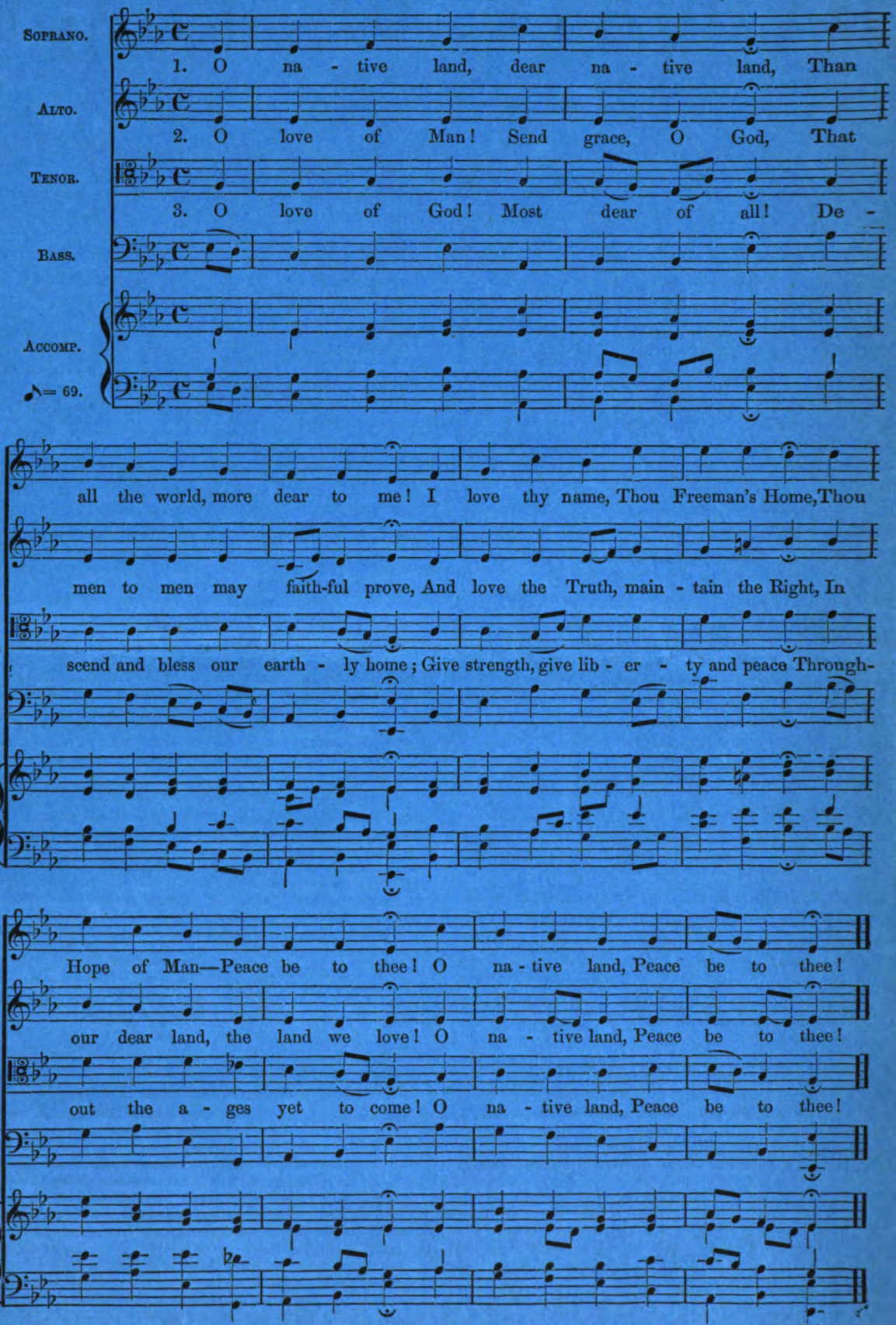
O NATIVE LAND, PEACE BE TO THEE!

A NATIONAL HYMN.

From "Festival Cantata," by permission. Words and Music by EUGENE THAYER.


SOPRANO.
ALTO.
TENOR.
BASS.
ACCOMP.
♪= 69.
1. O na - tive land, dear na - tive land, Than
2. O love of Man! Send grace, O God, That
3. O love of God! Most dear of all! De -
all the world, more dear to me! I love thy name, Thou Freeman's Home, Thou
men to men may faith-ful prove, And love the Truth, main - tain the Right, In
scend and bless our earth - ly home; Give strength, give lib - er - ty and peace Through-
Hope of Man—Peace be to thee! O na - tive land, Peace be to thee!
our dear land, the land we love! O na - tive land, Peace be to thee!
out the a - ges yet to come! O na - tive land, Peace be to thee!

NOTE.—Verse 1. Chorus and Organ. Verse 2. Chorus. (Unaccompained.) Verse 3. Chorus, (in Unison) Organ and Orchestra. Organ prelude first line only. No interludes.

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THE ADVOCATE OF PEACE.

ON EARTH PEACE....NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES. BOSTON, JUNE, 1872. No. 42

ANNIVERSARY AT THE MUSIC HALL.

By reference to our special notice it will be seen the Anniversary exercises of the American Peace Society are to be held in the Music Hall, Boston, on Sunday evening, June 16. The Directors have chosen this time rather than the usual anniversary week for several reasons.

It is the evening that precedes the opening of the great International Peace Jubilee at the Coliseum, and it seems fitting that our Society should recognize an occasion which we believe will contribute in no small degree to the promotion of the great cause of Peace, and Mr. Gilmore and those associated with him in their great enterprise, very kindly offer to furnish us with a very large select chorus, and other choice music, instrumental and vocal, which together with the addresses from the eminent gentlemen who are to speak, will make a programme of rare interest. At that time our city will be thronged with visitors from all parts of our country, and from other countries, the presence of many of whom we shall hope to secure. It will also be a few hours after the re-assembling of the Court at Geneva for its great work, (and we rejoice to say, at the time of writing, we have good reason to believe the Court will reassemble and complete its great work.)

It is intended to make the occasion one, in all respects, worthy of the Society, and the cause; one that shall exceed in interest, and fittingly crown the successful series of public meetings that have been held the last year under the auspices of the Peace Society, commencing with the enthusiastic Jubilee meeting at the Music Hall in September.

It is hoped the friends of Peace from all parts of the land will be present in great numbers, and that the new impulse which has been given to the Society may be greatly strengthened, and an enthusiasm created that will ensure increased success in the future.

THE TRUTH WELL STATED.

We know not where war is more justly charcterized than upon one page of David Dudley Field's new volume upon an International Code. We quote a few paragraphs.

"War, in all its aspects, has little to recommend it, and almost everything to condemn it. Even the brilliant qualities of courage and self-sacrifice, which it often calls forth, are more than counterbalanced by the cruelty, license and corruption, which are its inseparable concomitants. The history of every nation after a great war, is a history of demoralization. The moral sense appears to be weakened by the spectacle of brute force contending with brute force; the sensibilities are blunted by indifference to suffering, and familiarity with death; the morals of camps are proverbially loose; the custom of destruction is apt to beget the love of it; and that regard for the rights and feelings of others, which is the chief glory of civilization, is lessened, if not lost, in the struggle for life and mastery in fight."

"Contention does undoubtedly sharpen the intellect, but there may be other kinds of contention than that of mere force. Indeed, that contention which aims to overcome obstacles in nature, to outstrip in manly arts, to look deepest into the mysteries of the world, material and spiritual; contention in letters and arts, in poetry, philosophy and history, in agriculture and navigation, in the refinements of life, the cultivation of taste, and the elevation of morals; that is the contention which really purifies and exalts."

FAITH IN THE GOOD TIME COMING.

Hon. Richard J. Haldeman, M. C. from Pennsylvania in a recent speech in the House of Representatives thus eloquently declares his faith in the advance and ultimate triumph of a peaceful civilization.

"I not only expect the conquering column of American civilization, with its yearly accession of five hundred thousand of the most energetic blood of Europe to its ranks, shall go resistlessly forward in the fulfilment of its mission of subduing this continent to the uses of man; a conquering column greater far than all the hosts ever led by Ghengis Khan, Timour the Tartar, or Tamerlane, because it is a column of peaceful civilization that builds in its triumphant march towns and cities, school-houses and churches; a column which goes persistently forward, stretching out railroads and telegraph lines like scouting antennæ into the wilderness, and all this because it is a column of freemen, taught that individuals like nations must rely upon their own untrammeled exertions, but not depend upon a fostering, protecting, paternal, and consequently dwarfing and destroying Government. I not only expect, I say, Mr. Chairman, that this column of civilization shall plant a nation of one hundred million people upon this continent, under just and impartial laws in a true republic, but I hope that (our institutions having been preserved in their purity and according to the original design) all the nations of the earth shall be brought under the influence of the Republic and permeated by our example.

In my dreams I dream the dream of England's Elizabeth, and the ablest ruler who ever sat upon the throne of France, and I hope that Henry IV's "great design" shall be more than fulfilled. I believe that God in His providence intends that there shall be established on this earth a sanhedrim of the nations, an areopagus of the peoples, a parliament of men, a consolidarity of humanity, a true and just *internationale*. I dream the dream of battle-flags furled, of war-drums ceasing to throb, of a congress of man keeping peace among the nations of the earth."

SPECIAL NOTICE.

The Annual Meeting of the American Peace Society for the election of officers and the transaction of other business, will be held at its rooms, No. 16 Wesleyan Building, 36 Bromfield street, Boston, Monday, May 27, at 2 o'clock, P. M.

The Anniversary Meeting for addresses, with music by Jubilee Chorus, etc., will be held on Sunday evening, June 16th at the Music Hall.

N. BROUGHTON, JR.,
Rec. Sec'y.

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"WATCHMAN WHAT OF THE NIGHT?"

BY REV. JOEL MARTIN.

It has been said that "analysis must prepare the way for synthesis," so it may be stated, and that with a great degree of justice, that agitation and opposition, twin sisters in the cause of truth, justice, humanity and religion, must ever precede great and lasting reforms in any community, nation, or state. They have proved to be the divinely appointed means for the accomplishment of God's purposes in the world. So that when they have marched out against the cause of error because it was error, or oppression because it was oppression, they have gone to victory hand in hand. But when they were only the means to accomplish selfish, ungodly ends, employed only in erecting towers from which strangers were to hurl death missiles of another sort, they have been first to make war and last to establish peace between man and man When the history of a system has proved it to be pernicious it becomes the entire community, or nation if need be, to rise en masse and advocate those principles which will accomplish the great end of civilized governments.

And so it must appear to-day to every philanthropist in Christendom, that the past system of war has been productive of crimes, prostitution and suffering without parallel in the history of civilized man. Shall we not take counsel from experience and a universal testimony? May we not learn a lesson from the page of European history so recently written in the blood of her young men? Does not the dust of *our* brothers cry to us from the ground of the sunny South, testifying to the immediate necessity of substituting arbitration for war under all circumstances? Men may wax eloquent over our success and victories in war, and rejoice in the fact that we have ever conquered our foes since the flag of red, white and blue adorned with thirteen stars, "representing a new constellation," first waved in triumph on the ever memorable battlefield of Saratoga. But if there is any *glory* associated with the history of the American people, or of the world, it is that part which was written while the temple of Janus was closed and the *angel of peace* guarded the habitations of men.

When the nations emerged from the Dark Ages the unparalleled gloom which closed in around them could not be dispersed in a short space of time; it was the work of centuries to weed out *all* the plants of barbarism which had now sprung up as from a second sowing. So that when men began to lay the foundations for new systems of government in the lands they were discovering, evils crept in to destroy the seeds of virtue and truth before they had even passed through the first stages of development. Hence it has become the painful duty of this generation to apply the principles of restraint, which have long been recognized as right and destined to prevail.

First, then we ask, is war compatible with Christianity? To the careful student of the New Testament Scriptures, only one reply need be given, and that agrees with the spirit of the entire Gospel which incorporated a *new* system with broad and and even world-wide application; "Whosoever shall smite thee on thy right cheek turn to him the other also;" which can mean no less than the turning of men from the practices of the heathen world, among which was early incorporated the flagrant evil known as war. What was palliated in the dispensation of the law has been tolerated in some instances in these "latter days," but war with its attendant vices has been condemned by the *spirit* of Christianity for the past eighteen hundred years. And it would seem as though the hand of a righteous God would smite the earth with famine and pestilence if the Christian nations longer pursued a course so full of evil tendencies. The spirit of the times bids us "arise and shine," putting off the ways of the heathen and benighted nations of the world.

Second, the question arises, how are we to reconstruct society so as to affect the abolition of a system so fraught with sin and madness? It is impossible to purify this stream unless public opinion is prepared for the change. Mankind is a great brotherhood, having a common origin, a similar destiny and is raised to immortality by a common Saviour of us all. And when we fail to rise and grapple with the great questions which are of such vital importance to our civilization in this "era of Christianity," we fall below the glad expectation of our sires, and to an extent forfeit the privileges and advantages we enjoy.

I will not say that our experiment of government has been a failure, it has been a *glorious success*, but it were *better* for us now and for all future time, if we should abolish the national war system and feel assured that these murderous conflicts should never again desolate the habitations of men. Multitudes evidently have their desire expressed in the words of Osceola, the Seminole chief, whose people were being driven from their homes in Florida, to take refuge in the distant wilds beyond the Mississippi, when he said he "wished to rest in the land of his fathers, and his children to sleep by his side." Then in order that we may secure the blessing the red man most craved, let us heed the experiences which we have already had in the arts of peace, and ever labor and pray for the triumph of right principles which shall receive the blessings of a gracious God and insure abiding peace. Then may we lead China, India, and the islands of the sea to cherish an *increasing* regard for our institutions and receive at our hands the word of life with gladness. For like the fairy, who by a mysterious law of her nature was condemned to appear at certain seasons in disguise. And those who injured her during this period of her disguise were forever excluded from participation in the blessings she bestowed. But to those who in spite of her unattractive aspect pitied her and afforded her protection, she afterward appeared in the beautiful and celestial form which was natural to her, accompanied their footsteps, granted all their wishes, made them happy in love, and filled their houses with happiness, wealth and plenty. Such a spirit is Peace. She may assume an humble aspect, but woe to him who shall dare to crush her! And happy is he who having received her when in disguise, for he at length shall be rewarded by her in the time of her beauty, loveliness and perpetual glory. So then, let us give heed to these things for the millennial glory of the *Holy one of Israel* draweth near, as there are indications that *he shall have dominion from sea to sea and from the river unto the ends of the earth.*

DOES THE CAUSE OF PEACE GAIN GROUND?

BY J. S. WILLETTS.

This is a question deserving very serious consideration. Although a time of peace between all the nations of Christendom, yet, perhaps, there was never a more persistent preparation for war among the principal nations of Europe than at the present moment. And our own country, with her military and naval academies in full blast, in preparing future officers for our army and navy, is not sleeping, but watching the movements of other nations with the keenness of eagle eyes. One year ago, a war, commenced on the most trivial of pretexts, was raging with most terrible destructiveness; and bloodthirsty spirits were not wanting to have plunged our own country into war's horrid abyss. But wiser counsels prevailed; and yet, while rejoicing over what we considered the establishment of a firm bond of union between us and our mother country, we are startled by a demand for a withdrawal from its obligations; and there are doubtless men on both sides of the Atlantic who would rejoice to see the parchment of our far-famed Washington treaty torn into atoms, and the two nations engaged in deadly warfare.

Some fifty years ago, a Chalmers, a Bogue, a Dymond, a Gurney, and others on the other side of the Atlantic, and on this, a Worcester, a Ladd, a Whelply, a Beckwith and Collier, and others more recently, were writing, preaching and lecturing against war, and many thousands of their productions have been scattered over the world, and many thousands have assented to the views they inculcate—a generation cotemporary with them, and like them, mostly passed from this stage of action. And what have they done to stop war's dreadful ravages? The writings of these departed worthies are to-day the standard and most effective arguments against war, and in favor of peace, and while being scattered broadcast over the land, are they and all other efforts doing more than educating the present generation into an *assent* to their principles?

Fifty years of *mere assent* to the principles of peace has done but little toward eradicating the custom of war. Doubtless many difficulties between nations have been settled by pacific means within that period, by the efforts of Christian philanthropists and statesmen, but yet there seems to be some-

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thing lacking for the permanent establishment of pacific measures in the intercourse of nations. The great lack is the power of the Christian church. Notwithstanding all the efforts of the advocates of peace for the past fifty years, the church is to-day the very bulwark of war. Take away the support of the Church, and not another war can take place between Christian nations.

A profession of Christianity requires obedience to the commands of Christ, and he commands his disciples and followers to love one another. The present standard of most of the branches of the Christian church is so far below this standard of Christ that their members are not educated to the necessity of obedience to the plain and simple commands of the gospel, and thus ages have passed away, and men professing to be Christians, have been continually engaged in slaughtering each other.

The early Christians believed that war was entirely forbidden by the gospel, and in obedience to their convictions of duty refused to take part in carnal warfare, believing with the apostles that they ought to obey God rather than man. The Society of Friends at their rise adopted the same belief, and for more than two hundred years have refused to take part in war.

If all the other branches of the church had then adopted the same belief, and their members had likewise refrained from engaging in war, would not wars have ceased long since between Christian nations? Then where does the responsibility rest for war's tremendous havoc and wholesale slaughter of millions of human beings within the past two hundred years? And if every Christian to-day would take the noble stand of obedience to the law of Christ, which is the law of love, do we suppose there would be another war in Christendom?

Powerful efforts have been made by Christian philanthropists and statesmen, to induce governments to adopt pacific means for the settlement of national differences. But futile are all their efforts, while millions of men stand facing each other, only waiting the word of command to engage in mutual slaughter. Therefore Christian friends and fellow laborers in the cause of peace, let us profit by past experience, and set about the reformation of the churches, as the proper means for the abolition of war. Let every member of every church who is convinced of the unlawfulness of war, remember that as an integral part of the church he is in a degree responsible for its short comings, and therefore realize that a duty devolves upon him, to use his influence with his fellow professors, and not relax his labors until the sanction of the church is entirely withdrawn from the support of this barbarous and heathen custom.

Clarkson believed that the slave trade was the greatest evil then existing in the world; but his cotemporary, Dr. Bogue, exclaimed, "Even the extensive calamities of the African slave trade, drawn up in array before the ravages and tortures and horrors of war, are but like the hill Mizar compared to Lebanon.

It took twenty years of persistent labor to abolish the slave trade. Without Clarkson's labors it might have continued a a score of years longer. He says, "For seven years I had a correspondence to maintain with four hundred persons with my own hand. I had some book or other annually to write in behalf of the cause. In this time I had travelled more than thirty-five thousand miles in search of evidence, and a great part of these journeys in the night."

Although we have had, and still have ardent laborers in the cause of peace, where is our Clarkson to take the lead in this heavenly work? Surely if the slave trade was only as Mizar to Lebanon in comparison of war, no less efforts are needed for wars' abolishment. But very different efforts are required, and may it be the prayer of every friend of peace, that the Lord will raise up and qualify not only one, but many Clarksons, and send them forth to labor with the churches in that ability which He giveth, and thus lead on the scattered forces in this great Christian warfare against unchristian war. And may we not hope that twenty years of persistent labor would as surely banish war, and that it would from thenceforth be a cause of wonder and astonishment that Christians should ever have sanctioned and practised it.

So scarce a commodity is good sense, that the world has made up its mind to live without it.

"BLESSED ARE THE PEACEMAKERS."

BY DAVID IRISH, N. Y.

The whole civilized world can testify from sad and long experience, that the war system, so far from proving a blessing, stands foremost among national evils, embracing the destruction of human life, property, morals, Christian virtues, accompanied by sufferings, in amount entirely beyond any definite estimation. Dymond says, "When political writers expatiate upon the extent and evils of taxation, they do not sufficiently bear in mind the reflection that almost all our taxation is the effects of war. A man declaims upon national debts. He ought to declaim upon the parent of those debts. Do we reflect that if heavy taxation entails evils and misery upon the community, that misery and those evils are inflicted upon us by war?

Such being the character and deplorable fruits of war, is it a subject of small importance? Is it a matter to be treated with indifference? Oh no! for the war system is a world-wide evil, and continually in conflict with the temporal and spiritual welfare of the great family of man. The most ennobling warfare is by "overcoming evil with good; if thine enemy hunger, feed him; if he thirst, give him drink; retaliate not, but return good for evil." Is not such a course better calculated to promote and maintain peace, than the retaliating, bloody-battle system, and as much cheaper and easier, as better?

A regard for honor does much in sustaining a military system, so that the nation may be prepared at all times to defend its honor, if deemed necessary, by human slaughter. But is it not very possible, through the powerful influence of an unrighteous custom, for communities to entertain quite erroneous ideas of what constitutes true honor? Is it not looked upon by too many to be a mean thing not to resent an injury? Hence, from small offences, the most destructive wars have been commenced and prosecuted. Too many have not yet learned, "greater is he that ruleth his own spirit, than he that taketh a city." As the correct idea of honor gains ground, will the war spirit give way, and its prosecution be looked upon as a legalized murder? National war will be regarded with the same detestation as the conduct of two individuals, who, in defence of their honor, fight a duel. What is the difference in principle between individual and national warfare? The latter, however, being ten thousand times more destructive than the former, needs the more to be looked at as a matter imperatively demanding the most serious consideration of all good people.

Elmira, N. Y., April 17, 1872.

REV. JAMES B. MILES:

DEAR SIR: The following Resolution was passed at the Wyoming Annual Conference of the M. E. Church at my request, which I send you for publication in the *Advocate of Peace.*

Resolved, That the time has come when we as friends of peace should more than ever encourage and prosecute this good cause, with increasing effort and consecration, in our own land and abroad, and that we will encourage the American Peace Society in every laudable attempt to secure peace between and among the nations of Christendom.

J. LA BAR.
I. T. WALKER.

THE HON. SEC. Liverpool Peace So., A. B. Hayward writes: —

Your Publication is quite a gem; and the illustration on the heading of the *Angel of Peace,* nothing less, than a thing of beauty.

"I abominate war as unchristian. *I hold it the greatest of human crimes.* I deem it to include all others—violence, blood, rapine, fraud, everything which can deform the character, alter the nature, and debase the name of man."—*Brougham.*

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THE ADVOCATE OF PEACE.

BOSTON, JUNE, 1872.

FORTY-FOURTH ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN PEACE SOCIETY.

The Directors of the American Peace Society in submitting their forty-fourth annual report desire, first of all to express their deep gratitude to the God of Peace, by whose favor this honored Society has been enabled to prosecute its philanthropic work through another year. At the beginning of the year the present Corresponding Secretary was chosen and entered upon the duties of his office, and the conviction was felt, that Providential circumstances and movements in our own, and in other lands, constituted a call to the Society greatly to enlarge and to give increased vitality to its operations, to popularize its principles, and in a word, to gird itself anew for its lofty mission of promoting Peace on earth. It has been the endeavor of the Society to respond to this call and success has crowned its efforts to such a degree as may well awaken the gratitude of the friends of Peace and inspire them with fresh courage and hope for the future.

PEACE CONVENTIONS.

By the ratification of the Washington Treaty, on the eighth of May last, by the Governments of the United States and the United Kingdom, the great principle of Arbitration for which our Society and its kindred Society in Great Britain have contended for forty years and more, was most signally honored.

It is worthy of notice, that, the two first Peace Societies in the world originated almost simultaneously in Great Britain and America, and that these two great powers should be the leaders in settling their differences by arbitration, is a coincidence not without its significance. In the estimation not only of the members of these Societies, but also of eminent statesmen in large numbers who have never been connected with them, these Societies have contributed directly and very largely to this grandest triumph of Christian civilization, the realization of this best hope of the nations. Our Society felt, that this illustrious transaction, the most important step toward the full consummation of its hopes, should be worthily commemorated and so improved that it should be followed by other steps in the same direction until not only shall war be banished from civilized nations, but they shall be induced to enter into an arrangement for mutual and proportionate disarmament. Accordingly to recognize the importance of this great victory of Peace and to secure from it the richest results a great public meeting was convened in the Music Hall, Boston, in September last, under the name of a Peace Jubilee. Such a meeting was a new movement in the history of this Society.

It was pronounced by veterans in the cause, the largest Peace meeting ever held in America, the spacious hall being filled to repletion. The attraction of music both instrumental and vocal, of the highest order was added to that of eloquence, and the success of the meeting was so marked, that the purpose was formed to hold a series of similar conventions in all the chief cities from Boston to Washington. With emotions of gratitude such as words cannot well express we are now able to say this large programme has been fully carried out, and with a success that has exceeded our most sanguine anticipations. Already some forty of these conventions have been held and all of them have surpassed our expectations both in the number and character of the audiences and in the interest manifested in the subject. In no instance have the meetings been sectarian or political in their character. Their watchword and inspiration have been the noble motto of our Society, "Glory to God in the highest, on earth peace and good will to men." The impressions made by the meetings upon the communities where they have been held have been most happy.

While Mr. Burritt and the Secretary have spoken at the meetings, it has been our rule to invite distinguished gentlemen in the cities where the meetings have been held to participate in them, and in each instance some prominent citizen has presided and made an address. At New Haven for example, where the audience numbered two thousand or more including professsors and students of the college, Ex-President Woolsey the eminent publicist presided and made an address of great weight and power. At Cambridge the Hon. C. T. Russell presided. At New York, Chancellor Howard Crosby; at Norwich, Senator Buckingham; at Hartford, Governor Jewell. At Amherst College, President W. A. Stearns. At Philadelphia, Rev. Dr. Newton; at Baltimore Hon. Reverdy Johnson, who made a speech of remarkable eloquence and power. At Washington, at a meeting attended by a very large audience including many members of Congress and other public men, Gov. Cooke presided. These examples will suffice to indicate the character of our meetings and to show that by them the Peace Society has been brought prominently upon the platform, and a knowledge of its mission and its principles has been diffused. The local papers have given full reports of the meetings thus conveying the sentiments uttered to multitudes not in attendance. It will not be thought the Hon. Emory Washburn exaggerated, when he said in the course of his excellent speech at our meeting in Cambridge, "Such meetings are a power of immense importance in the land. They help to form and establish a sound public sentiment. They help to swell that tide of individual opinion which when concentrated becomes the nation's will, and speaks through her rulers and her public representatives."

While from the beginning of this glorious campaign the Treaty has been for us a powerful lever in our efforts to lift the great principle of Arbitration and Peace among the nations to a higher position in the popular regard, the misunderstanding and excitement respecting the treaty that have existed during much of the year have operated not in all respects to the disadvantage of our meetings. They have served to keep the subject constantly in the papers and before the people, and have led thinking men to look at and discuss the various aspects of the momentous question of Peace and War.

We should do violence to our own feelings and show ourselves wanting in the appreciation of the true and noble in human character and endeavor, did we not, in this connection, make distinct mention of the eminent service rendered in this campaign by that life-long and stalwart "warrior against war," Elihu Burritt. With a disinterestedness of purpose, with an ardor of enthusiasm truly admirable, he has co-operated with the secretary in this great enterprise, contributing of his time, his strength, his counsel, his eloquence with a lavish generosity, travelling up and down the country preaching peace, not simply rendering his services gratuitously, but in a majority of

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instances paying his own expenses. In the day when the Peacemakers shall receive their reward, what a rich inheritance will be his!

THE SOCIETY'S PERIODICALS.

The press in our day has become a power second to no other in moulding public sentiment. Hence the American Peace Society wisely avails itself of the great and growing power of the press in its endeavor to educate the masses in peace principles. One of the means for increasing interest in the Society, and extending its usefulness, that received the especial attention of the Secretary at the beginning of the year was the improvement both in appearance and in its contents of the organ of the Society, the *Advocate of Peace*. He announced his purpose that it should take its place with the very best monthlies.

It was the purpose to make the *Advocate* a welcome visitor to the family and the reading circle, a magazine worthy of its name and of the Society which it represents. That this purpose has, as yet, been fully accomplished, we do not claim. But if we may judge from numerous expressions of the Press and individuals, we may believe the efforts for improvement have not been unsuccessful. Among the recent comments of prominent journals are such as follow: "It is now an instructive, attractive and readable magazine." "It is winning its way into high favor." "It is growing in interest and in popularity." "It is well nigh a model for a publication of its kind." "It is a very readable magazine." Its contents have been made up almost exclusively of original matter. These improvements have, of course, increased the cost of the magazine, but no advance has been made in its subscription price. In December last the first number of the *Angel of Peace* was issued, both in combination with the *Advocate*, to take the place of the *Child's Advocate*, and also, in much larger numbers as a separate paper of four pages. The idea of this little paper was suggested by Rev. Mr. Lord, and it was a very happy idea. It is the first Peace paper for children ever published.

In this day, when of the making of many papers for old and young there is no end, and when every town and district are canvassed for subscribers to different papers, it is difficult to secure for our periodicals the circulation which we could desire. We send out quite a number gratuitously, and should be glad greatly to increase our free list, if we could afford to do so. In addition to the publication of our own papers, we have been able to do considerable in advocacy of our cause, and in diffusing peace principles through the medium of various secular and religious papers.

NEW MEMBERS.

At the beginning of the year, the conviction was entertained that the principles of the Peace Society and the work which was providentially opening before it, demanded not simply an increase of interest and devotion from those who for years have been distinctly known as the friends of the Society, but also that it should have the additional impulse and power imparted by new names; and the hope was cherished that representatives of the great interests of society, such as labor, commerce, education, statesmanship, religion, would identify themselves with an organization which subserves the welfare of all these great interests. It gives us pleasure to say, in this hope we have not been entirely disappointed. To the list of our life-members and life-directors have been added, in different parts of the country, names of influence, and we can think of no one mode by which our Society can be elevated to that position which it ought to hold, and may come into possession of the power it ought to wield, more effectual than by increasing very largely its membership from the classes of persons above indicated. The principles and the aims of the American Peace Society are such as entitle it to expect the time will come when its membership will comprise the great body of the intelligent American people.

AGENTS OF THE SOCIETY.

It has been the policy of the Peace Society to employ agents both local and travelling in different parts of the country, according to terms indicated upon the printed circular. The Secretary found several agents in the employ of the Society at the beginning of the year, and several have been commissioned during the year. These agents, by preaching and lecturing, by the distribution of books and tracts, have rendered important service, and have been sowing seed which we may believe will produce a harvest in due time. It is proper to make especial mention of our office Agent, the Rev. H. C. Dunham. His duties demanding attention to a great variety of correspondence, items and details, have been discharged with an assiduity, fidelity and devotion deserving of great praise.

MEETINGS OF THE EXECUTIVE COMMITTEE.

In accordance with the expressed desire of the Secretary, the Executive Committee during the year have held regular monthly meetings for consultation and the transaction of business at the office, on the afternoon of the first Tuesday of the month. A majority of the members of the committee have been present at these meetings, and although in some instances attendance has doubtless cost inconvenience and effort, yet the meetings have been of great use, as affording an opportunity for the consideration of measures and plans by which the efficiency of the Society might be enhanced. It is hoped these monthly meetings will be continued in the future.

RESIGNATION OF REV. MR. LORD.

Early in the autumn the health of Mr. Lord, the Society's Secretary and Assistant Treasurer for the West, failed. In the hope of recovery, he has patiently waited month after month. But he has recently written us that there is no prospect of improvement in his health, and he feels compelled to resign his position.

We record the expression of our sincere regret, that by this mysterious providence, the Peace Society is deprived of the services of one who has been a most zealous and indefatigable laborer in this and other good causes, and we assure Mr. Lord of our most heartfelt sympathy in this season of his affliction.

RECEIPTS.

The American Peace Society, depends largely upon voluntary contributions, for funds to carry forward its operations. The enlargement of its work, so as to improve the most favorable opportunity, it has ever known for enlisting the public interest in the cause of peace, especially the holding of public conventions, has involved an increased expense in conducting its operations. To make the meetings accessible to all, and to insure the largest possible attendance, it has been necessary to engage the largest halls and churches, and make the admission free. It was hoped the income of the Society might be much increased by contributions, taken in connection with the meetings. But the occurrence of the disastrous fires at

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Chicago, and in other parts of the country, has created such a demand upon the sympathies and charities of the people, that we have found it impracticable, except in a few instances to ask for contributions from those who have gathered at our meetings.

Moreover, it should be stated, there has existed a wide-spread ignorance of the philanthropic and Christian mission of the Peace Society. For this reason, as, also, by reason of prejudices of various kinds, and the multiplicity of applications for aid for benevolent purposes, the claims of our Society are by no means regarded as they should be. With the rarest exceptions, it is not by the churches placed upon the list of the causes that receive their annual contributions. And yet, without in the least disparaging the other causes for which contributions are regularly taken, we believe this presents claims as strong as the best of them. We have found a preparatory work was to be done in diffusing information respecting the principles of the Society and its work, and in removing prejudice, before we can make a very successful appeal for funds. The time ought not to be far distant when the ministers and the churches of the Prince of Peace, shall see and feel what a terrible reproach it is to Christendom, that it contributes, as it has done the past year,—five dollars for bloody war, against one cent to extend the Kingdom of Christ in the heathen world and when they shall feel called upon to give of their prayers and their substance, to sustain a Society that is laboring for the abolition of the greatest obstacle to the success of all Christian effort, and the direst scourge of the race.

Notwithstanding the unpropitious circumstances and influences which have existed, the Treasurer's report will show that the sum contributed from various sources the last fiscal year, amounts to thirteen thousand, four hundred and two dollars, and twenty-two cents; an amount larger by more than two thousand dollars than has been contributed in any previous year in the history of the Society, and exceeding the expenses incurred this year by more than eight hundred dollars, so that had it not been for an indebtedness of nearly eighteen hundred dollars, existing at the beginning of the year, the treasurer would be able to report something like nine hundred dollars in the treasury.

Grateful as we are for the favor and the pecuniary aid the Society has received, yet we are able with this income to do but a tithe of the work, and to improve but one in a thousand of the golden opportunities offered to us now to advance the great cause of Peace among the nations. It is most earnestly desired that the friends of Peace at this annual meeting may be able to devise plans for a large increase of operations, and the raising of funds adequate for carrying on such operations successfully, in the year upon which we are entering.

DECEASE OF FRIENDS OF THE SOCIETY.

PROF. THOMAS C. UPHAM D. D. LL. D. — During the year the American Peace Society has sustained a great loss in the death of Prof. Upham, who has been for many years one of its warmest and most efficient friends, and honored officers.

In the last *Advocate* we gave a somewhat extended tribute to his memory, a few paragraphs from which it is fitting should have a place in this report.

In his character, strength and beauty were admirably combined, and his life was one of remarkable equanimity and Christian consistency. He not only possessed a thorough intellectual knowledge of the truths of Christianity, but his whole nature seemed to be permeated and pervaded by the spirit of Christ. The beauty of the Lord his God was upon him.

Hence, it is not at all surprising that the cause of Peace found in him an ardent friend and an earnest and able advocate. Such a cause and such a man were made for each other. His great soul burned with Christian love, and desires to advance the well-being of his fellow-men. How could such a man be indifferent to war, that gigantic destroyer of human happiness? How could a man with a soul like his all aglow with aspirations to bless his race, fail to identify himself with a cause that is vitally connected with all the true interests of mankind! It is a most interesting fact which he states in the preface of his Manual of Peace, that he was indebted to that sainted Apostle of Peace, William Ladd, for having his attention first called to this important subject of Peace. What a rich harvest has sprung from the little seed dropped by Father Ladd, into the mind of the then young Upham. How little, then, Ladd could have told of the effects of his influence upon this one man! But the seed of Peace found in the great and benevolent and pure soul of this man, a prepared and congenial soil.

He was a fine representative of that type and order of men, who are drawn to a noble and philanthropic cause as the needle is attracted by the magnet.

In July last he wrote us, "You may count fully upon my personal esteem and friendship, as well as my cordial co-operation in all your efforts in promotion of the great and good cause of Peace. But I am quite old, being in my seventy-third year and feeble in health, and have recently lost the sight of one of my eyes so that I cannot do much, but my heart is with you."

His heart was indeed with us. For feeble as he was, and notwithstanding the inclemency of the weather, he attended our Peace meeting at Cooper Institute, New York, in December last. We all felt his presence on that occasion was a benediction, and the influence of his hearty words of sympathy and encouragement spoken to us at the close of the meeting will ever abide with us. The noble qualities of his mind and heart expressed themselves in his countenance and the tones of his voice. His whole bearing and mien were indicative of what he was, a true Christian *gentleman*.

Worthy of most grateful mention, also, is the name of another citizen of Maine, and generous benefactor of the Peace Society, the late HENRY GODDARD, ESQ., who died in December last, at Portland. By the kindness of his son, Judge Goddard, we have the materials for a biographical notice which will appear in due time in the *Advocate*.

His zeal in the cause of Peace was extraordinary, and notwithstanding it often encountered the apathy and even opposition of others, it waxed brighter and brighter with advancing years. For at least thirty years his faith in the ultimate and speedy triumph of the principles advocated by the Peace Society has been constant and unwavering.

Out of a property not much, if any exceeding fifty thousand dollars, he left six thousand dollars to charitable purposes, besides aiding them liberally during his life. He left one thousand dollars by his will, to the American Peace Society.

In the death of such friends our Society has sustained a great loss. They were towers of strength.

May the God of Peace, their God and Father, raise up many to enter into and carry forward to its glorious consummation a cause so dear to their hearts.

THE FUTURE.

As we turn our eyes from the past to the future, the work yet to be accomplished by our Society appears to be great but not disheartening. Rather is it inspiring. History shows us

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there is a power at work in Society that shall ultimately, if applied as it may be, introduce the reign of universal peace. Sweetly sings the Quaker Poet,

"Thus with somewhat of the seer,
Must the moral pioneer
Borrow from the future;
Clothe the waste with dreams of grain,
And on the midnight sky of rain,
Paint the golden morrow."

We are to go forward with a firm faith in the coming of an era when all nations shall convert their weapons of destruction into implements of husbandry; when all people of all climes and all lands will devote their resources, their wealth, their time, their strength of muscle, their energy of brain for advancing the noblest purpose of Peace, for promoting education and religion, the arts and sciences, for giving an impulse to civilization, for enhancing human welfare. Notwithstanding present difficulties, we are confident our high hopes in regard to the Washington Treaty are not to be disappointed. We trust the arbitration is to go on, and all the differences between Great Britain and our country are to be amicably and permanently settled. The message then to our Society is to go forward.

The misunderstanding and excitement respecting the Treaty have revealed most clearly the necessity for convening at the earliest practicable time an International Peace Congress for the purpose of elaborating and commending to the Governments and peoples of Christendom an International Code, and measures for the formation of a Congress of Nations. Had such a Code and Congress existed this misunderstanding between England and America which some have feared would turn a great act of Peace into a subject of fresh dissension, which some have even thought would kindle the flame of war between the countries, could not have taken place. It is now more than ever before, the conviction of the most enlightened people of Christendom, that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even the possibility of war.

The friends of Peace we are sure will be glad to learn that we have already entered upon the work of arranging for such a Congress. We are not prepared as yet to announce definitely the time and the place. But correspondence has been had with several of our leading publicists and statesmen respecting the movement. They heartily approve of the plan. All will see it is a work of very great magnitude. To carry it through successfully we must have the co-operation of all the friends of Peace. It will, also, demand a large expenditure of money. But for what better object than this can money be expended? *Shall we have the encouragement and assistance of the friends of God and man in this great undertaking.*

What though the work to be done is one of great difficulty! Is it nothing in the midst of toil, and in hours of weariness to have come floating down from heaven, and sweetly sounding in our ears the words, "Blessed are the peacemakers, for they shall be called the children of God."

HON. GERRIT SMITH.

We gladly give a place in our paper to the following kind and just reference to one of the honored officers and warm friends of the Peace Society.

Please grant me space to give a sketch of one of the most remarkable and prominent men now living in this section of the country. Mr. Smith, I think, is a native of this State. He is rising of seventy years of age.

He is a large, portly man, of good proportions,—has a robust and healthy look—a fine, genial face, bright and attractive eyes, and a judge of men would at once regard him a man of marked influence.

Mr. Smith inherited wealth, not only of heart, but of purse. And he is well known in all this section, as a very liberal man, as well as one ever ready to aid in any cause,—no matter how much despised—in which he sees the genuine marks of humanity.

Early he took fast hold of the cause of the slave, the temperance movement, and all enterprises that looked toward the progress and glory of humanity. Laborers in these departments have always been welcomed at his home, sympathy and aid freely bestowed, and they sent on their way in hope.

He does not confine his aid to any one department; but feeds the hungry, clothes the naked, and shelters the homeless.

I could write more of this sort, truthfully of him. He seeks not this form of writing, I know it is not done for him, but for others. *Go thou and do likewise.*

It is good to know that there are many in our day doing this kind of labor. They prefer to give during life, and enjoy its results, than to leave large wealth for they know not who.

Dear reader, what are we doing for human good? Shall we be able to benefit the world? Remember good "Abou Ben Aden." An angel appeared one night and wrote. "What writest thou"? said Abou. The angel, replied "The names of those who love the Lord."

"Well," said Abou, "if you cannot write me down as one who loves the Lord, write me as one who loves his fellow men."

The angel wrote, and vanished.

The next night it appeared and showed the names the love of God had blest. And Lo! Ben Aden's name led all the rest.

And why shouldn't it?

How can we honor our Creator more than to bless, as far as we have ability, our fellow men?

"He that loveth not his brother whom he has seen, how can he love God whom he hath not seen?"

What the world need most is this self-sacrificing spirit, devoted to the good of others. This is the essence of humanity and Christianity.

THE ARMIES OF EUROPE.

BY REV. DR. MALCOM.

From a series of tables recently published in Vienna we make the following extracts:

Russia has 47 divisions of infantry, 10 divisions of cavalry, 8 of rifles, 149 regiments of Cossacks, 219 batteries of artillery, 5 batteries of mitrailleuses; the whole comprising 862,000 men, 181,000 horses, and 2,084 cannon.

Germany has 37 divisions of infantry, 10 divisions of cavalry, 337 batteries of artillery, comprising 835,000 men, 96,000 horses, and 2,022 cannon.

Austria has 45 divisions of infantry, 5 divisions of cavalry, 215 batteries of cannon, making a total of 740,210 men, 58,125 horses, 1,600 cannons and 90 mitrailleuses.

English armed force comprising 471,000 men. France 300,000 men.

The remaining States of Europe make up, with the above, a total of 4,267,000 men, and 562,000 horses. If each man and horse could earn on average one dollar, here would be a total loss to the world, of nearly five millions of dollars a day. Add the cost of support and wages of the men alone, including officers will make five millions more; or ten millions a day exclusive of the cost of forts, arsenals, ships, wagons, tents, hospitals, etc.

If international disputes ever came to the alternative of a trial by battle or a trial by law, there will be no question as to which shall be adopted. The war giant, whom now we keep as we keep the hangman, and regard as a necessary and detestable drudge, will then be set upon by a triumphant populace, and slain by "wives with spite and boys with stones."—*Prof. Seeley.*

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LETTER FROM REV. JAMES V. JONES.

To the Editor of the Advocate:

DEAR SIR:—If Christians are to be the salt of the earth, and the light of the world, they cannot sanction any kind of contention, except that between good and evil, light and darkness. True the Jews under the old dispensation used to make war, but we do not live under that dispensation. We are nowhere in the New Testament commanded to go forth to war, but we are taught by the author of our religion, "To love our enemies, to bless them who curse us, to do good to them who hate us, to pray for them who despitefully use us and persecute us, and as much as lieth in us to live peaceably with all men."

War is a falsehood, a wrong, a shame, a hotbed of vices, and a destroyer of immortal souls. When will mankind be convinced of this, and agree to settle their disputes by arbitration. My humble and earnest opinion is, that the Lord's people ought not to make war. He who possesses religious feelings is not fit to be a soldier. Few positions in life are more unfriendly to godliness, unfavorable to piety than soldierwork. It tends to quench the religious mansuetude, and to foster cruelty and impetuosity, it is eminently a wordly profession, it is based on ambition and worldly glory, it is opposed to humanity and goodness. Now the motto of Christianity is "Peace on earth," It prays, "Scatter the people who delight in war," and when its mission shall have been completed, they shall learn war no more. Such words do emphatically condemn war. Why cannot disputes between two countries be referred to the adjudication of reason and justice, instead of applying to the arbitrament of the bayonet, and the broadsword? We settle disputes by arbitration. Are kings and presidents more foolish than other people? I deem they ought, nay, must ere long devise a more rational umpire of disputes than force. Love is the best king. Military preparations are provocatives rather than preventives of war. Hence lessening the army would be a sign for peace. We must have strong faith in great principles, and make an abundant preparation for peace. When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

LETTER FROM GEORGE W. HOSS, A. M.,

President State Normal School, Emporia, Kansas.

MARCH 20, 1872.

Editor Advocate of Peace:—

I have not time now to write an article in behalf of the noble principles of peace, nor do I suppose such article specially needed. I simply wish to say enough to identify myself with the peace movement and the peace-workers.

If there is a cause now before the public, (after the first of all causes, Christianity,) which should command the sympathy and labor of good men, it is the cause of peace. How any man professing to be a follower of Christ, and a lover of his fellows, can hesitate to endorse and aid any honorable efforts to promote and preserve peace, I do not understand. Yet I may not judge my fellows, lest I judge hastily or harshly. I may however, say, that I think we, (the people) are still clinging to some old dogmas that mislead. One of these is, "In time of peace prepare for war." Taken in the usual sense, this is heresy. In one sense, it is sound, noble; namely, prepare to resist war by the dissemination and inculcation of principles of peace, of a broader philanthropy, in a word, of true Christianity. But this is not the meaning,—the meaning is, military preparation. The heresy lies in this, that men are usually ready to do what they have prepared to do. If they have prepared for war, they are the more ready to engage in war. Let this pernicious dogma, with its more pernicious results be tabooed.

A second of these heresies is, "*Vox Populi, Vox Dei;* the voice of the people is the voice of God. At any time this aphorism may mislead, but in time of anticipated or threatened war, more likely to do so. At that time the nation's blood is up, and a bold or bad leader sounds the tocsin, and the people send back the shout *blood!* The leader or leaders shout Vox Dei, when in fact it is more nearly *Vox Diaboli.* I am glad to believe that the people are generally right, but I am painfully impressed with the belief that they can be wrong. Hence *Vox Populi, Vox Dei,* is not always safe, and least so in war excitement.

I hardly need name a more obvious third, namely, the praise bestowed on military heroes. Our histories, school books, and even speeches to children are poisoned with this. Every school-boy knows Alexander, Hannibal, Cæsar, and Napoleon, but alas! how few know the bloodless heroes of peace. If a member of the School Board, or other gentlemen be called upon on examination days to talk to the children, he is not unlikely to attempt to inspire them by referring to Cæsar, Napoleon, Wellington, or other military heroes. Very likely no reference is made to Paul, to Luther or Wilberforce, or to others whose banners have not been rolled in blood. These things should be changed. If we want the reign of peace let us teach our children, the principles of peace. Let this teaching be at school as well as at home. The German aphorism is, that what you want to appear in the life of a nation should first be put into the schools of that nation. Let this apply to our text books and to our teaching in schools. But begging pardon for having transcended my proposed limits, I must close.

I welcome your paper way out here in the West, and bid it and all peace agencies and peace agents, God speed, with the prayer, yea the hope, that the day is coming when nations shall learn war no more—when the glad angel song of eighteen hundred years ago, shall go round the world—"Peace on earth, good will to men."

THE AMERICAN PEACE SOCIETY,

BY ISAAC I. HUTCHINS, CONN.

The friends of peace feel humiliated though by no means discouraged, that the principles they have so long advocated have produced no greater effects than are now witnessed. When however we take into view the smallness of the number engaged in the cause and the extremely limited means at its disposal, we are the rather astonished at the progress already attained than otherwise. At the period of the war of the Revolution or even that of 1812, such a thing as an arbitration for the settlement of National difficulties was wholly unthought of. I have scarcely a doubt that the principles first promulged by the Peace Society, insignificant as they have appeared to many, have already prevented at least one, if not two wars with England. The foregoing remarks were elicited by a single paragraph in the late address of Vice-President Colfax, at the Academy of Music, Brooklyn, N. Y. In speaking of the International Arbitration now in session at Geneva, he said, "This Arbitration is a blow for peace and against war more potential than all the peace societies ever assembled on either side of the Atlantic ocean." It seems that Mr. Colfax "remembers to forget" that the Peace Society first suggested International Arbitration, and has been proclaiming it through long decades of years. The writer of this has been a member of this Society almost from its beginning. When I look back upon what I have abundant reason to believe it has already done in preventing war and securing peace, I am filled with wonder and gratitude. The more so, when I reflect, how small the number and limited the means employed in effecting the work. I feel a confidence amounting well nigh to assurance that the period is not far in the future when war between nations shall become as rare as duel is between individuals. Laws for the settlement of national disputes will be as clearly defined and as binding as those for the settlement of personal difficulties. The objector may perhaps properly ask if the principles of peace are thus potent, why did they not operate to prevent the late terrible war of the Rebellion? To me the answer is obvious. War in its cruellest character has existed almost from the commencement of our national existence—one part of the inhabitants had made prisoners for life of the other. Such was the extent of this *war,* that it absolutely required all that vast expenditure of blood and treasure to bring it to an end. In the abolition of slavery at home, and its probable speedy extinction throughout the civilized world, I discover a bright omen of the speedy end of war of every kind, and the triumph of universal peace.

"Wisdom is better than weapons of war."

"He maketh wars to cease unto the ends of the earth.

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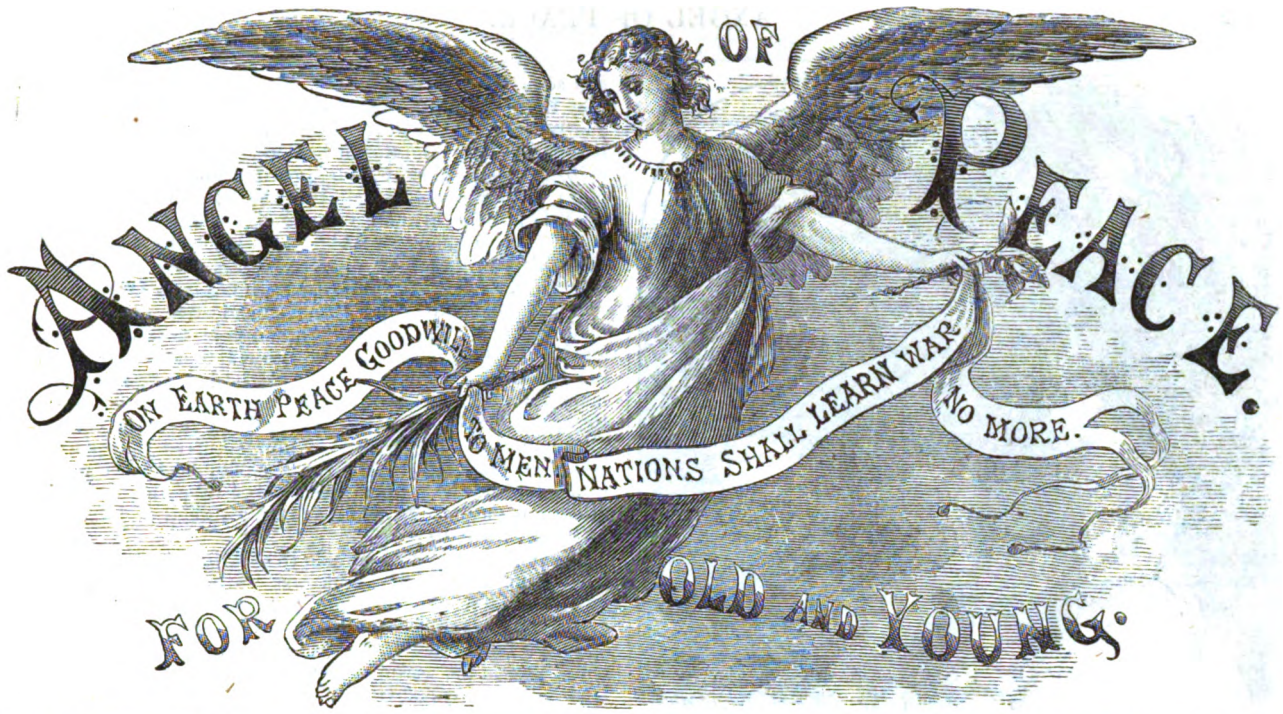

VOL. I. BOSTON, JUNE, 1872. No. 7.

A LEGEND OF ST. JOHN.

BY FRANCES EASTWOOD.

There is a story told of ancient Russia
Among its many nations spread abroad,
How once its plains, so barren now, were blooming
A garden of the Lord.

No fruit there is that men count most delicious
But ripened in its full abundance there,
Of gorgeous tinted plants the fragrant blossoms
Perfumed the balmy air.

Both in its lakes and in its noble forest
Wandered huge gentle beasts who did not shun
Man's presence; there swam the leviathan,
There fed the mastodon.

But Christ was crucified, and his disciples
Scattered abroad. Then fled the holy John
To Russia, driven from each town and city,
Mocked, cursed and spit upon.

Because he preached of love they would not heed him,
But as he shook the dust from off his feet
As witness 'gainst them, came the storm and whirlwind,
Came frost and snow and sleet.

The frost bound land and streams with bands of iron;
The whirlwinds tore the fruit-trees from their hold;
The flowers lay crushed beneath the drifting snow-wreaths,
The air was dead with cold.

Yet no repentance had they. North they drove him,
Until he reached the borders of the sea,
But there a vessel bore him and his followers
Far from men's cruelty.

The ice made passage for them to a haven
Far in the Polar sea, a peaceful clime;
Then closed them in, and there they are abiding
Even until this time.

Yet often since has John sent from his refuge
A messenger to preach the old time strain;
Yet is he always met with scorn and mocking,
Yet is he always slain.

But when the last disciple has departed
Not to return, John will himself come forth;
Then will all men consent unto his doctrine,
And love will reign on earth.

O ye who search amid those dreary regions,
See if ye cannot find that favored clime;
Pray John to hasten forth from his long resting
In this our present time.

We are so weary of the strife and battle,
So slow toward peace the angry nations move,
Come to us, holy saint, with thy evangel,
Hasten the reign of love!

—*Christian Weekly.*

PEACE.

BY E. A. D.

Come, gentle dove of Peace, unfold thy wings, and as the angel host once proclaimed, "Peace on earth, and good will to man," even now let the chorus ring from nation to nation, from clime unto clime until the olive branch shall wave, a token of Peace all over the world, and nations shall learn war no more. Never again shall the sound of martial tread be heard, the clanging of arms, the heavy tread of soldiers' feet marching in battle array, clad in the habiliments of war, to the sound of fife and drum, on to the field of battle, where the roll of musketry, the booming of cannons, the explosions of shells make horrid din, for mortals hurrying on and on rushing to victory and death. Soon the contest is ended, the sound of battle has ceased, the glazed eye, the groans of the dying, the shrieks of the wounded, the mangled limbs, the flowing blood, all tell the fearful tale, that passion and war have done their worst to bring about the subjugation of an enemy, forgetting the godly precepts, "Forgive your enemies, do good to those that hate you, pray for them that despitefully use you. If thine enemy smite thee on the one cheek, turn unto him the other also, If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire upon his head." Such are the Divine teachings. God grant that the time may soon come when "swords shall be turned into ploughshares, spears into pruning hooks, and nations learn war no more, and sweet Peace extend o'er all earth's wide domain."

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A LETTER FROM ENGLAND.

To the Children in America:—

Dear young Friends,—"Many waters cannot quench love." How many there are between us here in England and you in America! Some lying in peaceful stretches with the quiet waves softly rippling, others perhaps, lashed with the wind, with high, fierce waves dashing over each other; but all separating between us and you. Yet love is not quenched by there many waters; we care to hear of you and you like to hear of us, and we go over the sea in ships to one another. While I am writing this, one boy that I know is sailing over to you because he has not been happy here and he thinks to find a pleasant home with you, and very likely some one that you know is coming over to us.

How nice it is to think of people in one country caring for and helping those in another! Far, far away in India a little child is going to school and being taught every day to read and write, and, what is better still, to know and worship God instead of the poor foolish idols she used to pray to and it is a little girl here in England that enables her to do this by sending money to pay for her schooling. This little English girl is only nine years old and her name is Maggie. Would you like to know how she gets the money? It is in this way. She makes useful and pretty things that ladies are likely to buy and asks her friends to help her to make these mats and aprons, slippers, babies'-shoes and such like; then she puts them into a basket that she calls her "missionary basket," and goes out paying visits at the houses of those who can afford to purchase her goods. She displays what she has, and comes home again with a fuller purse and a lighter burden. And this is the way she helps the little Indian girl They do not know each other; perhaps in this world they will never meet; but yet they are interested in one another, and it may be that in Heaven they will be very glad to praise God together.

Well, you are not so far away from us as those in India, there are not so many waters rolling between us and you and I have thought perhaps you would like to have a letter now and then from a friend in England. Am I right?

It is now the pleasant springtime, the leaves are coming out on the trees, the primroses and bluebells are growing up, and soon the sweet hawthorn will appear. In the month of May there is a lovely, scented flower that blows on the hedges and we sometimes call it hawthorn, but oftenest May because it comes in May, and the little town children go out into the fields and come home with large armfuls of it to freshen their dingy dwellings and we all love the hawthorn. But besides the wild flowers there are the young creatures to delight us as we wander through the fields, and especially the lambs. I must tell you a story of a lamb that was born this year and about some little children whose parents keep a farm.

A sheep had two lambs, but loved and cared for only one of them, the other was left hungry and cold until these children found it. What could they do with it? They carried it into the house and tried to make it eat and drink, but the poor lamb did not know how to do so; they could keep it warm by the fire, but if that was all they could do the poor lamb must die of hunger. A bright idea now occurred to them; they would get the baby's bottle. The baby had often been fed from a bottle with a long india-rubber tube in it, the end of which was put into its mouth and baby sucked and sucked until the milk was all gone.

Would the little lamb be able to suck like the baby? Well, they would try; so the milk was warmed and put into the bottle, the top with the tube fastened on and the children gathered round to see the effect, when, fancy their delight! The little lamb eagerly sucked up the milk and lay contented and happy in the warm kitchen. It is now the children's pet lamb and as tame and trustful as a child.

O, Spring time is very pleasant! It is like childhood; there are often showers and often tears; but the bright sunshine comes out before the raindrops are dry, and the eyes sparkle with pleasure before the tear drops have been wiped away. Dear children, try always by loving hearts to keep the sun shining not only in the spring but all your life long.

Now I think I must end this letter, but I should like to write to you again some day if you would care to hear from me. I am your English Friend,

PHILIPPA.

LITTLE THINGS.

BY REV. W. H. DALRYMPLE, BRADFORD.

Little bees with nimble wing
Sweetness from the flowers bring,
And with patient toil and skill,
They the hive with honey fill.

Little ants with frugal care
For their future wants prepare,
Day by day they lay in store
Till their rooms will hold no more.

Little worms by instinct led,
Finely spin a silken thread,
Which the merchant sells with pride
To adorn some lovely bride.

Little hands can something do
Other's paths with flowers to strew,
And sweet comfort may impart
To some lonely widowed heart.

Little tongues may speak a word
For the honor of the Lord,
And with cheerful hearts may sing
Praises to our heavenly King.

BIBLE promises are like the beams of the sun, which shine as freely in at the window of the poor man's cottage as at the rich man's palace.

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him.

HE is rich who has God for his friend.

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CURRENT EVENTS.

BY H. E. H.

April. Our cold and chilly April has passed with its penetrating east winds, and its capricious *gale* playing disastrous pranks with our rising coliseum.

The Peace Society are looking forward to holding its anniversary in the Music Hall in connection with the Jubilee, since many inducements are held out, such as large and freely proffered choruses, by Mr. Gilmore, and a larger number of people to attend at that time. Therefore the usual Peace anniversary will be deferred from May to June 16th.

The *Congregationalist* remarks:—

Nothing in the so far published programme of the approaching Jubilee has more deeply interested us than the prominence which is to be given to sacred music—to music, indeed, which centres around and draws its life from the Cross. Already, at least thirty selections from the great Scriptural oratorios are announced, and one of these oratorios, indeed, is to be given entire. In addition, provision is to be made for the singing, by both chorus and audience, of a number of the hymns and tunes most popular in the churches, such as "Lord dismiss us with thy blessing," "Coronation," "Hebron," "The morning light is breaking,', "Rock of Ages," "Nearer, my God, to Thee," and "Jesus, Lover of my Soul." In this plan, thus outlined, we find a striking testimony to the power there is in Gospel themes, and as striking an evidence of the hold they have upon the popular heart. In its way this monster concert bids fair to give new currency to the exalted truths of the religion of the Bible, and while it is certain to be a means of temporal profit to its managers, we trust it may be something of a means of grace to the great multitude.

On the 15th of April the flags were at half-mast throughout our city and surroundings, in token of the mournful anniversary of our martyred President's death. Seven years have passed since the knell of President Lincoln's assassination rung through our land, and appalled our senses!

The brilliant Homœopathic Fair took place at Boston Music Hall from the 15th to the 27th of April, yielding nearly $80,000 towards the erection of a Homœopathic Hospital in our midst, where patients are to be treated wholly on the Homœopathic system.

Tables from the surrounding towns and even from neighboring *States* were contributed, laden with beautiful articles to aid Boston in this enterprise.

This unity of feeling and interest, cementing states, towns and cities in bonds of peace and good-will is pleasant to witness, be it even a fair which calls them together.

"ONE OF GOD'S BIRDIES."

BY MRS. H. GREENE BUTTS.

I wonder if the children who read the good things prepared for them in the *Angel of Peace* are always pleasant, kind and obliging to their playmates. Most children like to have people think well of them, and this is right, but they should remember that if they would be loved, they should possess lovable dispositions and winning manners.

There is a beautiful little girl who often comes into my yard to see the flowers. I am always glad to hear her tripping down the walk, to hear her pleasant voice as she exclaims:

"O my! see the flowers!"

This little girl is very polite and always says, "I thank you," when receiving any little gift from her friends. She is a favorite with her playmates, for she is always good-natured and unselfish. She is very tender-hearted and would not knowingly injure any of God's creatures. She reminds me of another little girl whose name was May, and who often went with her cousin to school. One fine morning in June these little folks were laughing and chatting as they turned into a grassy lane that led to the schoolhouse, when Willie caught up a stone to throw at a robin that was skipping happily along in pursuit of his breakfast.

"Don't throw the stone at the robin," said May, entreatingly

"Why not?" Willie asked.

"Because it is one of God's birdies," May answered, feelingly.

"You are a funny little girl," said Willie, laughing, "and as you are younger than I am and seem to think so much of birdies, I'll throw down the stone and not frighten poor little robin."

"O, now I like you ever so much!" said May while her soft, blue eyes expressed joy that the bird was not harmed.

A few days after Willie saw a flock of doves in his father's yard. His first impulse was to catch up a stone and hit one if he could. But before the stone was thrown he said to himself, "I suppose May would say that these are God's birdies, and I guess I wont hurt them."

Now I would like to have all the little boys and girls who read the *Angel of Peace* remember when they feel inclined to rob birds' nests or throw stones at the birds, that every thing that lives is God's and that it is wrong to cruelize any of His helpless creatures. And I hope, as they grow older, they will learn how wicked and dreadful a practice is war, and that they will learn to overcome evil with good that they may be the true disciples of him who said, "Blessed are the peacemakers." Dear Children, you will all be happier by cultivating a loving disposition, and by trying to make those around you happy. Everybody likes to see a pleasant face, an eye kindled with the light of love; hands that scatter flowers instead of thorns and briars. Then may we all strive, teachers and children, to do as much good as we can, and to make the world a little better and brighter for our having lived in it.

Two wrongs make not a right,
Tho' either wrong should win in fight;
If one be wrong, the other right,
The right gets wrong if gained in fight.

DEWDROPS OF THE LAW OF KINDNESS. NO. 6.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

A KIND VOICE.

Light comes to us in the rays of the sun. So the sun must have hands or eyes to give us its light. Life must have a heart and veins to act in. Law must be put in thoughts, it writes on the heart to rule the life. Power must have arms, hands and feet to do its work. Love has all these to work with, and it can put more of its light, life, law and power in a kind voice than in a kind eye or hand.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words.

It is often in mirth that one gets a voice or tone that is sharp, that sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all boys and girls, "Use your guest voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.

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BLESSED ARE THE PEACEMAKERS.

BY M. S. TARBELL, ILLINOIS.

Happy, indeed, the loving heart,
From whence the living waters flow;
Whose healing streams their health impart
To souls oppressed with rankling woe.

Whose soothing cordials quell the strife
Of hearts enstranged—and gently lead
The erring ones to peace and life,
That heart is truly blessed indeed.

Thrice happy they whose efforts tend
To haste the longed for promised day,
When cruel, bloody war shall end,
And peace hold universal sway.

God speed ye advocates of peace,
O'er earth, on angel pinions soar,
'Till war's shrill clarion notes shall cease,
And battle drums shall beat no more.

THE POWER OF LOVE.

Here is a little story which illustrates the great power of love. A kind Christian lady, in one of her visits of charity, found a poor, destitute little orphan girl, and brought her to her own house. The little stranger at first would take no comfort, but sat down weeping in the hall. The children of the house endeavored to make friends with her and draw her into the parlor, but they could not; and so they said to their mother, "She will not come and play with us. She will not leave the hall."

"There is a secret," said the lady, "by which you can bring her where you like. It is a secret in four letters. Try if you can find it out."

The eldest sister took the lead, searching eagerly among all her prettiest playthings. "I know what it is," cried she, "it is d-o-ll." So she brought her best doll, and offered to give it to the child if she would come into the parlor. No; it was a failure.

The next in age said to herself, "*Muff* is spelt with four letters"; and brought her a fine muff—a Christmas present; but she would not touch the muff, nor even look at it.

Grace, the youngest, could think of nothing worth offering after this, but stood looking on in sorrow, until at length, following an instinct of her own, she sat down beside the little stranger and cried too. Then presently, she took her by the hand, and encircling her neck with her own tiny arm, she drew the weeping head softly nearer and nearer, and imprinted a gentle kiss upon her cheek. This decided the battle. There was nothing said, but Grace soon led the way into the parlor, holding her captive by the hand.

"Well, girls," said the mother, "Grace has found out the secret, and the four letters are L-O-V-E. Love is the strongest rope in the world—even God will follow when you draw with that."

Ah! yes, love is a great power. It draws all things to itself. It drew the Son of God down to earth to die for us, and led Him back to heaven to intercede for us; and is able to draw Him down again, any day and every day, to dwell with us in our hearts. It will draw down answers to all our prayers. —*Kind Words.*

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy at a window, looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You'd have to let me ride him sometimes."

"Why would I? You'd have no right to him if he was mine."

"Father would make you let me have him a part of the time."

"No, he wouldn't!"

"My children," said the mother, who now saw that they were beginning to get angry with each other, "let me tell you of a quarrel between two boys no bigger nor older than you are. They were going along a road, talking in a pleasant way, when one of them said:—

"'I wish I had all the pasture-land in the world.' 'And I wish I had all the cattle in the world,' said the other. 'What would you do then?' asked his friend. 'Why, I would turn them into your pasture-land.' 'No, you wouldn't,' was the reply. 'Yes, I would.' 'But I wouldn't let you. You shouldn't do it.' 'I should.' 'You sha'n't.' 'I will.' And with that they seized and pounded each other like two silly wicked boys as they were."

The children laughed, but their mother said: "You see in what trifles quarrels often begin. Were you any wiser in your half angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were."—*Exchange.*

AN ANGEL IN THE HOUSE.

How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know forever.
Alas! we think not what we daily see
About our hearths—angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air;
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.

– *Leigh Hunt.*

A SECRET.—Children, I am going to tell you a secret.

The way to make yourself pleasing to others is to show that you care for them. The world is pretty much like the Miller at Mansfield, who "cared for nobody, no, not he—because nobody cared for him." And the whole world will serve you so if you give them the same cause. Let people see, then, that you do care for them, by showing them the small courtesies of life, in which there is no parade, whose voice is too still to tease, and which show themselves by affectionate tones, and kind looks, and little acts of attention, giving others the preference in every little enjoyment. at the table, in the field, walking, sitting and standing. Willing minds and pleasant faces make children happy and respected.

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As a minister of the Prince of Peace, you are deeply interested in "every good work," and especially *that* undertaken by the American Peace Society, which is "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for securing universal and permanent peace." We therefore take the liberty to ask your co-operation with this Society in its efforts to educate the masses in peace principles, with a view to creating a strong public sentiment for peace, which will make international wars impossible, and at the same time, do more than anything else to prevent rebellions, and insure domestic tranquillity.

The special object of this appeal is to call your attention to the following method of rendering very effective assistance, namely, by placing *peace literature* in the families and Sabbath Schools under your charge, or within the bounds of your field of labor.

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Who can conceive of the amount of waste and woe and death attending a single war!! To prevent all this is a work in which all Christians, especially, should haste to participate, in which those angels who sang to the enraptured shepherds in heavenly strains, the birth song of the Prince of Peace *do take* a lively interest, and over which, when accomplished, all heaven rejoices.

Please invite the *Angel of Peace* to your Sabbath Schools, as others are doing, and thus co-operate with the good and true, not only in making peace, but in raising up a host of peace-makers who shall be the conservators of the peace of the world, when you are gone to your everlasting rest, and the generations to come shall rise up and call you blessed."

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In behalf of Executive Committee,

JAMES B. MILES,
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1861	6,536,924	76,051	788,782	443,010	7,836,768
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1865	7,348,622	782,307	7,348,622	1,512.499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662,452
1868	21,458,357	951,207	5.003,109	1,912,022	29,325,295
1869	27.319 882	953,717	5 073,109	1,864,875	35,211,584
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Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,720 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,543 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total, ...	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

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DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

On Earth Peace, . . . Nation shall not lift up Sword against Nation, neither Shall they learn War any More.

ESTABLISHED JUNE, 1837. | BOSTON, JULY, 1872. | NEW SERIES. VOL. III. NO. 43.

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From The Boston Traveller.

THE PEACE CAUSE ADVANCING.

The Advocate of Peace for April has made its appearance, containing in addition to a variety of entertaining and instructive articles, an interesting account of large and enthusiastic meetings held the last month in the interests of peace in Washington, Baltimore, etc. It gives us pleasure to notice, also, the important action of the Providence Conference of the Methodist Church, at their session just closed. This influential body adopted unanimously the resolutions which follow:

Whereas war is one of the direst evils which curse the earth, and whereas, according to the angel's announcement, the advent of Christ was to bring not only glory to God, but also peace to men.

Resolved, That the disciples of Christ cannot consistently be indifferent to the prevalence of war, nor fail to utter their emphatic testimony against it.

Resolved that the time has fully come when war, which is only a hideous relic of barbarism, should no longer be tolerated among Christian nations.

Resolved, That the governments of the United States and Great Britain have placed before the world a worthy example of true Christian diplomacy and civilization, by their late Joint High Commission and their humane efforts at international arbitration, as expressed in the Treaty of Washington; and that therein they deserve the emphatic thanks and hearty moral support of the Christian churches.

Resolved, That the Peace Reform is worthy of a place among the greatest enterprises of Christendom, and that this Conference will appoint a committee to report thereon at each annual session, as it does for other benevolent and Christian causes.

WORDS OF CHEER FROM THE PRESS.

Church and Republic.

Since our friend and brother Rev. J. B. Miles, has entered upon his duties as Secretary of the American Peace Society, *The Advocate of Peace*, the monthly publication of that Society, has steadily improved both in its appearance and in its contents, so that it is now an attractive, readable and instructive magazine, which ought to be in every family, and as it is published at the ridiculously low price of one dollar per year, we do not see why it should not be. We commend it to our readers.

Worcester Palladium.

The Advocate of Peace, edited by Rev. J. B. Miles, Secretary, published monthly by the American Peace Society, is doing a good work by advancing ideas of brotherly love and humanity, and with able contributors is winning its way into high favor. A new feature of the magazine is the addition of four pages devoted to the young, which is entitled *The Angel of Peace.* The terms of the monthly are one dollar a year in advance, to ministers, seventy-five cents.

Messenger of Peace.

The Advocate of Peace comes to us in a neat blue cover. It is edited with spirit and ability by J. B. Miles, the Corresponding Secretary of the American Peace Society. The office Agent is H. C. Dunham, No. 36 Bromfield Street, Boston, Mass. It has also an able corps of contributors, some of whom reside abroad. One of its regular contributors, is Elihu Burritt, the "learned blacksmith," who has grown old but not weary in the cause of peace. The *Advocate* is growing in interest, and we believe in popularity also. May its shadow, or rather its sunshine, never be less.

The Congregationalist.

The pleas of *The Advocate of Peace* gain in force under the wise direction of the new secretary-editor, Rev. James B. Miles. The April number is well nigh a model for a publication of its kind.

Boston Journal.

Rev. Mr. Miles, the new Secretary of the Peace Society, makes the *Peace Advocate* a very readable magazine.

Christian Weekly, New York.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

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BETTER THAN A SAVINGS BANK.

The consecration of the Christian to the service of his Master will, if complete, include his property as well as his time, his talents and his influence. He will feel that he is only a steward of God's bounty, and that he is under obligation to use that bounty for the benefit of his fellow men. Thousands realize this obligation, and contribute liberally to promote the benevolent enterprises of the age. Many would regard it a privilege to give not only the whole of their income above their present necessities, but the accumulations of past years, and *would* do so but from fear that the vicissitudes of fortune, or the infirmities of declining years, may render these accumulations necessary for their future support. Hence, as they do not like to place their property entirely beyond their reach, they retain it in their hands, with the trouble and expense of its management; and finally, being called suddenly away, with no time to make their wills, it is left to those who may have no need of it, and thus their benevolent wishes are defeated.

But we have a plan to suggest which will enable such persons to do good with their money at once, and at the same time provide equally well, if not better, for their future needs. The plan is to *deposit such sums as they can spare from time to time with the* AMERICAN PEACE SOCIETY, *and receive its obligation to pay the interest on the same annually in the publications of the Society, and the principal in money, at such times as it may be called for during the lifetime of the depositors, or, if not called for then, to be a donation to the Society at their decease.* Thus these sums will all be within their reach at any time, if needed, and if never needed by them, would be made sure to a cause of vast importance to the world.

This plan was not of our own seeking, but was first urged upon us by our friends. It began with one in Pennsylvania, who sent us *One Thousand Dollars*, on the condition that we should allow him five per cent. interest during his life. We gave the obligation desired; but to the day of his death, he sent us every six months his receipt for the interest as a donation to the cause. Another friend, much younger, has at different times already deposited *Seven Hundred Dollars* on the condition stated in the preceding paragraph, expecting never to call for anything except the interest, but having the right to require the principal at any time, if he wishes.

Now, are there not thousands more who will loan to the Society such sums as they can spare, on these terms, instead of making additional investments, which may result in their own disadvantage, and that of those who would inherit them? Such help will be very opportune *now* when the Society is making special efforts to extend its operations, and the publications to be furnished as interest, and which can be sold or given away, will exert a powerful influence for good hereafter. We think such deposits will be quite safe, as the Society, with a liberal charter from the State of Massachusetts, already has permanent funds more than sufficient to cover all deposits that it will ever consent to receive on the conditions proposed.

In some cases we shall be willing to pay the annual interest in money instead of publications.

Those who wish to lay up their money where they can have it whenever they want it, and where it will do good if they do not want it, can address the Secretaries of the Society at either of its offices.

We ask our friends to promote the Cause of Peace, by giving *time* as well as money to it. A local agent is needed in every neighborhood whose duties and compensation will be made known on application. Travelling Agents are also wanted who will devote themselves wholly to the work.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, JULY, 1872. No. 43

THE WORLD'S PEACE JUBILEE.

As we go to press the great International Peace Jubilee is in full tide of successful progress. It opened most auspiciously. The weather was pleasant, and the great host of singers and players upon intruments, the most eminent in their respective departments of song and music in all the world, presented themselves promptly in their places. The inaugural oration by Gen. Banks was eloquent and noble in sentiment, as the following extract will show: —

"Amid the complications of diplomatic and political controversy, the struggle for bread, the aspirations for wealth and contests for power which agitate and disturb the world, we consecrate this temple to the spirit of universal harmony—(applause)—and the occasion to the promotion of peace and good will among all nations and all people. (Applause.) There is no race, no government, no interest of the human family that does not share our sympathy, and is not remembered in our supplications. Our fraternal regard embraces all to whom 'the Sire Omnipresent unfolds the world's harmonious volume, there to read his transcript of himself.' Honored by the patronage of the President of the Republic, and of prominent executive, legislative, and judicial officers; by the presence of the principal diplomatic representatives of Europe and America; by ambassadors from one of the great empires of the East so recently opened to commerce, civilization, and Christianity; assisted by illustrious artists of the highest genius and renown from every land of music and of song, and surrounded by so many thousands in whose name I speak, we may well rejoice at the auspicious inauguration of our enterprise and welcome its results as an honorable contribution to the peace of nations and the brotherhood of man. (Applause.) Welcome to all who are with us! Gratitude to those from whom and in whose name they came! To the august sovereigns and republican rulers of Europe especially, we owe grateful thanks for the coöperation of their most esteemed artistes whose genius sheds lustre upon the brilliant courts and cities of the Old World, with this democratic assembly of the new for the promotion of art and the perpetuation of peace. Every song of praise that here peals from nations rather than from choirs, will ascend freighted with good wishes for the prosperity, harmony, and happiness of the human family. The day is an honored anniversary in American history. This day, 1775, our fathers, on the neighboring hills that command this beautiful and patriotic city, stood for independence. (Applause.) We do not associate with this event thoughts of contest or carnage. It suggests no ideas of rivalry, of enmity, or of revenge. It marks an epoch when two great nations, by different courses, achieved unexampled success. The elder and greater withdrew from the control of a distant continent, and concentrating on her own shores her great resources became the arbiter of Europe and the mistress of the seas. The younger, her daughter, entered upon new and untried paths, gave unrestricted liberty to her people, and by freedom of thought and unconquerable energy attained in these generations a position among nations which older governments had reached after as many centuries. It was peaceful separation which gave them prosperity. So wise and successful an example ought to be observed and imitated, perhaps, by other governments in our own day. These nations being enemies might destroy each other, but, united, their influence in any just cause would be resistless. Of one origin, one race, one language, one civilization, one religion, and apparently one destiny, they owe it to each other and to mankind to avoid immaterial dissensions and lead the world to a general and lasting peace. This anniversary has yet another memorable distinction. It marks the ratification of the recent Treaty between Great Britain and the United States, designed, among other less important purposes, to give the world the first grand practical illustration, of peaceful international arbitration, as a substitute for fratricidal and bloody war. It is immaterial; it is utterly inconsequential that this august international policy is yet unexecuted. It was scarcely to be anticipated that a conception so wise, so elevated, and so novel could at once circumvent and baffle the traditions and specious arts of diplomacy. It is not impossible that its complete success will demand its submission to the wiser, simpler, and more direct negotiation of the people. That would be a triumph of itself."

As the magnificent feast of music and song advances we are more and more convinced that we have by no means over-estimated its influence in favor of peace among the nations.

The reception of the Grenadier Guards Band of England was such a scene as cannot be described. Would that the agents of the English and American Governments, and the entire Geneva Court could have witnessed it. They would have learned what the popular feeling of America is toward England. Says the *Journal:* "At a given word the members of the band set out along the passage ways, and, as the first bearskin was seen upon the stage, a yell—yes, let us call it a yell of welcome burst from the audience. For the crowds of singers and listeners were right glad to see the scarlet coats once more among them—as glad as their forefathers were to see the backs of jackets of the same color turned to them ninety-seven years ago, Monday, when a slight unpleasantness occurred on and around Bunker Hill. The Grenadiers advanced in good order to the front of the platform, where, notwithstanding the deadly fire of welcome poured in upon them, they formed into a circle and remained impassive, undemonstrative, awaiting the arrival of their leader.

Mr. Godfrey was not long in making his appearance, and undismayed by the thunders from orchestra, chorus and audience, sprang with a will to his task. The opening piece on which the Grenadiers displayed their splendid qualities was the overture to "Robin Hood," and it was admirably rendered. From time to time the band was interrupted by impatient applause from thousands of persons. The delicious and familiar overture to "Der Freyschutz" followed, and brought out the full strength of the band. Then came one of Mr. Godfrey's own compositions, the "Mabel Waltz," as familiar to American as to English ears, but given with wonderful strength and grace of expression.

This little concert, exhibiting one of the best bands of Europe to the very finest advantage, was heartily received, and Mr. Gilmore, then entering and assuming the baton, the orchestra and chorus took up the noble anthem of "God Save the Queen," and Madame Rudersdorff ascended the soloist's platform prepared to sing certain lines of the hymn. The Grenadier Band took up the noble strain, and after playing it once, orchestra, chorus and organ came grandly and perfectly into accord. Madame Rudersdorff took courage and piped her best, and the God Save the Queen, under a British baton, was hurrahed far more enthusiastically than ever in any other land at any festival. It was a proud moment for Mr. Godfrey, and his band partook of the contagion of his spirit; they played with great force and beauty.

The hurrahs were breaking out for the fifth or sixth time when suddenly the familiar notes of the "Star Spangled Banner" were heard, and to them the thunder of the batteries outside was joined. No—it could not be. Yes—it was. There were Her Majesty's servants blowing our national hymn out of the ends of their trumpets, and at every lowering of Mr. Godfrey's baton the cannon roared as if it were their last chance, since peace were really inaugurated. Then ensued a scene such as will never be forgotten. It was approached at the last Jubilee, but by no means equalled. Thousands upon thousands of ladies waved their handkerchiefs and uttered the feminine hum of

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applause; men, old and young, threw their hats into the air and huzzaed at the top of their voices, and the members of the orchestra waved their instruments and seemed frantic with excitement. Away up in the farthest corner of the chorus there was profoundest agitation, and even Newburyport and other coast choruses laid aside their hatred for Britons and screamed exultantly. What were the Alabama claims then, or any other claims? An Irishman said "he could almost consent to hear "God Save the Queen" played in Ireland now after having heard Englishmen playing the "Star Spangled Banner." Mr. Godfrey was compelled to an encore, when his band played with renewed fervor. As the leader left the platform, and prepared to conduct his musicians into the depths from which they had emerged, a "three times three"—a great triple round of cheering broke from the chorus, and was echoed back lustily by the audience, while again came the storm of handkerchiefs. Truly the hates of one century are the friendships of the next. It was only a moment since the English had been playing the refrain to which these stirring lines were written:

"And where is that band who so vauntingly swore,
'Mid the havoc of war and its wide desolation,
A home and a country they'd leave us no more?
Their blood has washed out their vile footsteps' pollution.'

Yet the representatives of that band are here mingled with us in kindliest harmony, and have been playing that very hymn as an earnest of good will."

God speed the International Peace Jubilee. Let the charming power of song and music give an impulse and an inspiration to the cause of peace that will bear it on to a speedy triumph.

A VOICE FROM THE SANDWICH ISLANDS.

LETTER FROM THE REV. TITUS COAN.

HILO, *April* 16, 1872.

REV. JAMES B. MILES, *Sec. and Treas. Am. Peace Society.*

Hail to "The Advocate of Peace!" Hail to the "Angel of Peace!" Hail to the rising "Star of Peace!" *All Hail to "The Prince of Peace!"*

"May the God of Love and Peace" bless every Peace Society, every Peace measure, and every son and daughter of Peace. And surely, every gospel minister *ought* to be a messenger of peace, and, may I not add, that every true and fully instructed evangelical minister *is a man of Peace!*

We say, also, that every professor of evangelical religion *ought* to be a "Peace Maker," and every true follower of Christ must be a lover of peace, else he cannot love his Prince or be his disciple.

I think that these are self-evident propositions, embracing principles so clear and simple, that all may see them. At the same time these principles do not conflict with the most fair, upright and stable government, whether parental, municipal or national.

I write in haste and cannot elaborate arguments. Nor is it necessary. Some of the clearest heads and purest hearts in Christendom are constantly elucidating these sentiments by argument and example; and it is my firm belief, that if all ministers of the gospel and all professed followers of Jesus would "come into line," and, with calm courage and united firmness, oppose the fiery whirlwind of war, its flaming torches would soon be quenched and its destroying ranks roll backward and retire from the face of Christendom. If I mistake not the Christian Church holds the key to the temple of Janus, and our Great Head will hold her responsible for opening or shutting those infernal gates. O that every man of us, every professed soldier of the Cross would take to himself "The *whole armor of God*" and "*stand*" in his place, opposing the fiery line of Apollyon. O that *all* would "come up to the help of the Lord against the mighty." Might we not then feel sure that "the Lord of Hosts is with us" and that "the God of Jacob is our Refuge"? Would He not be "a wall of fire round about us and a glory in the midst of us"? Would not Zion "arise and shine" and the nations see her light, and the gentiles, and "Kings come to the brightness of her rising"? Would she not shine forth "fair as the moon, clear as the sea and terrible as an army with banners"? Would she not realize the glorious promise, "violence shall no more be heard in thy land, or wasting and destruction within thy borders, but thou shall call thy walls *Salvation* and thy gates *Praise*?"

Not till the diabolical spirit of war, that deadly compound of pride, lust, selfishness, envy, jealousy, hatred, malice and revenge, is quenched will there be "a new Heaven and a new Earth." Not till then will men behold that spectacle of peerless glory, "the New Jerusalem coming down from God out of Heaven" Not till then will "the Tabernacle of God" be fully established "with men." For this blessed consummation we will long and pray and work, waiting patiently on the Lord, "as the husbandman waits for the precious fruits of the earth."

I hail with joy every beam of light which rises in our social, civil, political, literary, commercial, international and ecclesiastical horizon on this subject, for all these elements of society must harmonize, and be consecrated to truth and light and love, before the world can enjoy true peace. It is a work of time, but a *work* nevertheless, a *good* work, a *great* work and a *glorious* work, and though the controlling power and the directing skill are of God, yet He kindly offers *every* willing mind a part in the enterprise and in the reward. "We are laborers together with God." Blessed is the man, the woman, the child, however feeble and obscure, who gives a faithful heart and a helping hand to the work.

As in the vast and mysterious laboratory of the physical universe, God is analyzing, combining and centralizing all elements, all forces, all changes, bringing order out of apparent confusion, and shining worlds out of chaotic darkness; so in the moral universe his unseen hand is ever busy controlling all spiritual dynamics, evolving good out of evil, light out of darkness, allegiance out of rebellion, love out of hatred, peace out of war, and life out of death. Above the clouds, the darkness and tempest, above the ruin and wreck of wars, of intemperance, of selfishness, of oppression, of brutality, above the awful darkness and superstition of our race, above the seething and surging of human passions, and above all the mad elements of fallen natures, Jehovah speaks in a voice, which reassures his toiling, weeping, fainting servants, amidst the din and conflict of earth, and which awakes echoing shouts of transport on all the heavenly hills:

"BEHOLD I MAKE ALL THINGS NEW."

Take courage then, beloved brother; take courage all ye sons of peace.

"Let the children of Zion be joyful in their King." Put on the "Breast-plate of Righteousness" and the "Helmet of Salvation;" grasp the "Shield of Faith," and draw the "Sword of the Spirit." These weapons are not carnal, but they are "*mighty through God.*"

I see you are all talking in these days about "*A new Departure.*" I hope the "Sacramental Host" will understand this, as a trumpet call, and hasten "to the front," to war against war, against intemperance, pride, oppression, ignorance, bigotry, intolerance, selfishness, and against all "the powers of darkness."

I hail the "*Advocate of Peace*" with open arms and heart, as Noah opened the window of the Ark to receive the weary winged dove of the deluge.

Your paper is greatly improved both in dress and matter. It is "a power" for good, and I earnestly wish that all Christian Ministers and Christian families would take and read it. I am amazed at the self-satisfied indifference which many appear to manifest on the awful subject of war. It would seem that the war-god had fascinated or stultified multitudes of professing Christians. It is hard to persuade them to read peace publications; and much of the reasoning of many seems to me fallacious. Am I mistaken? If so, I shall rejoice to be corrected. Has not sin painted war in such glittering colors as to dazzle the eyes and excite the admiration of millions? And, on the other hand, has it not assumed such gigantic proportions and so crushed with its iron hoofs the moral powers of the church, that many look upon it as a fatality, as an evil not to "be *cured*" but to "be *endured*"? Either of these views is fatal to that vital personal effort which is demanded of every lover of God and man, to put an end to the ravages of this destroying angel.

I have long desired to assure you and the friends of peace, of my continued and ever deepening sympathy with you in the great and good work in which you are enlisted. Your work is one which will increase in magnitude and importance in the estimation of coming ages. It may seem small and weak in

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the eyes of many now living, as the work of emancipation of the slaves once did; but, as God lives and marshals the stars, and wheels the constellations, and measures eternal cycles, He will yet arouse his people to a more united, wise and continuous effort to secure "Peace on Earth and Good-will to Men." "The stone cut from the mountain without hands," will make itself seen and felt until it shall fill the whole earth.

I remember the zealous and faithful Dr. Beckwith with interest, God took him to his rest before my visit to the U. S., so that I never met him on earth.

Below, please find draft on H. Hill, Esq., for one hundred dollars. Fifty dollars from the native church of Hilo, and fifty from your Christian friend and brother

TITUS COAN.

OUR ENGLISH CORRESPONDENCE.

BY WILLIAM STOKES, MANCHESTER.

Since my last letter to you was written, we have had some two or three Parliamentary divisions on various questions, connected, more or less, with the general peace cause; but on every one of them, the minorities have been so comparatively small, that, to state the honest truth, I have been positively ashamed to report them, lest some on your side of the Atlantic should laugh at "the hands which hang down, and the feeble knees." Yet, though we cannot boast of our Senatorial power at present, we are by no means discouraged, for we know too well the antagonisms which oppose our progress at every turn, and the pertinacity with which the "*place and pay*" party will cling to their selfish interests, to be surprised at any amount of opposition that our friends may encounter in their struggles to deliver "Old England" from the grasp of men of blood. You in the "States," with all your faults, have never yet consented to a territorial hereditary Aristocracy; and if you are wise you never will. As a consequence, you know next to nothing of the eagerness with which the scions of that greedy class rush into the Army, the Navy, the Ordnance, etc., etc.; and with what jealousy they watch the economic tendencies of any Chancellor of the Exchequer, lest he should reduce their supply at the table of our National Taxation. Of these matters you Americans know but little, and nothing whatever by our too "bitter experience."

Your Alabama Claims are sadly in our way, and unless speedily settled, no living man can tell to what they may lead.

I very much regret the illness and retirement of our estimable and excellent friend the Rev. Amasa Lord. We can but ill afford to lose such valuable coadjutors from our ranks.

Our able and ever active friend, Mr. H. Richard, has not yet introduced his motion in favor of permanent Arbitration instead of War, into the House of Commons, nor do we expect it to come on much, if at all, before June. But whenever it enters the House, it will be *fiercely* opposed. The vested-interest men are sure to gnash their teeth against it. However we are determined to rally in its support, and a present failure will only prompt us to renewed action to ensure its future success.

But, why does not America move in the same direction? Have you no Senator,—no, not one—to "go and do likewise"?

THE ETHICS OF PEACE.

BY A. B. HAYWARD.

[Hon. Sec., Liverpool Peace Society.]

NO. 3. FINANCIAL ASPECT.—CONTINUED.

In our opening article on the financial aspect of the ethics of peace we endeavored to approximate to a realization of the gigantic aggregate of war expenditure, as shown in less than two centuries in this country alone.

In this concluding article on this aspect of our theme, we propose to track out the baneful results of abstracting from the industry of an enduring and hard working people prodigious amounts of money to apply to nursing the viper war.

Let us then first look at the waste of capital involved. It is not indeed possible, with accuracy of detail, to speak of the industrial investment of thousands of millions sterling during a period of nearly two centuries past, but we may gather a fair estimate from the known results of the investment of hundreds of thousand sterling in the leading industries of our own age.

Our railway system, for example. What increasing occupation of all the industries of the country is here increasingly displayed, and with results gratefully recognized by proprietors and shareholders. The iron master casts his eye over his order-book, and finds work for years in advance pressing on his attention. The coal proprietor digs deeper, works harder, and calls for more hands to overtake the ever increasing demand. The engineer plans and toils, and fills the days too short to overtake his pressing task. The engine fitters, and the skilled mechanics are not numerous enough to supply demand after demand, and then, when all is in working order, and the needful staffs are in full employ, it proves only a voyage of discovery to find out new occupations, and to build up other towns.

Or, as another illustration, our ocean steamers. That fleet of flying fleetness of which we are so justly proud,—what unbounded fields of new enterprise and energy are here opening out, and then correlatively with these, and as necessary adjuncts, our insurance and banking systems, ever unfolding, adapting, and responding to the felt wants and demands of a rising commercial status, upreared and sustained by the beneficence of peace.

Here then, we recognize a system which munificently restores fifty-fold outlay and labor, and never fails to enrich, to civilize, and to bless. On the other hand the demon war demands ten times the money, and with no result financially considered save to hurl it into the slough of despond, to paralyze the springs of industry, and to set the world by the ears!

"So barren sands imbibe the showers,
"But render neither fruits nor flowers."

And those nations who determine to persevere in the war-path will have to remain, with reference to the music of the industries, and true national prosperity,

"Forever silent, and forever sad."

But the antithesis we have sketched, illustrates simply the loss of capital in itself considered. Let us next turn attention briefly to the unhappy delay of education, social uplift, and scientific invention involved. So long as the screech of the war fiend is heard, no notice can be taken of aught else. The nation says, we want bread, we want clothing, work, just laws, the privileges of citizens, the rights of free men, and education; but the only reply is WAR TAXES!

Again the nation says, we want representation, reform, and social elevation. Again the reply in coarser tones, WAR TAXES! and finally and almost despairingly the nation says, we want the rail, the telegraph, and that our men of science be encouraged to come to the front; but the cursed WAR TAX prohibits and prevents, and so inseparable barriers are intervened between the people and that progression which they have a right to demand. Up to a recent period how completely England was the synonym for all this! Interfering in every dynastic quarrel; maintaining the balance of power, and *in order to avoid war*, being always ready for war!

Let us hope that we have now and forever done with a system fraught with so much misery and retrogression; that we have commenced a new and nobler career; that the principles of non-intervention and arbitration, in lieu of war, will in future be our watchword; that hand in hand other nations will move along the same pathway, and with us aspire to real financial, commercial, political, social and national greatness.

A much valued friend writes:—"I am more and more pleased with the *Advocate* and the *Angel of Peace*. Long may they live to shed their peaceful light over a dark and suicidal world.

THERE are men with eyes in their heads, shrewd and self-loving withal, who yet are blind to half the pleasures of existence. The many-tinted sky, the sparkling firmament, the varied earth, the boundless ocean, are not for them; they see them, indeed, and so does a horse.

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THE ADVOCATE OF PEACE.

BOSTON, JULY, 1872.

ANNUAL MEETING.

The Forty-fourth Annual Meeting of the American Peace Society was held in Wesleyan Hall, Boston, on Monday, May 27th, at 2 P. M.

Hon. Amasa Walker presided. Rev. H. C. Dunham acted as Recording Secretary. Prayer was offered by Rev. Dorus Clarke, D. D.

Rev. James B. Miles, Corresponding Secretary, read the report of the Directors, which was published in the "*Advocate*" for June. Rev. David Patten, D. D., the Treasurer, presented his annual report. T. H. Russell, Esq., Treasurer of the permanent Peace Fund, made a report in relation to its condition.

The Nominating Committee appointed by the Chairman, reported a list of officers for the ensuing year, who were unanimously elected. Their names appear upon the cover of the present number of the "*Advocate*."

Resolutions were read by the Secretary, and unanimously adopted by the meeting.

It was voted, that a committee be chosen to devise means for increasing the funds of the Society the present year, to meet the demands of the proposed International Peace Congress, and to carry into effect other measures for a much enlarged prosecution of the Society's work.

It was voted that the selection of such Committee be left to the Chairman and the Corresponding Secretary.

Brief and interesting remarks were made by the Chairman, Rev. Dr. Clarke, Judge Warren, Prof. Crosby and others.

The resolutions adopted were as follows: —

Resolved, that the American Peace Society, on this its forty-fourth anniversary, recognizes with profound gratitude, the evident tokens becoming more manifest, year by year, that the Divine blessing crowns its endeavors, and the increasing evidence of the ultimate triumph of its principles.

Resolved, that it is with sincere regret and sympathy, that we accept the resignation of our Western Secretary, and that the cause of Peace is under great obligations to him for his earnest, faithful, and efficient efforts in its behalf.

Resolved, that the present lull of war among the nations presents a most favorable opportunity for an International Peace Jubilee, and that we welcome its harmonies, like those of the angel-choir at Bethlehem, as both an *omen* and an *influence* in favor of "Peace on Earth, Good-will toward Men."

Resolved, that the fixed unwillingness of two great nations to settle a serious misunderstanding with respect to a recent treaty, in any other than an amicable way, and the progress already made towards this, confirm the belief that, after so many *red years of carnage*, we are entering upon a new era in regard to the adjustment of international disputes.

Resolved, that, the misunderstanding respecting the Washington Treaty, has revealed most clearly the necessity for convening at the earliest practicable opportunity, an International Peace Congress, for the purpose of elaborating and commending to the governments and peoples of Christendom, an International Code, and taking measures for the formation of an International Court with reference to securing among all Christian nations the establishment of a permanent system of International Arbitration, and that this Society, to the extent of its ability, will aid in this great undertaking.

Resolved, that in view of the present demand for an enlargement of the operations of the Peace Society, we will make a special effort this year, to increase its funds, and we earnestly appeal for generous contributions to the friends of God and man in all parts of the country.

Resolved, that every true statesman, philanthropist or Christian ought to take an active and earnest part in securing the objects of the so-called Peace Reform.

Resolved, that the true and perfected type of Christian civilization will never be reached until international arbitration is fully established as a substitute for war.

Resolved, that we receive, with profound thankfulness, the intelligence of the action of the Senate of the United States in reference to the Supplementary Treaty, so called, thus ensuring as we trust a pacific and honorable termination of our difficulties with Great Britain.

Annual Report of the Treasurer of the American Peace Society for the year ending April 30, 1872.

Dr.

The receipts during the year have been as follows: —

Donations	$5,530 10	
Legacies	3,040 00	
Permanent Funds	1,071 00	
Publications	2,461 26	
Total,		$12,102 36

Cr.

The payments have been as follows: —

For paper	$1,024 15	
Printing	1,080 00	
Binding	294 18	
Rent and Heating	266 00	
Stereotyping and Engraving	160 00	
Peace Conventions	763 49	
Postage	179 00	
Payments by direction of the Society to Mrs. Merrill and Starr	197 00	
Publications	524 39	
Services of Secretaries Lecturing, Agents, Local Agents, Clerks, Office Expenses, Incidentals, etc.	7,624 15	
Total,		$12,102 36

The indebtedness of the Society found by the Treasurer the 1st of July last, was Seventeen hundred and ninety-two dollars and ninety-one cents.

The Society is under obligations for paper, printing, and binding, to the amount of One thousand and eighty-one dollars and fourteen cents.

Indebtedness July 1, 1871	$1,792 91
Indebtedness May 1, 1872	1,081 14
Decrease,	$711 77

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THE FORTY-FOURTH ANNIVERSARY OF THE AMERICAN PEACE SOCIETY.

AN IMMENSE AND MOST ENTHUSIASTIC MEETING AT THE MUSIC HALL, BOSTON.

The anniversary meeting of the American Peace Society on Sabbath evening, June 16, at the Music Hall, Boston, we are safe in saying was the largest and most successful Peace meeting ever held in America, and for aught we know, in the world. The audience would have been double or treble its actual size had the capacity of the Hall admitted of it.

This report of the meeting we compile mainly from the prominent journals of the city, of the day succeeding the meeting.

Rare eloquence and choice music were joined at Music Hall last evening in giving expression to the noble sentiments of peace. The American Peace Society could not have chosen a more opportune occasion for the public exercises of their forty-fourth anniversary than the eve of the great International Jubilee.

The great hall was crowded in every part, the speaking was of more than usual interest, and the applause was hearty and spontaneous. The speaking was interpersed with some fine choral singing by the Handel and Haydn Society, which was present with full ranks under the direction of Carl Zerrahn and Dr. Eben Tourjee.

The key-note of melody was a voluntary on the great organ by B. J. Lang, and the Handel and Haydn Society, under the leadership of Mr. Zerrahn, sang the chorus, "He watcheth over Israel," from Mendelssohn's Elijah. The Rev. James B. Miles, Secretary of the Society, then introduced the Hon. G. Washington Warren, President of the Bunker Hill Monument Association, to preside on the occasion. Prayer was offered by Rev. L. H. Angier. The chairman then made an introductory speech, in which he alluded to the progress which had been made in the decision of international disputes by arbitration.

OPENING ADDRESS OF HON. G. WASHINGTON WARREN.

Gentlemen and friends of the American Peace Society:—

It has been thought appropriate by the committee of arrangements that the President of the Bunker Hill Monument Association should preside on this, your forty-fourth anniversary, adjourned to the evening preceding the great International Jubilee, which is to sound throughout the world, the praise of Peace, and to which the most powerful nations of Europe have sent their choicest artists. That Bunker Hill Monument, of which we all are so justly proud, bearing on its front no inscription, seems to tell more of the grandeur and progress of our beloved country, founded on popular institutions, than of the baptism of blood which attended her infancy; or, if it reminds one of historic events, it is only to teach the folly of attempting to force by arms a people into a continued subjection to another country when they are able and determined to govern themselves.

The last anniversary of the Battle of Bunker Hill was fitly commemorated in London by the exchange of the ratification of the Treaty of Washington, and the anniversary of to-morrow which ushers in the great Jubilee finds the Arbitration sitting in Geneva under that Treaty. Whatever difficulties there may be on either side, we have faith they will be fairly met and finally overcome. The people of the two countries will never permit their respective governments to abandon altogether the mode of settlement by arbitration, and to take up the perilous issue of war.

Whatever apprehension there may be on one side, of an indefinite liability for consequential damages, or whatever may be the desire on the other, that the claim shall be put in the case without demand for pecuniary compensation, so as to be finally disposed of, "plain people" have an idea that if consequential damages are to be taken into account, consequential benefits should also be estimated in set-off. If, for example, during the one hundred days' warning which President Lincoln gave, before he issued the immortal Proclamation of Emancipation, the Rebel States had surrendered, the Union would have been sooner restored, but slavery would have remained undisturbed. Now if the Rebel States continued in insurrection beyond that period, buoyed up by the acknowledgment by Great Britain of their belligerency, and encouraged by other acts of her government and people, it was the means, under Providence, of abolishing slavery, and bestowing an untold blessing to America and the world. For the cost of this, however reckoned, the United States would spurn to receive any indemnity.

There is another act, in the grace and manner in which it was done wholly without precedent in history which has an incalculable value. It is the acknowledgment by the British people in the name of their Sovereign Queen Victoria, of regret for the grievances complained of, and an apology therefor. This ennobles the nation which had the moral courage to give it, and raises the consideration and importance of the nation that received it. No adequate estimate can be made of the importance and bearing of that transaction in the light of example upon the destinies of nations. It is in the power of Great Britain and the United States, by following out the spirit of that Treaty to its utmost, to be the means, under Heaven, of the preservation of the peace of the world.

War between two nations has been called by historic writers, a duel. Wholly unjustifiable, as a duel always is between individuals, the national duel is infinitely more so, inasmuch as its consequences are more disastrous.

The nation or individual who wantonly inflicts an injury upon another should be held rigidly to the bar of a sound public opinion. As character and reputation are more dearly valued than life and limb, he who vilifies and calumniates another through the press, or by speech, should be sternly blamed; while he who, conscious of his own rectitude, determines to live down the calumny without retaliation or token of resentment, is worthy of the highest meed of praise.

It is the office of the Peace Society to induce the following of those things which make for peace. Acting upon individuals, and through them upon their aggregates in communities and nations, it seeks to convince the world that peace is the true policy of all peoples and governments. Through a proposed International Peace Congress it hopes to provide for a permanent Court of Arbitration, by which, all international difficulties may be adjusted. Then will follow a gradual simultaneous disarmament, by which vast sums now used for standing armies and national defences may be better employed in promoting useful arts, and the education of the people. Arms and amunitions of war will be turned into implements of industry, and there will be no longer an occasion to learn war.

An earnest, united effort to bring about these results is worthy to be celebrated by days and weeks of continuous song in a Peace Jubilee.

Rev. J. B. Miles, Secretary of the Society, was then introduced, and spoke substantially as follows:—

ADDRESS OF REV. J. B. MILES.

The Rev. J. B. Miles spoke next and welcomed the immense audience to Music Hall to celebrate its forty-fourth anniversary.

He could not express his feelings in regard to the grand occasion which had drawn this great audience together. It is most appropriate that at this hour we should celebrate the anniversary of this Peace Society. The close of the Sabbath day is the most peaceful time of the week. And, allowing for the difference in time, this is almost the precise hour at which that august conference assembles at Geneva, and he trusted that it would succeed, and war with old mother England would be forever averted. He hoped a voice would go out from this grand meeting in Boston unto the conference in unmistakable terms in favor of peace on earth. And this is the hour previous to the inauguration of the great World's Jubilee, when an army of singers from all parts of the country, and players from all countries of Europe would assemble. Therefore this is the most suitable time for the anniversary of this Society whose only creed is "Glory to God in the highest, on earth Peace and good will to men". He hoped this would be an auspicious beginning of a united effort on the part of all nations against war in future. The members of the Peace Society had been charged with being enthusiastic and seeking for Utopian

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results. They are enthusiasts in the noble sense and he thanked God for it, but their aims are not Utopian. Their platform is broad enough for all to stand on, for it is "Glory to God in the highest, on earth peace and good will toward men."

Mr. Miles set forth the lofty and benign object and aims of the friends of peace, and the powers and forces at their command, and closed as follows:—

In closing I could not desire a more charming illustration of the point toward which these brief remarks have been directed than that occasion which is to make this and the coming weeks memorable.

The one prevailing impression to be made by those unsurpassed musical performances will not be produced by a single note, or voice, or instrument of music. The end, whether to delight the fancy, to fire the zeal, to inspire courage, to bear heavenward the aspirations, or to charm the heart, will be gained by a multiplicity of sounds. Those will be indeed multitudinous harmonies. Notes varying in pitch, in time, in quantity,—different parts, soprano, alto, tenor, bass, instruments and voices in wonderful variety and numbers, each skilfully attuned and sweetly blending with the others, will breathe together in a mutually inspiring harmony. The individuality of each, even the peals of the mammoth organ, the roll of the mammoth drum, and the thunder of the artillery will be swallowed up in the one controlling impression which is to be the result of all combined.

Obedient to one law, responsive to the movements of a single hand those instruments and singers will utter their voices, and to the ear of the mighty multitudes of the charmed listeners, they will come as the voice of many waters, and as the voice of mighty thunderings. But they will come, not as a multiplicity of separate voices and sounds, but all marvellously intermingled and blended, as are the drops in the ocean surges, in successive mighty waves of music. One soul, one spirit will inspire and move that vast host of singers and players upon instruments, a goodly host that have come up from the East and West, the North and South of our own dear land, yea, a host in which are the most distinguished representatives of the divine art of music, vocal and instrumental, from England, from France, from Germany, from many honored nations of the earth.

Each one of all this vast and distinguished host will perform his part obedient to one and the same law. The result will be a multitudinous, but ineffably sublime and entrancing harmony. A fitting emblem of and prelude to that unspeakably more sublime and entrancing harmony which will exist when the end for which we are laboring shall have been gained, and the nations of the earth each obedient to that "law which has its seat in the bosom of God, and whose voice is the harmony of the world," shall dwell together in the bonds of fraternal union.

Then national hatred shall have given place to good will, national jealousies to noble emulation, the shrieks and the groans, the horrid din and confusion of the battle-field will have been exchanged for the melodies of song, then the millions of earth, in concert with the hosts of Heaven, will join in raising the chorus, "Glory to God in the highest, on earth peace and good will to men."

The Handel and Haydn Society then sang Mendelssohn's four part song, "Farewell to the Forest" with good effect.

ADDRESS OF HON. E. S. TOBEY.

The Hon. E. S. Tobey was introduced as a representative of the commercial interests of Boston, he said he believed the merchants would submit to a peaceful arbitration, even if Massachusetts should be called upon to make some sacrifices to that end. He spoke of the fishing interest of New England, which he believed were subordinated under the treaty to those of Great Britain. Though this interest might seem insignificant matter, yet the mercantile marine rested upon it, and it could well look to Congress for an indemnity for the injury done them. He hoped they would go forward and consummate the treaty, and that arbitration should go forward, even if the Conference at Geneva should fail, but he trusted that it would not, he thought it would not be an indication that another treaty as good would not be negotiated. He alluded to the prosperity of the Peace Society, and said that all the leading men of the country, not actual members, are in full sympathy with its objects. He spoke of President Grant, who is as firm a friend of peace as there is in the country. He was the first victorious general who never expressed a desire to enter in triumph the city he had conquered, and he had never yet set his foot in Richmond. He also paid a high tribute to the memory of President Lincoln, as a strong friend of peace.

The Hon. Elihu Burritt was the next speaker.

ADDRESS OF ELIHU BURRITT.

Never since the first organization of this Society did it meet in such a happy conjuncture of auspicious circumstances as at this anniversary. Never did it assemble on an occasion so rich and varied with congenial felicities. The music that delights our ears this evening is merely the prelude of the nightingale to that great banquet of the world's best melodies, which will make the morrow the most joyous singing-day of all the ages. And all the rapturous music of the happy morrows of these happy weeks will be tuned to one happy inspiration, "Peace on earth, good-will to men!" That was the inspiration that made the music of the angel's jubilee over the birth of the Prince of Peace; and the same angels that sang that anthem then, may well listen with joy to the best human voices in this wide world that are to sing to-morrow the glorious fulfilment of that sublime prophecy.

Certainly no human ears should listen to that music with more delight, nor human hearts feel more deeply the electric thrill of its inspiration, than those of the small bands of men on both sides of the Atlantic, who have labored on with heroic hope, faith and courage, for nearly half a century, to make this great consummation possible, and proximate to mankind. For one, I believe it is our duty even, as well as our privilege, to feel and affirm that the still, small voices we have lifted up in the ears of governments and peoples in behalf of peace and universal brotherhood, were the voices in the wilderness that prepared the way for the loftiest songs of this Peace Jubilee of the world. For many of these songs, though each be that upswelling flood of melody which St. John likened to "the voice of many waters," will only be the prose of our principles set to music. They will only be the sentiments and ideas we have preached to the peoples for years, translated into the grand symphonies of poetic and musical utterance.

This Peace Jubilee is the great fact of this great age. It is a fact that represents and includes the best of all the ages. It measures and illustrates the progress of humanity towards that condition which is promised it in prophecy, and to which it has looked with a longing and a hope as natural and as strong as the first impulse of its immortality. This Jubilee required all the progress of all Christian ages and peoples to make it possible. It requires and it obtains all the faculties of their civilization, all that their best arts can contribute, and their best sympathies can supply to make it worthy of its noble origin and object.

Never in the history of the world have its foremost nations sat down together at such a festival, where the higher interests and affinities of their common humanity are alone to feast on its sweetened fellowships. We have had World's Exhibitions of Art and Industry, at which hundreds of thousands of all lands and languages have met with one common motive and object. But material, personal and local interests produced and pervaded these great expositions of the world's handiworks and artistic conceptions. Grand as they were in their aim and result, the alloy of a lower interest mingled with both. The ring of coined gold gave a sharp, metallic accent to their success, and made its best music in the ears of the world. But the sentiment and the songs of this Peace Jubilee will bear upward on their careering flood no such metallic ring of mammon's coin. No such alloy of material interest will tone or tinge the solos and symphonies of this great festival of the world's best music. They will sing the sublimer victories of peace and human brotherhood, which all nations and peoples share alike. Their songs will rise above the lower atmosphere of sole and selfish love of one country that calls itself patriotism. Their notes will rise to that higher level of sympathy from which the angels sang "Peace and good-will," not to the Jews alone, but equally to all races, families and conditions of men.

There is not a nation in the civilized world that will be represented to-morrow at this great feast of music which has not had its garments rent and rolled in blood on the field of battle within the last few years. Each has had its share in the fierce

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issues and experiences of war. They have reapt into their bosoms, with its keen sickles, all that its red harvests can yield of glory, good and honor. But suppose these nations could bring together, into one great exhibition, all the trophies, all the glories and honors, memories and experiences they have won by the sword, could they assemble the sweetest voices in the world to sing its jubilant anthems over these serpent sheaves of war? Would these memories that left their trail in blood and tears over all these green lands of human life and labor, inspire the grand songs of the morrow with the rapturous swell that will lift the listening thousands heavenward on their rising tide? No! a thousand times, no! The rains and dews of heaven have not yet washed out the blood of a million of men that has stained the fields of Europe and America; and every drop of it would cry from the ground, "Hold! hold! Sing no songs to the glory of war over the million of these fresh graves it has filled with its victims!"

This, then, is the theme, the inspiration and meaning of this great Jubilee. Is the word too large, too presumptuous for the object and occasion? Is it not meet that the best musical capacities of the Christian world should convene somewhere in it this year to celebrate this new and hopeful epoch in the condition of mankind? Why, for nearly twenty years the temple of Janus, which costs these Christian nations ten times more than all the temples they have erected to Jesus Christ has been open day and night. All round the peopled globe the war drum with ceaseless beat has made its horrid music of discord and desolation. There is scarcely a single land in the two hemispheres that does not bear to-day the fresh footprints of war. Is there not good cause then, for these nations to unite in one great Jubilee of joy at the closing of this heathen temple of Moloch, whose shrine has drank more blood than now flows in all the human veins that pulsate with life around the globe?

But this great banquet of music is not spread before the world to celebrate a temporary truce, a brief or uncertain lull between the tempests of war. It is not to upraise the songs of the world's joy that the temple of its modern Janus is closed for a hopeful, but fitful period. It means and represents something more, something better than this. It commemorates an event fraught with happier issues to mankind. No jubilee song of these happy weeks could raise a more glorious note of joy than that which shall celebrate the erection of that great white throne of even and impartial justice which England and America have raised before the world at Geneva for the peaceful solution of all their differences, and for the settlement of all the serious difficulties that may disturb the peace and harmony of nations. If they will but honor this august tribunal of their own creation with the loyal reverence due its sublime purpose then it shall stand forevermore as the first, the highest joint glory of the two great kindred peoples, who, by taking hold of hands, can put their long arms clear round the globe, and warm it to new moral vitality with their embrace. Then shall all the other nations, that bring their cases to its bar, rise up and call them blessed for their great deed for mankind. Then their own children, as they go on peopling the earth with their great kingdoms and republics, arise up and call them thrice blessed for making such a glorious page in human history.

The choral "To God on High" was sung by the Handel and Haydn Society and the audience, after which Dr. George B. Loring was introduced, and made an address upon "American War and American Peace."

ADDRESS OF HON. G. B. LORING.

He desired the audience to remember that this evening is the anniversary of one of the most solemn hours in American history, when a band of 1200 patriots marched from Cambridge Common to Bunker Hill, to prepare to drive from the land the invaders. This was the event which marked June 17, as a day so great in history as to be set apart as the beginning of a time of great rejoicing that peace still smiles on a world undevastated by war. He depicted the horrors of war, that by thinking of them we might realize the price of our blessing.

He spoke of the war for liberty and reform as a different thing from an aggressive war for conquest. Such was the American conflict for peace and humanity, and to such a people the honor of triumph was one of magnanimity. While others boasted of their chivalry in war it remained for the American to boast of the chivalry of peace. The time had now come when American domestic peace was possible. In speaking of the arbitration now pending, he said that the United States had borne and foreborne with the dignity of wisdom, and they were teaching that the gospel of peace was superior to the arbitrament of war. When the law of human equality was generally accepted wars would cease.

Tyranny must go armed by necessity, and they who take the sword must perish by the sword. Standing on a ground of perfect equality we have arrived at a point where domestic peace is found. He then went on to speak of the international phase of the question. He spoke of the theory of arbitration being a perfect substitute for war, and so recommended by the Massachusetts legislature over a quarter of a century ago. The United States had not only set a good example of the way such difficulties should be settled, but of the spirit in which they should be conducted, and he commended the attitude in which the United States had stood to the admiration of the civilized world.

REV. DR. BURNS OF LONDON.

The Rev. Dr. Burns of London was then introduced to speak for the English people. Dr. Burns was received with long-continued applause, and it was sometime before he could speak. He spoke of the admiration he had always felt for American institutions, and no eulogy could be too high for him to appreciate. Speaking of the international difficulty, he thought it a favorable omen that both nations are willing to wait and defer to each other's wishes in the matter. Both countries earnestly desired an amicable settlement. He belonged to a class which would regard war between the two countries as an inconceivable calamity. He thought discussions of this great subject of peace should be above all political considerations. He thought we should talk peace, and so talk about it that war would become abominable to all men. In a very few hours we would have a representation of what took place at the dedication of Solomon's temple, and he trusted that the example there shown would have such an effect as to make war impossible. He alluded in high terms to President Grant and to Queen Victoria, and that staunch friend of America, John Bright. The names of the President and the Queen were received with hearty applause, but the mention of John Bright was the signal for an outbreak of enthusiasm which did not subside for some time. The exercises were brought to a close by the singing of Old Hundred, and a benediction by Dr. Burns

ARBITRATION AS A SUBSTITUTE FOR WAR.

We invite especial attention to the excellent preamble and resolutions submitted in the Senate of the United States, by the Hon. Charles Sumner, May 31, 1872. — Ordered to be printed.

Mr. Sumner submitted the following Resolutions concerning arbitration as a substitute for war in determining differences between nations.

Whereas by International Law and existing custom War is recognized as a form of Trial for the determination of differences between nations; and

Whereas for generations good men have protested against the irrational character of this Arbitrament, where force instead of justice prevails, and have anxiously sought for a substitute in the nature of a judicial tribunal, all of which was expressed by Franklin in his exclamation: "When will mankind be convinced that all wars are follies, very expensive and very mischievous, and agree to settle their differences by Arbitration?" and

Whereas war once prevailed in the determination of differences between individuals, between cities, between counties, and between provinces, being recognized in all these cases as the arbiter of justice, but at last yielded to a judicial tribunal, and now, in the progress of civilization, the time has come for the extension of this humane principle to nations, so that their differences may be taken from the Arbitrament of War, and, in conformity with these examples, submitted to a judicial tribunal; and

Whereas Arbitration has been formally recognized as a sub-

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stitute for war in the determination of differences between nations, being especially recommended by the Congress of Paris, where were assembled the representatives of England, France, Russia, Prussia, Austria, Sardinia, and Turkey, and afterward adopted by the United States in formal treaty with Great Britain for the determination of differences arising from depredations of British cruisers, and also from opposing claims with regard to the San Juan boundary; and

Whereas it becomes important to consider and settle the true character of this beneficent tribunal, thus commended and adopted, so that its authority and completeness as a substitute for war may not be impaired, but strengthened and upheld, to the end that civilization may be advanced and war be limited in its sphere: Therefore,

(1.) *Resolved*, That in the determination of international differences, Arbitration should become a substitute for war in reality as in name, and, therefore, co-extensive with war in jurisdiction, so that any question or grievance which might be the occasion of war or of misunderstanding between nations should be considered by this tribunal.

(2.) *Resolved*, That any withdrawal from a Treaty recognizing Arbitration, or any refusal to abide the judgment of the accepted tribunal, or any interposition of technicalities to limit the proceedings is to this extent a disparagement of the tribunal as a substitute for war, and, therefore, hostile to civilization.

(3.) *Resolved*, That the United States, having at heart the cause of Peace everywhere, and hoping to help its permanent establishment between nations, hereby recommend the adoption of Arbitration as a just and practical method for the determination of international differences, to be maintained sincerely and in good faith, so that war may cease to be regarded as a proper form of trial between nations.

FEEDING ANIMOSITIES.

The seed that sprang up to such a bloody harvest in the recent war between Germany and France, was sown more than half a century before in the campaigns of the first Napoleon. Other causes cooperated, but the national enthusiasm of Germany, which found such glowing expression in the lyrics of Körner, became an element of the national character, and vengeance for the past inspired the German hosts that so lately moved across the Rhine.

The armed conflict is at end. But the wound which France has received, is still bleeding. It is her turn now to cherish purposes of revenge, and bide her time. The popular feeling is shown by the fact, of which Bismarck has complained, that the guilty parties charged with the murder of Germans in France, are acquitted almost by acclamation.

But in the very capital the anti-German feeling finds no less significant expression. We are told that in Paris,

"The favorite subject for caricature in every form is the Prussian. Here is the Emperor of Germany, covered with clocks, made a plaything, by means of which children may acquire in early youth the holy sentiments of revenge. There are stuffed owls in Prussian helmets and uniforms, containing bon-bons; the German soldiers in the Champs Elysées represented behind the railings like wild beasts in a menagerie, with a stalwart Zouave keeping guard over them—the German, in fact, caricatured everywhere."

There is no mistaking the significance of such manifestations of public feeling. It is but a hollow truce which leaves such hostile elements behind. The nation simply waits its occasion to repay its debt of sullen hate. The tinder will be ready when the spark falls. It is this state of things which renders the continuance of peace so insecure. The old balance of power is gone. and the nations of Europe are made to feel that their security is simply resting upon the crater of a volcano. As if the horrid carnage of battle and the incalculable miseries of its victims, as well as crushing national debts, were not enough to seal the condemnation of war, national hatred comes in to aggravate its bitterness and its woes, and to threaten that they shall be renewed.

To the Christian mind there is something in all this inexpressibly saddening. France to-day needs above all to be disarmed of her resentments. Bitter as it may be to bear the disgrace and humiliation of defeat, it is far worse to sacrifice to passionate hatred the means of elevating the nation to this plane of a new and better life. Even Strauss, though a German, should be calmly listened to when he sets forth the *ignus fatuus* that 'glory' has been to France. It is time for her to put herself under the guidance of something better than a meteor or a wandering star. But to have national feeling, that should flow in the channel of serious purpose and effort at national regeneration, employed to stir up national animosity, is among the saddest signs of a dark future.

"THY KINGDOM."

BY REV. L. H. PILLSBURY, KANSAS.

DEAR SIR: — In the New Testament left us by Jesus Christ, we are instructed to *pray* for the "coming of his peaceful kingdom." As God never trifles with man, it is *certain* that that kingdom *will come* and we may infer that it will be ushered in by the efforts of those who desire it.

We read in the Latin, "*Laborare est orare*," *prayer is labor*. If this be so then no man can or does truly pray, "Thy kingdom come," who is not at the same time laboring to establish it. Prayer is the *wish of the heart*, but uttered by the *labor of the hand*. What are words but the means of *concealing* our real wishes. *Deeds* are the true exponents of the heart's desires.

Had all who ever prayed with the voice, "Thy kingdom come," given their hearts and hands to the promotion of those pacific principles, the acceptance of which would indeed establish His peaceful kingdom on our blood-stained earth, how might we to-day be rejoicing in individual and national concord and prosperity, and in the realization of the fact that Christ came to save mankind in the *present tense*, making their "brotherhood on earth," a sure passport to the presence of the Great Father of all.

All followers of the "Prince of Peace" have great reason for rejoicing that the great "barbarism" of war, which has done more than aught else to stay the advances of the religion of Christ, has for ONCE been successfully opposed. The high court of arbitration, about convening at the Swiss capital, is, in its very constitution a proclamation to the world from its two most powerful and Christian nations, that they "find war *no longer necessary*, and will no longer submit questions for its decisions, as a legal and proper court of appeal."

This, a *new departure* from a long deeply-rutted and crimson highway, on which all nations have moved abreast since the earliest dawn of history, and upon which even the professed followers of Jesus himself have unfurled the flags of war, and unsheathed its weapons. Let us hope that these few nations will no more return to the old and bloody crusade, and least of all, that *Christians* will ever again be ready to exchange the clean white robes of Christ's righteousness for the "garments rolled in blood."

Why will not all who have faith in God or love for men, pray with the *voice* and HEART and HAND, "Thy kingdom come. Thy will be done, on earth as it is done in heaven"?

For many years we have noticed the comparatively great number of old men and women in Quaker meetings. When the newspapers announce the death of a man or woman aged eighty-five, eighty-eight or ninety, there will generally be found appended, "Funeral, 4th day" [Wednesday,] showing that the person was a Quaker. We believe that the average age of persons Quaker born will range ten, if not fifteen years higher than that of other people. There are probably a hundred reasons why this is the case, partly hereditary and partly practical. They are born of parents who have for ages been temperate, calm, religious, moral, prudent, frugal and regular in their habits. They have been taught to control their passions, and live even, upright, consistent lives. Their children of the present generation have been born of such parents, and reared in such habits, and they live to be remarkably old. Occasionally persons not of that order of people, either in religious belief or in daily life—men who live wrongly and rashly, will hold on to be old; but where one has constitution enough to endure all manner of abuses and live to old age, nine hundred and ninety-nine will fall before the age of fifty. If there is an argument in favor of sobriety, regularity, order and quietness of life stronger than that exemplified by the daily life of the Quakers we would like to hear it.—*Exchange.*

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VOL. I. BOSTON, JULY, 1872. No. 8.

PEACE AND MUSIC.

O Peace! on thine upsoaring pinion,
Through the world thine onward flight taking,
Teach the nations—their turmoil forsaking,
To seek thine eternal dominion.
From the Infinite Father descending,
O come with thine influence tender,
And show us how duly to render
To Him our glad praise never ending.

O Music! thy source too is holy.
Through thy power ev'ry heart now uniting,
With thy magic each true soul delighting,
Blessed bond 'twixt the high and the lowly.
Through thee, the great Father adoring,
Thy language is known to each nation;
Through thee, the vast Hymn of Creation
From tongues without number outpouring.

O Music! O Peace! — happy blending
Of voices and hearts in sweet lays,
In this union, to God's holy praise,
Ever thus your pure influence lending,
Jehovah! thou Sovereign of nations!
Sweet Peace to our land Thou hast granted;
Be Thy praises eternally chanted
In Music forevermore.
Forevermore, aye! forevermore,
In Music forevermore. Amen.

The above Festival Hymn, both the words and the music, were written by Mr. Dudley Buck, expressly for the great Peace Jubilee. It was performed on the second day of the Jubilee, by the full chorus, organ, and orchestra, and we wish all the children who read the *Angel* could have been present. We think they would have been delighted, and more than that they would have felt what a charming harmony there is between Music and Peace, and how sad it is, that this divine art has so often been forced into the service of cruel, bloody war. Music and Peace are twin sisters, and we will all thank Mr. Buck for associating them so happily in his beautiful hymn. What concord has Music with War? What concord has Heavenly harmony with hellish discord?

CURRENT EVENTS.

BY H. E. H.

MAY. The month of May has disappointed us in its lack of sunny skies and May flowers. A dull, leaden canopy and heavy atmosphere have prevailed. But it seems not to have damped the ardor, or abated the energies of our community. May has been a *busy* month, full of bustling preparation and jubilant anticipation. The Coliseum has gone up wonderfully, and with marvellous speed. The splendid bridges have been completed. Choruses have met *en masse*, chanting the same prepared notes throughout our towns and cities.

Foreign bands have been crossing the ocean, embarked for our shores. Invitations have been sent out far and wide bidding welcome to choice guests, and a "bouquet of artists" has been arranged to form the centre of attraction at the coming Jubilee. San Francisco acknowledges with great favor the compliment paid to one of its prominent vocalists, (Mrs. Marriner,) to join the "bouquet." Engagements have been made with the Artillery Battalion for all the cannon needed. Twenty-five at least are specified. Accommodations for coming guests are being secured throughout our city, and all goes on with jubilant hope and promise towards the consummation of our International Festival.

The Japanese still continue to interest our nation, and an invitation is extended to the Embassy by the Executive Committee to be present at the Jubilee. An able article in *Scribner's Monthly*, entitled "Awakened Japan," speaks of Japan as rousing up from its slumber of ages, — shaking off its cumbrous garments, and emerging from an ancient, unbroken slumber.

A despatch from Washington of May 17, tells of an Imperial decree, issued by the Mikado of Japan, abolishing all edicts directed against Christianity which have been in force over three centuries. Another trophy won for the kingdom of "the everlasting God, the Prince of Peace."

May 30, closes the events of the month with the return of the mournful and tender anniversary of "Decoration Day," when loving hearts and hands strew fresh flowers upon the graves of our fallen soldiers. As the cannon of France taken in the late war are said to be given to the indigent parishes in Germany to be transmuted into bell-metal which will soon peal forth messages from German steeples, of peace and good-will to all men, so our brave *volunteers* have laid down their arms, and exchanged their offices for the tender "commemoration of the slain."

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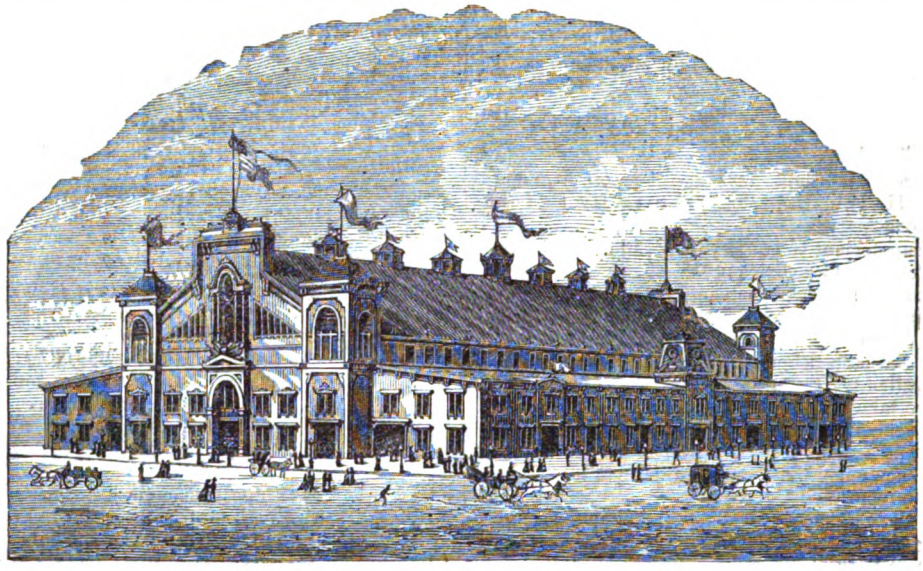

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THE COLISEUM, BOSTON, 1872.

Length, 550 feet; Wide, 350 feet; Seating Capacity, 50,000; Area of Building, 4½ Acres.

THE COLISEUM, BOSTON

We are glad to be able to favor our young readers with a very correct and beautiful picture of the great Coliseum in Boston, where the World's Peace Jubilee is now celebrated.

Those who have not seen this Temple of Music can hardly form an idea of its size. It covers four and one-half acres of ground, and will seat fifty thousand persons. Over it wave flags, one very long white one bearing the inscription, "Universal Peace."

The interior is beautifully decorated with the flags of different nations, and with various emblems of Peace, such as the Angel of Peace on the wing bearing the message of Peace and good will all over the earth, and the dove flying abroad with the olive branch, the sign of love and peace. We hope many of the children will have an opportunity to attend some of the concerts and hear the grand music.

We hope the managers of this great enterprise will arrange for a *children's* day. What a glorious sight! Twenty-five thousand children all arranged in order, filling the immense orchestra of the Coliseum. What spectacle could be so beautiful!

And, then, let that great multitude of youthful voices join in singing the sweet hymns the children love to sing — why, we think that would be more like the music of heaven than any that has ever been heard on the earth.

A Word to Boys.—Boys, did you ever think that this world, with all its wealth and woe, with all its mines and mountains, oceans, seas, and rivers; with all its steamboats, railroads and telegraphs; with all its millions of grouping men, and all the science and progress of ages, will soon be given over to the boys of the present age—boys like you? Believe it, and look abroad on your inheritance, and get ready to enter upon its possession. The presidents, emperors, kings, governors, statesmen, philosophers, ministers, teachers, men of the future—all are boys now.

SONG OF PEACE.

BY AGNES MACNAMARA.

At the foot of thine altar, O Freedom, we meet,
Our hearts' deep devotion we lay at thy feet;
The ocean waves dreamily break on the strand,
For peace is abroad in the beautiful land.

From myrtle-wreathed marbles o'er Gettysburgh graves,
Or the lone tombs of ocean, where slumber our braves;
From the fragrance and bloom of the fair distant West,
Where the nation's great martyr forever finds rest;

The winds as they greet us are tranquil to-day,
And our flag's starry folds in the glad breezes play;
The din of the battle forever is o'er,
And the Angel of Peace shall depart nevermore.

Let the anthem ring out which our voices now raise,
And the hills speed the echoes that thrill with thy praise;
Let the glad song resound from bright sea to sea!
While our hearts bend to-day, holy Freedom, to thee.

A late writer has been examining how many battles have been fought by Austria within the last two hundred and seventy-eight years, and finds the number to be nearly seven thousand. This makes an average of one battte for every fifteen days! "Lord, what is man."

O wives and mothers, be wise before it is too late! Live so as to enjoy every day of your life. Ten years hence, or even to-morrow, you may die. Live so that your presence will gladden the lives of your dear ones, more than anything your hands can win for them.

In maliciously pointing out the faults of another person, you may incite him to a discovery of your own.

When we find fault with a building we condemn the architect. Whom do we condemn when we harshly judge mankind?

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LETTER FROM REV. TITUS COAN.

We are sure our young readers will read with delight the following charming letter from the veteran missionary to the Sandwich Islands: —

HILO, *April* 24, 1872.

Rev. J. B. Miles, Sec., etc., etc.

BELOVED BROTHER. — Eight days ago I wrote you and enclosed draft on H. Hill, Esq., for $100, in favor of the American Peace Society.

I now add this supplement to confess my "sin of omission," viz.: I neglected to order fifty copies of "*The Angel of Peace.*" I want to give this light-winged messenger to the girls and boys in our foreign Sabbath-School, and I herewith enclose an order on H. Hill, Esq., for five dollars.

For our native Sabbath-Schools we are publishing a little illustrated paper, called "*Ke Alaulu,*" *(The Day Dawn.)*

Of this paper we take one hundred and fifty-five copies for our Hilo Sabbath-School, at twenty dollars a hundred. I send you an old number as a sample.

Please send the fifty papers in a package to my address, per mail, from month to month.

I long to see all the children of our Sabbath-Schools throughout Christendom, instructed in the principles of peace, and thoroughly permeated with this radical gospel doctrine. I fear that this kind of teaching is in many cases, too much neglected, if not in some schools, ignored; and instead, a national vanity and a false patriotism inculcated.

It is a sad and painful sight to witness the giddy enthusiasm of many children in view of the gilded trappings and glittering show of military glory. Did holy or fallen Angels first deck and paint a military review? And who are those who attempt to throw glinting light over a battle-field, while they throw a mantle over all that is ghastly and infernal? O that art would cease to paint in false colors, and the limner dip his pencil only in the light of Heaven.

Will true photography lie? Will truth beguile? Will light conceal, or will it kill darkness?

Give your young Angel a trumpet. Write *Peace* and *Love* on his golden wings, and send him forth into all the churches and Sabbath-Schools of the land. Send him over the broad Continents; over the towering mountains; and over the billowy ocean. We will hail him with delight; we will listen to his mellow notes; and we will raise the "old, old," chorus of the skies, "Glory to God in the highest, on Earth peace, good-will to men."

I have just read the *Advocate* for March. It is cheering. Keep up meetings. Let the waters of Bethesda *move.* Yours in love

TITUS COAN.

DUTY.

"I sought to do some mighty act of good,
That I might prove how well my soul had striven.
I waited, and the minutes, hours passed,
Yet bore no incense of my deed to heaven.
Sad, without hope, I watched the falling rain;
One drop alone could not refresh the tree,
But drop on drop, till from its deepest root
The giant oak drank life and liberty.
Refreshed, like nature, I arose to try
And do the duty which should nearest lie;
And ere I knew my work was half begun,
The noble deed I sought in vain was done."

LIVED IT DOWN.—An honest blacksmith was once grossly insulted, and his character infamously defamed. Friends advised him to seek redress by means of law, but to one and all he replied, "No, I will go to my forge, and there in six months I shall have worked out such a character, and earned such a name as all the judges, law courts, and lawyers in the world could never give me." He was right. It is by honest labor, manly courage, and a conscience void of offense, that we assert our true dignity, and prove our honesty and respectability

ROOM WITH THE ANGEL BAND.

A mother, who was preparing some flour to bake into bread, left it for a few moments, when little Mary, with childish curiosity to see what it was, took hold of the dish, which fell to the floor, spilling the contents. The mother struck the child a severe blow, saying, with anger, that she was always in the way. Two weeks after, little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels, "I was always in your way, mother; you had no room for little Mary, and will I be in the angels' way?" The broken-hearted mother then felt no sacrifice too great, could she have saved her child

When the dewy light was fading,
And the sky in beauty smiled,
Came a whisper like an echo,
From a pale and dying child.
"Mother, in that golden region,
With its pearly gates so fair,
Up among the happy angels,
Is there room for Mary there?"

"Mother, raise me just a moment,
You'll forgive me when I say,
You were angry when you told me
I was always in your way.
You were sorry in a moment—
I could read it on your brow—
But you'll not recall it, mother;
You must never mind it now.

"When my baby sister calls me;
And you hear my voice no more,
When she plays among the roses
By our little cottage door—
Never chide her when you're angry,
Do it kindly and in love;
That you both may dwell with Mary,
In the sunny land above."

Then she plumed her snowy pinions,
Till she folded them to rest,
'Mid the welcome song of rapture,
On the loving Savior's breast.
In the bright and golden region,
With its pearly gates so fair,
She is singing with the angels,
There is room for Mary there.

The above touching incident should teach all parents to deal tenderly and lovingly with their children, always striving to avoid correcting them in anger, as it destroys the moral force of the correction, and teaches the child to disrespect the parent, and when this occurs your hold upon the child is to a large extent gone. We do not mean to say that children should never be corrected, but let it always be done in love, and with a prayer that the child may become more thoughtful and obedient.—*Selected.*

LOVE YOUR ENEMIES.—A great boy in school was so abusive of the younger ones that the teacher took the vote of the school whether he should be expelled. All the small boys voted for his expulsion except one, who was scarcely five years old. Yet he knew very well that the bad boy would probably continue to abuse him.

"Why, then, did you vote for him to stay?" asked the teacher.

"Because, if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still," replied the good little boy.

"Do you forgive him, then?" said the teacher.

"Yes," said he; "papa and mamma and you, all forgive me when I do wrong; God forgives me too; and I must do the same."

He who occupies his leisure hours with only one pursuit, is in danger of becoming a nuisance to his friends.

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HAPPY CHILDREN LOVE EACH OTHER.

"Love is the golden clasp
That bindeth up the trust
Oh, break it not, lest all the leaves
Shall scatter and be lost."

Little girls and boys, have you any brothers or sisters? If you have, love them a *great deal*, for you do not know how long you may be together. And even if you should live to be old men and women, do you not think it would make you very happy to remember when you were children you never quarrelled? And if you have lost a darling little brother, or a gentle, loving sister, there is nothing that makes you feel so sad as that sometimes you were unkind and angry.

"Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?"

We heard of a brother and sister who loved one another very much. He was the older, and was taken ill and died. They laid him out on his own little bed, and his mother took his little sister to look at him. I cannot tell what she felt and thought as she stood and gazed at his sweet face, as white and cold as marble; but she wept very much. At last she said:

"Mother, may I take his hand?"

After a little time placed it in hers, when the dear child, lifting it up and stroking it gently, said:

"This little hand never struck me!"

Oh, how pleased she was to think of that! "Little children, love one another."

"Little children, love each other,
Never give another pain;
If your brother speak in anger,
Answer not in wrath again."

A CHILD'S BEAUTIFUL FAITH.

Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a very heavy thunder-storm, and Birdie's sisters and mamma even laid by their sewing, and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes.

"O, mamma! an't that bu'ful!" she cried, clapping her hands with delight, as a vivid burst of lightning burst from the black clouds, and the thunder pealed and rattled over their head.

"It is God's voice, Birdie," said her mother, and her own voice trembled.

"He talks velly loud, don't he, mamma? S'pose it's so, as deaf Betsey can hear, and the uvver deaf folks."

"O, Birdie, dear! come straight away from that window," said one of her sisters, whose cheeks were blanched with fear.

"What for?" asked Birdie.

"O! because the lightning is so sharp, and it thunders so loud."

"If it funders, let it funder! 'Tis God makes it, and He'll take care of me. I ain't a bit 'fraid to hear God talk, Maizy."

Was not Birdie's faith beautiful?—Mamma and sisters did not soon forget the lesson.—*Sunday School Teacher.*

THE ROPE.

Two young, ragged boys, whose names were Guy and Jack, found an old rope lying in the road, over the possession of which they disputed long and loud. Guy snatched one end and Jack the other, and both pulled with all their force to get it. Suddenly the rope broke and both fell backward down into the mud, presenting a pitable appearance.

A passer-by said to them, at this very moment, "Behold what happens to quarrellers! For the most worthless trifle they become angry at each other; and what then results? They cover themselves with ridicule and shame before the eyes of everybody, just as you now stand before me covered with mud and dirt."

"Study to keep the peace; for discord always brings evil in its train."

THE KING AND THE ANTS.

BY JOHN G. WHITTIER.

According to Jewish and Mohammedan tradition, King Solomon, who was wise beyond all other men, knew the language of animals, and could talk with the beasts of the field, and the birds of the air. A Rabbinical story is told of him which is in this wise:—

One day the King rod eout of Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little people talking.

"Here comes the great King," he heard one of them say. "His flatterers call him wise and just and merciful, but he is about to ride over us and crush us without heeding our sufferings."

And Solomon told the Queen of Sheba, who rode with him, what the ant said.

And the Queen made answer: "He is an insolent creature, O, King! It is a better fate than he deserves to be trodden under our feet!"

But Solomon said: "It is the part of wisdom to learn of the lowest and weakest." And he commanded his train to turn aside and spare the ant-hill.

Then all the courtiers marvelled greatly, and the Queen of Sheba bowed her head and made obeisance to Solomon.

"Now know I the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humble as to the flatteries of the great."

BABY FINGERS.

If we knew the baby fingers
Pressed against the window panes,
Would be cold and still to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Ah! those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How these little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.

WAR is as contrary to the spirit of Christianity as murder; nothing can justify nations in shedding each other's blood.—*Adam Clarke.*

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COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious, and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peace to save hundreds of thousands from poverty, disease, and death.

Now, friend of humanity, in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

PERSONAL APPEAL TO MINISTERS OF THE GOSPEL.

OFFICE OF THE AMERICAN PEACE SOCIETY.
36 *Bromfield St., Boston, Mass.*

REV. AND DEAR SIR:

As a minister of the Prince of Peace, you are deeply interested in "every good work," and especially *that* undertaken by the American Peace Society, which is "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for securing universal and permanent peace." We therefore take the liberty to ask your co-operation with this Society in its efforts to educate the masses in peace principles, with a view to creating a strong public sentiment for peace, which will make international wars impossible, and at the same time, do more than anything else to prevent rebellions, and insure domestic tranquillity.

The special object of this appeal is to call your attention to the following method of rendering very effective assistance, namely, by placing *peace literature* in the families and Sabbath Schools under your charge, or within the bounds of your field of labor.

Of the books published by the Society, the following are both valuable and suitably bound for this purpose: "Peace Principles Safe and Right;" "Peace Manual;" "Right Way;" "A Premium Work," and "Kiss For a Blow," all of which will be furnished for Sabbath School libraries at two-thirds of the retail prices.

But still more attractive, and perhaps in some respects preferable, are *The Advocate of Peace* and *The Angel of Peace*, monthly papers for the family and Sabbath Schools, and adapted to old and young: illustrated and made up of short, fresh articles in prose and poetry from able pens, all breathing the spirit of meekness, gentleness, and love, and especially calculated to promote harmony in the family, neighborhood, church, and between the nations.

They are not Sectarian, but are conducted with specific reference to the suppression of those principles and practices which tend to contention and war, and advocate only "those things which make for peace."

The heading of the *Angel* is illustrated with a beautiful angel on the wing, bearing olive branches, and the following motto, "On earth, peace, good-will to men. Nations shall learn war no more." It is really a valuable publication, and worthy a place in every family of the land. *Will you not introduce this beautiful Angel to your Sabbath Schools?*

By a little extra effort please give these angels of peace and love an opportunity to make their monthly visits to your people. You will find them to be most excellent friends and co-workers in promoting purity and peace. It would be an easy matter in almost any Sabbath School or public congregation, to raise three, five or eight dollars, for twenty-five, fifty, or one hundred copies, according to the number required to put one in each family.

By doing this, you will aid the cause of peace, and furnish the readers with important information concerning one of the greatest moral enterprises of the age.

Dear Brother here is an opportunity, by a slight effort, to accomplish an amount of good which can only be estimated in the light of eternity. Who can conceive of the amount of waste and woe and death attending a single war!! To prevent all this is a work in which all Christians, especially, should haste to participate, in which those angels who sang to the enraptured shepherds in heavenly strains, the birth song of the Prince of Peace *do take* a lively interest, and over which, when accomplished, all heaven rejoices.

Please invite the *Angel of Peace* to your Sabbath Schools, as others are doing, and thus co-operate with the good and true, not only in making peace, but in raising up a host of peace-makers who shall be the conservators of the peace of the world, when you are gone to your everlasting rest, and the generations to come shall rise up and call you blessed."

Accompanying this, find a specimen number, and if for any reason you cannot act, please place it in the hand of a Superintendent, or other person, who will. Orders sent to my address, as above, will be promptly attended to.

When it can be done, it is best to send funds in a draft, or order on Post Office.

In behalf of Executive Committee,

JAMES B. MILES,
Corresponding Secretary.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

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FATHER TAYLOR,

THE SAILOR PREACHER.

Incidents and Anecdotes in the Life of Rev. Edward T. Taylor, for over Forty years Pastor of the Seaman's Bethel, Boston.

BY

REV. G. HAVEN & HON. THOS. RUSSELL.

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The book, for romantic interest, tracing as it does his sea life, his itinerant work, and forty years of preaching to the Sailors, is equal to any of Dickens's ideals, while the volume will be interspersed with brilliant passages of his matchless eloquence, and teeming with anecdotes and proverbs;—the fruit of his productive and fertile imagination.

The work will contain about four hundred and fifty pages, 12mo., illustrated by fine Steel Portraits of Father Taylor and Mother Taylor, also pictures of his late private residence, The Mariners' Home, and Seaman's Bethel.

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JANUARY 1, 1871.

THE

MUTUAL LIFE INSURANCE COMPANY

OF NEW YORK.

ASSETS, ... $44,609,155.78, CASH.

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CHARACTER OF INVESTMENTS

IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387.232	$.40,905	$6.989,857
1861	6.536,924	76,051	788,782	443,010	7,836.768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919.168
1863	4,409,336	407,614	4,370,262	842,053	10,029.265
1864	5,103,604	724.387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662,452
1868	21,458,357	951,807	5.003,109	1,912,022	29,325,295
1869	27,319.882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE

IN

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY No. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 21, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	274 89	268	9,000 00
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total, ...	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

Rhode Island, Providence, R. I., and Massachusetts, (Except Boston) BOSTON, MASS.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON, AUGUST, 1872. | NEW SERIES. VOL. III. NO. 44.

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THE ADVOCATE OF PEACE,

Published the first of every month by the American Peace Society.

SOCIETY'S OFFICE,

36 *Bromfield St., Boston, Mass.*

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FROM THE BOSTON TRAVELLER.

THE PEACE CAUSE ADVANCING.

The Advocate of Peace for April has made its appearance, containing in addition to a variety of entertaining and instructive articles, an interesting account of large and enthusiastic meetings held the last month in the interests of peace in Washington, Baltimore, etc. It gives us pleasure to notice, also, the important action of the Providence Conference of the Methodist Church, at their session just closed. This influential body adopted unanimously the resolutions which follow:

Whereas war is one of the direst evils which curse the earth, and whereas, according to the angel's announcement, the advent of Christ was to bring not only glory to God, but also peace to men.

Resolved, That the disciples of Christ cannot consistently be indifferent to the prevalence of war, nor fail to utter their emphatic testimony against it.

Resolved that the time has fully come when war, which is only a hideous relic of barbarism, should no longer be tolerated among Christian nations.

Resolved, That the governments of the United States and Great Britain have placed before the world a worthy example of true Christian diplomacy and civilization, by their late Joint High Commission and their humane efforts at international arbitration, as expressed in the Treaty of Washington; and that therein they deserve the emphatic thanks and hearty moral support of the Christian churches.

Resolved, That the Peace Reform is worthy of a place among the greatest enterprises of Christendom, and that this Conference will appoint a committee to report thereon at each annual session, as it does for other benevolent and Christian causes.

WORDS OF CHEER FROM THE PRESS.

FROM ZION'S HERALD.

The Advocate of Peace for July is a very interesting number, containing, in addition to its usual miscellany and its excellent department for the young, entitled Angel of Peace, a full report of the admirable speeches made at the May anniversary of the Society. We are not surprised to learn that the Music Hall was filled to hear such speakers as Elihu Burritt, Hon. G. B. Loring, Dr. Burns, of London, and Secretary Miles. This certainly is the coming society; for Christ must conquer, and He is the Prince of Peace.

CHURCH AND REPUBLIC.

Since our friend and brother Rev. J. B. Miles, has entered upon his duties as Secretary of the American Peace Society, *The Advocate of Peace*, the monthly publication of that Society, has steadily improved both in its appearance and in its contents, so that it is now an attractive, readable and instructive magazine, which ought to be in every family, and as it is published at the ridiculously low price of one dollar per year, we do not see why it should not be. We commend it to our readers.

WORCESTER PALLADIUM.

The Advocate of Peace, edited by Rev. J. B. Miles, Secretary, published monthly by the American Peace Society, is doing a good work by advancing ideas of brotherly love and humanity, and with able contributors is winning its way into high favor. A new feature of the magazine is the addition of four pages devoted to the young, which is entitled *The Angel of Peace.* The terms of the monthly are one dollar a year in advance, to ministers, seventy five cents.

MESSENGER OF PEACE.

The Advocate of Peace comes to us in a neat blue cover. It is edited with spirit and ability by J. B. Miles, the Corresponding Secretary of the American Peace Society. The office Agent is H. C. Dunham, No. 36 Bromfield Street, Boston, Mass. It has also an able corps of contributors, some of whom reside abroad. One of its regular contributors, is Elihu Burritt, the "learned blacksmith," who has grown old but not weary in the cause of peace. The *Advocate* is growing in interest, and we believe in popularity also. May its shadow, or rather its sunshine, never be less.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

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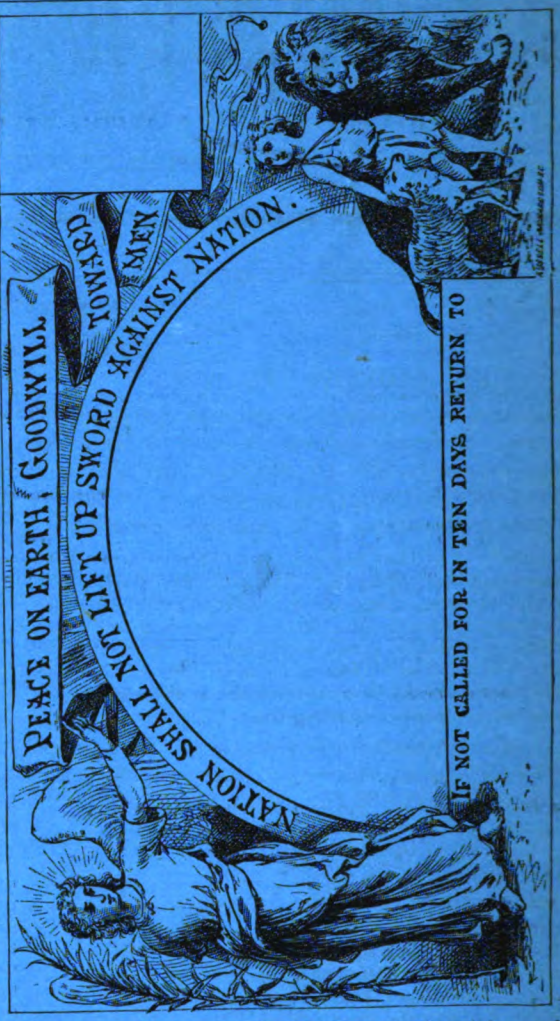

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3 00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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THE ADVOCATE OF PEACE.

ON EARTH PEACE....NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES. BOSTON, AUGUST, 1872. No. 44

THE GLORIOUS FOURTH.

No anniversary of our nation's birthday has been celebrated as was the last. On no previous year in our nation's history has the day been regarded in so many nations, and commemorated by the expression of such magnanimous sentiments. What true American does not feel a peculiar joy and pride in reading.

GENEVA, July 5.—The American anniversary was handsomely celebrated here yesterday. The city was gayly decorated. In the evening, a banquet was given to the American functionaries and visitors. Mr. Adams, responding to a toast, expressed his gratification at the work recently terminated, by which the fact of arbitration was established. He said the tendency of this result would be to reverse the traditional policy of nations as to the mode of settling their difficulties.

PARIS, July 5.—A banquet was given by the Americans on the evening of the 4th of July, in the elegant saloon of the Grand Hotel. Sixty persons were present. Hon. Elliot C. Cowdin was chairman. Among the guests were Gen. James L. Donaldson, United States Army; J. Meredith Read, Consul-General of the United States at Paris; Col. Evelyn Washburne, son of the American Minister; Mr. Healy; M. Laboulaye, the well-known friend of America, and several eminent French journalists.

The Chairman, on offering the toast to the health of the President of the United States, made an eloquent speech. Recalling the early history of America, he took occasion to pay a warm tribute of praise and gratitude to France, who was the first, and had since been the constant, friend of American independence. He referred to the creation of the Tribunal of Geneva as one of the noblest victories of civilization, and saw in it an exemplification of Richelieu's maxim that differences between nations could be settled without resort to the sword.

A toast to President Thiers and the French Republic elicited great enthusiasm, and, amid the cheers of the company, M. Laboulaye rose to respond to it. He returned thanks for the honor done his country, and acknowledged that the sympathy of the American people for the French in their reverses had been unfailing. He closed his remarks by proposing the following sentiment: "France and the United States—once allies, always friends."

Consul-General Read made a graceful and appropriate response. Colonel Washburne replied to the toast to the health of the American Minister, who was absent, and Gen. Donaldson spoke for the Army and Navy of the United States. Toasts to the memory of Washington and Farragut were drunk in silence. The utmost cordiality prevailed; the Frenchmen vied with the Americans in protestations of friendship, and, amid great good feeling, the company separated at midnight with cheers for the French and American Republics.

LIVERPOOL, July 5.—The American Club of this city celebrated the anniversary of the Declaration of Independence by a dinner at their rooms in the Washington Hotel. The house was gayly decorated with bunting inside and out. Dr. Jerome V. C. Smith, Ex-Mayor of Boston, occupied the chair. Complimentary and friendly toasts were exchanged by the American and English guests, and speeches full of good-will were made on both sides.

LONDON, July 5.—The American residents here had a banquet at the Inns of Court Hotel, last evening, in honor of their national anniversary. Judge Haldeman presided.

The day was also celebrated in Edinburgh, Manchester and other cities of the Kingdom.

The "Daily Telegraph" this morning says; "These celebrations of American Independence, which we once sorely begrudged, but of which we are now honestly proud, had a peculiar character yesterday, following so closely the settlement of the dispute over the indirect claims. We think the glorious Fourth is more honored as the anniversary of Vicksburg and Gettysburg. We have certainly forgotten whether the Chesapeake beat the Shannon, or *vice versa*.

BOSTON.—Of the celebrations of the day in our own country the International Peace Festival at the great Coliseum, Boston, is especially noteworthy. There the leading nations of the earth were represented by their illustrious musical artists who, as members of one family, joined in giving expression successively to the favorite anthems of each nation. And never before were these national hymns rendered with such power and majesty. Unspeakably grand as was the effect of the music, yet, the *morale*, the sentiment of the scene was far more sublime, and inspiring. What a spectacle was that! There America and England, France and Germany, and other powerful nations, some of which have recently been engaged in dire conflict with each other upon the battle-field, came together and, by the charming eloquence of song and music, expressed to each other their sentiments of honor and esteem, and pledged to each other their friendship, and their best endeavors for the perpetuation of peace and the promotion of each other's welfare. Let it prove a happy augury of a happy futurity!

WELL PUT.

Our honored English friend, A. B. Hayward, Esq., whose excellent contributions enrich the columns of *The Advocate*, in a recent personal letter speaks thus pertinently respecting the varying phases of the Treaty.

"The 'Treaty,' in all its varying phases, has cost me less anxiety, I am free to confess, than many of our good friends, for I feel so overjoyed that the two leading nations of the world have agreed to so rational and progressive a plan for composing so serious an international disagreement; that the inevitable difficulties which, in this transition state, mark its incipient stages, are to my mind as the spots of the sun,—gloried out, so to say, by its own intrinsic brightness. True it is, we meet men who tell us they see nothing in it, that after all our efforts are mere sentiment, and that the peace of the world is as far off as ever. It is, sir, as though, with effort and energy, you had induced a friend to climb with you a lofty mountain, to enjoy the magnificent spectacle of seeing (what we call) the sun rise; and, all turning out clear and fine, you call the attention of your friend to the rich roseate stretch of an unclouded Eastern horizon, and say to him, 'There, just at that point, where 'tis deepest tinged, there the first glad sight will flash out!' He looks, and says, 'I see nothing.' Surprise

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and pity struggle in your breast, and you say, 'See nothing!' And you think, is then my friend sightless? But, sir, far blinder he, who sees not in the Treaty of Washington the rising sun of Peace and blessing to a worn and weary world! In all its unspeakable beneficence, may it come quickly, and shine out soon in meridian splendor, to warm, to cheer, to emancipate, and to regenerate, a peaceful and rejoicing world."

ENGLAND AND AMERICA.

One people in our early prime,
One in our stormy youth;
Drinking one stream of human thought,
One spring of heavenly truth;

One language at our mother's knee,
One in our Saviour's prayer,—
One glorious heritage is ours;
One future let us share.

The heroes of *our* days of old
Are yours, not ours alone;
Your Christian heroes of to-day,
We love them as our own.

There are too many homeless lands
Far in the wild, free West.
To be subdued for God and man,
Replenished and possessed;—

There are too many fallen men,
Far in the ancient East,
To be won back to truth and God,
From cramping bonds released;—

There is too much good work to do,
And wrong to be undone:
Too many strongholds from the foe
That must be forced and won—

That we whom God hath set to be
The vanguard of the fight,
To bear the standard of his truth,
And to defend the right,

Should leave the mission of our race,
So high, and wide, and great,
On worldly points of policy,
To wrangle and debate.

Nay, side by side, in East and West,
In wild or heathen lands,
One prayer upon our hearts and lips,
One Bible in our hands.

One in our earliest home on earth,
One in our heavenly home,
We'll fight the battles of our Lord
Until his kingdom come.

—*Sunday at Home.*

MEETING OF THE IOWA PEACE ASSOCIATION.

The annual meeting of this efficient Association was held in Salem, Iowa, on the 22d of June. It was an occasion of great interest. Friend Joseph A. Dugdale, President of the Association, occupied the chair.

The meeting entered into a season of reverential silent communion, after which vocal prayer was offered in an impressive manner by the venerable J. S. Barris, pastor of the Congregational church, which was followed by some encouraging remarks from the Chair.

Letters were received from a number of the friends of peace in the United States containing words of cheer for the sublime enterprise in which we are engaged. Those read by the corresponding secretary were as follows: John G. Whittier, the poet; Alfred H. Love. President of the Universal Peace Union; Rev. James B. Miles, Corresponding Secretary of the American Peace Society; Lord Tenterdon, on behalf of the English High Commission; the venerable William Leslie; Sidney Averill, of Illinois; Borden Stanton; Rev. H. C. Dunham, and others, which were directed to be placed upon the files of the society.

The following letter from the Governor of Iowa was received too late to be read in the Convention:

State of Iowa, Executive Department, Des Moines, June 20, 1872.

JOSEPH A. DUGDALE, Dear Sir:—Your letter of the 4th inst., was duly received, inviting me to be present and participate in your meeting on the 22nd and 23rd inst. I shall not be able to be with you on that occasion, but I am most happy to say that I regard your methods and aims as deserving not only sympathy but the active co-operation of all Christian men and women. I hope the time will come when national disputes will be submitted to a World's Parliament, and the arbitrament of the sword will be numbered with the usages which have come down to us from a rude age, but are to be superseded by a better custom. I am your friend,

C. C. CARPENTER.

The executive committee rendered a detailed account of their proceedings, which, in substance, represents that they have held various meetings and corresponded with the President of the United States, Congress, the English High Commissioners, the Governor of Iowa, and recommend in stirring words to ministers of the gospel increased interest and activity in the cause of the Prince of Peace. The report was received, adopted and ordered to be filed.

The business committee presented a series of resolutions, among which were the following:

Resolved, That the age in which we live is pervaded with the advancing and accumulating spirit of truth, and this spirit demands the abolition of War *because* it is barbaric and invades the rights of man.

Resolved, That inasmuch as all war, after much waste of treasure and great loss of human life and the awakening and strengthening the *darkest* of *demoniac* passions—after all these, there must be an arbitration of treaty; that such treaty could and should be made before these fearful losses and so much treasure and human life are wickedly wasted.

Resolved, That standing armies among the nations of the earth are standing reproaches to the courage, intelligence and wisdom of the peoples composing the governments of the world, and should be removed at the earliest possible moment; they are an onerous tax upon the working classes who are not benefited but impoverished thereby.

Resolved, That in the confederation of these States of America in which there is one common Congress, we see the advantages of peaceful settlements of all disputes that may arise between States.

Resolved, That the closely knitted ties of commerce, the interchange of thought and sentiment, the enlarged social intercourse of nations are becoming too strong to be ruthlessly cut asunder by war, and more than all these, there is a mighty *revolution*, advancing strongly and calmly impressing upon men the unity of birth of wants, of sentiments and a glorious destiny.

Resolved, That we pledge ourselves as the friends of God and man to use every justifiable effort in our power to sustain the great idea of the nineteenth century, in the inauguration of a world's Parliament or High Court of Nations to supersede *forever* the barbarous and inhuman custom of sanguinary conflict on the battle-field, and thus banish the bloody scourge of war from the society of Nations.

A lively and animated discussion arose, participated in by Rev. John Cross, Rev. Barris, Jonathan Osborn, Rev. Frost, Julia Garretson; Prof. Moody, Prof. McCarty, L. D. Lewelling and E. Van Cise, who, having just returned from a tour in the old world and made himself familiar with the sentiments of the English people on the Alabama question added very much to the interest of the occasion by his spicy and well timed remarks.

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Rev. D. Donaldson presented the action of the late General Conference of the M. E. Church in the United States, on the subject of war and its remedy. It was received with much enthusiasm, and elicited expressions of applause.

The Chair reported the following on the action of the M. E. Church:

Resolved, That we affectionately entreat the ministers of Christ in our land to greater fidelity in presenting the sublime teachings of the Prince of Peace, and desire to express our unmingled gratification in the reading before this convention of the Peace resolutions adopted by the late General Conference of the Methodist Episcopal Church.

The resolution passed by acclamation.

The Business Committee reported the following:

Resolved, That we earnestly recommend the circulation of Peace literature, "*The Advocate of Peace*," published by the American Peace Society in Boston, "*The Messenger of Peace*," edited by Daniel Hill at Vienna, Ohio, and we welcome the "*Voice of Peace*," published at Mystic, Connecticut.

"*The Angel of Peace*," published at 25 cts., per annum, by the American Peace Society, Boston, is a *gem* suited to the wants of children and should find a place in Sabbath Schools and families.

The committee on nominations reported permanent officers who were unanimously elected as follows:

For President, Rev. Thomas E. Corkhill, of Ottumwa; Corresponding Secretary, Joseph A. Dugdale; Recording Secretaries, Prof. J. M. Mansfield and H. M. Corsbie; Treasurer, Geo. B. Corkhill.

A TREMENDOUS RESPONSIBILITY.

BY ARTHUR HELPS.

It is to be doubted whether any powerful and governing person ever thinks—whether any such person has ever thought—with sufficient gravity and just terror, of the tremendous responsibility he incurs in beginning or continuing war. Men are not without remorse, without terrible remorse for their private sins. But how many of these sins are committed in moments of passion under hideous temptations, from dire pressure of circumstances, when the actors are goaded by fear, anger, envy, want, jealousy, or other imperative scourges of the human soul. War is mostly a matter of calculation and judgment. It is not at least, in modern times, a hasty affair. The promoter of war has in general plenty of time to reconsider, with all due sobriety, the resolve which he may have made in anger, or in the intoxication of vain glory.

The world is old enough now to have furnished sufficient examples, even to the least literate of monarchs, generals, or statesmen, of wars, which have terminated with signal success apparently, i. e., as far as the mere war was concerned, but with utter failure as far as the purposes were concerned for which the war was really undertaken. The coveted territory is not added, or if added, is found to be a burden rather than a gain; the ally, to please whom the war was begun, is alienated, rather than made grateful; the prestige of power and sagacity is damaged rather than augmented; the home government is rendered more difficult rather than less so, now that the war has come to a conclusion. These results do not always happen, but they have happened with sufficient frequency to make the boldest man, if he has any wisdom corresponding with his boldness, pause and ponder before he undertakes an enterprise which all history has pronounced to be so dubious in its issues as war. I put aside the ugly questions which such a man should ask himself, whether the result if gained can compensate for the enormous amount of human suffering which it must demand, and whether he, the main promoter of the war, is in the eyes of God or man justified in incurring the awful hazard of producing calamities of which, in this world, he has often personally to endure so small a share. Taking all these things into consideration, it may well, I repeat, be doubted whether any conqueror, or warlike statesman, or military monarch has ever done his conscientious scruples sufficient justice before he has come to the dread resolve of commencing a war, the burden of which commencement is to be upon his soul forever. Better be the maimed soldier, the ruined peasant, the bayoneted child, the dishonored mother,—better endure the whole misery of a disastrous campaign, collected and heaped upon one person, if such a thing could be,—than have the fatal responsibility which lies upon that man, who in wantonness or selfishness, or even from reckless miscalculation, has been the main promoter of a war that might have been avoided.

I have used advisedly the words, "the main promoter of a war," because, even with powerful, warlike and self-willed monarchs, there might be few wars, if their counsellors were like the vizier of the Persian king, Nushiravan. The courser of this king had borne him, when hunting, far away from the crowd of his courtiers, and his vizier alone kept up with him, and rode by his side. They came upon a desolate village. Two birds there were conferring together in song, and their notes were more contracted than the heart of the king.

"What is this twittering?" said the monarch.

"Oh! light of the earth," replied the vizier, "I would tell if the king would be a learner by it. This bird gave in marriage yesterday his daughter to that bird, who demands early in the morning the bridal fortune, saying, 'this deserted village thou wilt give up to us, and so many besides thou wilt make over to us.'

"The other bird replies, 'Depart from this proposal; see the injustice of Nushiravan, and go; be not anxious. If the king be such, in no long time, for this one desolate village I will give thee a hundred thousand.'"

The king smote his head with his hand and wept. "See my tyranny," he exclaimed; "that I make a seat for owls, where there should be only tame birds.

"The Creator gave me a kingdom, to the intent that I should not do that which can produce no good. I, whose brass they have besmeared with gold, (his courtiers' flattering) am doing those acts which he has not ordered." And the monarch's anguish was so keen, and his loud cries of self-reproach were so warm, that by his breath the shoes of his horse were softened. He rode back to the station of his troops, and his face was not as the face of the king Nushiravan.

The scent of his lenity reached throughout his whole empire. Thenceforward he diffused justice and trampled on iniquity, and until his last breath he departed not from these good courses.

But there are few viziers like the vizier of Nushiravan, and the despotic monarch seldom finds one by his side who can interpret the twittering of birds so wisely, and who dares to rebuke with boldness the man who sustains him in power and emolument.

NOBLE SENTIMENT.

War means Destruction—Ruin—Death.

Let us have no more of it.

Wilkes' *Spirit* well says:—"We would never have the United States declare war again—certainly not for a matter of money. We hold it to be indispensable to the theory of Republican governments, and to the progressive civilization of which they are the especial champions, that War should not be regarded any longer as among the methods of international arbitrament. If war comes to us, we must of course resist it; but we should never in cold blood adopt that barbarous policy of medieval darkness which tears the bodies of innocent multitudes with cannon, because their governments owe us a sum of money, and because we have not been able to discover a higher and more intellectual form of force, than gunpowder."

I KNOW there is that in the Scriptures which has grit to it. I know there is a book which has gone through tempestuous ages, assailed, buffeted, cast hither and thither, and yet has retained the confidence of mankind, because it has that in it which masters sorrow, takes hold of trouble, gives strength where there is weakness, and supplies an anchor to those who are tempest tossed. There is that in the Word of God which supports the poor and the ignorant, taking hold of the fundamental wants of human nature with a power which no other literature and no other thing ever did.

WELLINGTON said, that "men who have nice notions of religion have no business to be soldiers,"

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THE ADVOCATE OF PEACE.

BOSTON, AUGUST, 1872.

THANK GOD, AND TAKE COURAGE!

Such must have been the spontaneous exclamation of good people in all countries, at the reception of the recent intelligence from Geneva. The long agony we trust is ended. The august Genevan Court is to accomplish successfully the grand work for which it was constituted. Mr. Burritt writes us: "We ought to rejoice in a public demonstration at the triumph of equity, truth and justice at Geneva. I think we ought to have a grand celebration meeting in October, if there is space for one between Grant and Greeley." Let all the friends of Peace say *Amen!*

Over and over again during the past year we have been told "the Treaty has failed." Over and over again has it been said, "the most hopeful attempt the world has ever known to settle the disagreements of nations by arbitration, has miscarried. We admit war is an appalling evil; it beggars description. But then, it must be acknowledged to be a necessary evil. The scheme proposed by the Peace Society is Utopian. The friends of International Peace are enthusiasts."

But thank God arbitration, rightly called the best hope of humanity, has *not* proved abortive. Thank God, those who have prophesied its failure, and not those who, in the darkest days have had faith in its triumph, have proved to be false prophets.

Are the friends of Peace indeed enthusiasts? Are they fired and impelled by enthusiasm? We hope so. Were they not, they would be powerless indeed. The men that are not enthusiasts are mere clogs to noble enterprises. Why, what is enthusiasm? The word is composed of two Greek words, "*Theos*," God, and "*en*," in us. Enthusiasm is then, *God in us.* Says the poet,

> "Could not man erect himself above himself,
> How poor a thing were man!"

Enthusiasm it is that enables a man to erect himself above himself, to go out of and beyond himself, and achieve results at which the world wonders and which the world admires. The men possessed of this quality are the very men who say to great sycamore trees of doubt and difficulty, "Be ye plucked up by the roots and planted in the sea." And the trees obey them. They are the men who say to great mountains of evil and opposition, "Remove into the depths of the sea." And the mountains obey them. The friends of Peace are enthusiasts. We hope they are, for being such in the true sense, they are not zealots; they are not fanatics; but they are the men who have *God in them*, and hence are able to do all things. A distinguished scholar has truly said enthusiasts will rule the future generation. Had it not been for enthusiasm, would any of the stupendous enterprises for the good of the race, the great reforms, have been carried to a successful completion? Consider the obstacles and discouragements encountered by the leading spirits in these magnificent enterprises, and mark how they were overcome, if you would see illustrations of enthusiasm.

The end proposed by the Peace Society—Will you call that Utopian? It is an end of surpassing importance we admit. It is to be gained by overcoming very great obstacles no doubt. But it is *not Utopian.* Some one has well said, "A Utopian scheme is not merely a vast one, but one which proposes an end disproportionate to the means at command." Now, the means available for the abolition of war, the forces and influences that may be called in for the removal of this gigantic evil, are they not as powerful as the evil itself is enormous? Are the obstacles insurmountable? Once the obstacles in the way of the electric telegraph seemed insuperable, and the enterprise was called Utopian. But what a sublime success! Think of the forces and powers at the command of the friends of Peace. Space would fail me were I to attempt to enumerate them. Why, every interest of the race, material, moral, spiritual, is an agency acting upon our side. The reason, the conscience and the religion of the world are with us. That mighty religious sentiment, which is deeper and broader and more potent and sublime than any denominational or sectarian spirit, sustains and carries forward this noble reform. The common sense of mankind is in its favor. International war is an unmatched folly. Humanity, morals, religion, plead in trumpet tones for the triumph of this cause. "Glory to God in the highest, on earth Peace and good will to man," is a platform upon which the members of all political parties can stand together. Ah, it is a platform so high and broad that all Christians, whether they bear one name or another, do stand together upon it. Different as are the views of the various sects of Christians upon many points, although they may not all look upon war in the same light, yet they are all agreed that it is a frightful evil. They all believe in its final extermination. And above all, He who is wise in counsel and mighty in working, He who takes up the isles as a very little thing, who speaks, and it is done, who commands, and it stands fast, He who has made Arcturus, Orion, Pleiades, and the Chambers of the South, He who does great things and past finding out, and wonders without number, He the mighty God is a worker together with the laborers in this glorious cause. We repeat, then, let the friends of Peace in all the world, *Thank God, and take courage!*

THE AUTOCRAT OF ALL THE RUSSIAS FOR PEACE.

Henry Crabbe Robinson, in his most interesting Diary and Reminiscences, gives a letter from his brother, Thomas Robinson, describing an interview of Clarkson, the philanthropist, with the Emperor of Russia, Alexander, the uncle of the present Emperor, in the year 1819, in which he, the most powerful Potentate in all the world, professed the most pacific sentiments. He spoke with great energy of the evil and sin of war, admitting that it was altogether contrary to the spirit of Christianity, and said that he desired to inculcate this sentiment in the minds of the different powers, and should therefore propose frequent Congresses to adjust disputes, without having recourse to the too common arbitration of the sword. The Emperor assured Mr. Clarkson that he highly approved of the *Peace Societies* of Europe and America, and wished to be considered as belonging to them.

Subsequently, Mr. Clarkson received a copy of a letter, written in English by the Emperor with his own hand, and addressed to Mr. Marsden, the Chairman of the London Peace Society, in which he repeats the same sentiments in favor of the principles of the Society. Mr. Robinson adds, "It is a

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curious phenomenon to find the *Autocrat of all the Russias, the most powerful Potentate in all the world, advocating the cause of Peace, as you might expect a religious clergyman would have done.*" We add: Would that all clergymen were what they are most naturally expected to be, advocates of the cause of Peace.

A GOLDEN DAY.

Let Friday, June 28, evermore be called a Golden Day. For on that day at Geneva was inaugurated a new and glorious era in the world's history, the era of the settlement of international disputes by an appeal to reason and the Golden rule.

His Excellency Count Sclopis, President of the Arbitration Court, just before the rising of the members of the tribunal for temporary adjournment, delivered to his judicial colleagues the address which follows. No sentiments could be more just and noble. The address will be hailed with delight by the friends of God and man in all the world, and will take its place among utterances that are immortal. He said:—

"At the moment when the knot of the complications which threatened to prevent the due execution of the Treaty of Washington is about to be cut, the moment when our labors for arbitration between the United States and Great Britain are about to take a free and regular course of action, permit me, my dear and honored colleagues, to assure you how highly I appreciate the distinguished honor of sitting in company with you in this tribunal, on which, and its proceedings, the eyes of the people of the civilized world are fixed. Let me impress on you the full measure of my gratitude for the very flattering mark of confidence you have bestowed upon me by placing me in the Presidential chair, a distinction quite unmerited on my part. The assemblage of this tribunal signifies that a new direction has been given to the impulse of the ideas governing the policy of the nations most advanced in the path of civilization—a direction for the control of which an elevated sphere and range of politics prevails over the tendencies of the ancient system of routine, which induced to disastrous wars, and thus places the interests of our common humanity above that of a mere temporary policy. The accomplishment of a work such as this will be hailed by every generous heart on earth as the act of fulfilment of the wishes which were expressed in the Congress of Paris in the year 1856: to refer points of difference arising between friendly nations in the future to arbitration for adjustment. Thanks to the initiative which has been taken by the statesmen of England and the United States of America, this grand idea bears fruit to-day, and history will tell to posterity how, even amid the excitement produced by the utterance of continued recrimination, both sides, even when engaged in argument, may always have left open a means of settlement of an international dispute peacefully. To have produced this happy result must have required the possession of a rare degree of firmness of mind and of devotion to the interests of humanity. The Prime Minister of England has already spoken of the Treaty of Washington as an example for all the other nations of the world. Let us, gentlemen, congratulate ourselves on our assisting in this work, and let us also hope that our joyful anticipations may be fulfilled. The old maxim, "Might conquers right," will disappear.

Do not despair, gentlemen, because the question we are called on to consider, after prolonged negotiations, is not finally closed. Rather judge for yourselves by the documents produced, by the argument which has been delivered, and by a still longer investigation of the merits of the entire case, as to the best means of a safe solution of the difficulty, just as the most frequently sounded river affords the safest course of navigation. Let us judge, my colleagues, with profound equity and absolute impartiality. We may anticipate to receive every assistance from the agents employed by the arbitrating governments, and from the counsel who appears before us, eminent juris-consults, who are known all over the world.

As we are engaged in the furtherance of a work of peace affecting the interests of humanity everywhere on earth, you, gentlemen, like myself, will desire to be in your own persons the means of preventing future wars, and in giving by this means a still more solemn effect to the words uttered by the great George Washington, "If there be one truth firmly established, it is that there is a relationship between the pure maxims of an honest, magnanimous policy and its solid rewards, the prosperity and public happiness which it finds."

ANNUAL MEETING OF THE LONDON PEACE SOCIETY.

This honored and most efficient Peace Society, of which the distinguished Henry Richard, M. P., is Corresponding Secretary, held its Fifty-sixth Anniversary on the evening of May 22nd, in the Finsbury Chapel, London. Mr. Samuel Bowly presided. The attendance was very large, and many eminent friends of Peace were present. The Hon. Henry Richard, Corresponding Secretary, presented the Annual Report, which is an exceedingly interesting and able paper, an abstract of which we give. We regret we have not room for the entire report.

The Committee regret that they have to open their Report this year by announcing a great loss which the Society has sustained in the decease of its late honored President, Mr. Joseph Pease. Elected in the year 1860 on the death of Mr. Joseph Sturge, from the day of his appointment to the office he watched over the interests of the Society with a vigilance and earnestness which knew no intermission.

As his life was peace, so his end was eminently peace, the peace of God which passeth all understanding. Most gratifying is it to the Committee to know that his mantle has fallen on his immediate descendants, who, one and all, seem to regard care for the cause of Peace as a sacred legacy bequeathed to them by their departed father.

During no one year probably since the Society came into existence, has so much work been done in the way of conferences, and lectures, and public meetings, as during the past year.

Without neglecting the advocacy of those great Christian principles on which alone the Peace movement can find a secure and lasting foundation, the subject to which the greatest prominence has been given during this year's labors is that of International Arbitration, with special reference to the American Treaty and Mr. Richard's proposed motion in Parliament.

The interest which this question of International Arbitration has excited at home and abroad is full of encouragement, and shows that among thoughtful and Christian men the conviction is growing very general, that—in the language of the Bishop of Manchester—"considering the high degree of civilization at which the world is supposed to have arrived, to say nothing of the legitimate influence of Christian principles, it is nothing less than a monstrous anachronism that nations should be still found settling their quarrels, not before the tribunals of equity and reason, but by the brutal and irrational arbitrament of the sword." In our own country many of the clergy and ministers of all denominations have cordially assisted at the public meetings that have been held for the promotion of this object. And what is still more significant, important ecclesiastical bodies of a representative character, such as the Congregational Union of England and Wales, numbering some 3,000 churches: and the Baptist Union, numbering upwards of 2,000 churches, the Association of the Welsh Calvinistic Methodists, the Yearly Meeting of the Society of Friends, and some of the Wesleyan and Presbyterian bodies, have, in their collective capacity, unanimously adopted resolutions approving the efforts made in this direction, and commending them to their constituents as worthy of their support.

The Social Science Association appointed a Special Committee to consider the whole question, which after many sittings, and a wide correspondence with eminent men of various countries, published a report, stating that the main conclusion at which they had arrived was in favor of "the establishment by general treaty of a permanent organization for the settlement

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of international disputes, having the character of a Congress of Nations, with a Court of Reference for the more careful adjudication of claims and questions of detail." At the annual meeting of the same body, held at Leeds in the autumn, the question was again discussed, and a paper prepared by Professor Leone Levi, a gentleman who, by many able contributions from his pen, and his earnest and persevering advocacy whenever opportunity offers, has rendered services of great value to the cause.

No less gratifying are the signs of interest in this question that have reached the Committee from abroad.

Turning to their operations at home, the Committee refer to a series of Conferences which have been held during the year, and which they trust will be of great value in giving definite and permanent organization to the Peace movement.

The insane rivalry in armaments, which is the grand specific of European Statesmen for the preservation of peace, has received a new impulse everywhere from the late Franco-German war. Inacessible to reason, uninstructed by the voice of history, unadmonished by the terrible lessons of recent experience, which proclaim trumpet-tongued that large preparations for war inevitably lead to war, these rulers of the nations go on still preaching with imperturbable assurance the old absurd doctrine, "If you wish for peace you must prepare for war." It is very much as if one were to say—If you wish for security from fire in your houses, fill your cellars with gunpowder, and petroleum, and lucifer matches, and let a number of mischievous boys go in to play at hide-and-seek among them—and these latter may fairly represent the princess and diplomatists of Europe, who are always playing dangerous pranks in the midst of the inflammable materials which they insist on heaping up by way of saving us from a conflagration. The results of this wild game of emulation are, in most of the countries of Europe, embarrassed finances, crushing taxation, increasing debt, intolerable oppression of military service, and, what is worse than all, a deep-rooted and widespread demoralization of the people, eating, as doth a canker, into the very heart of society. It is deeply to be deplored that our own Government, with far less excuse than those of the Continent, should show such a disposition to fall in with this folly. But the truth is, and the sooner that is recognized and acknowledge the better, the Government of this country, in all matters relating to the fighting establishments, is itself governed and controlled by the military class, so that all promises and views of economy, with whatever apparent sincerity they may be made, are overruled by a power that is mightier than constituents or cabinets, for no Administration seems to have strength and courage enough to resist the will of this dominant caste. All the attempts recently made in the House of Commons to reduce the military expenditure have been attended with no success, though those who have made the attempts are no less entitled to the gratitude of the friends of Peace.

The Committee do not feel that it is their duty to offer any opinion on the controverted points that have unhappily arisen to disturb for a time the arrangement which had been made amid the congratulations of the civilized world. Pleasanter it is to dwell upon some circumstances full of satisfaction and promise, which this very controversy itself has developed. For it is impossible not to be struck with the calm temper and dignified attitude which the two nations have maintained while their Governments have been carrying on this new diplomatic contest. The governments themselves, indeed, are entitled to the credit of having conducted their negotiations in a spirit of courtesy and good feeling very honorable to them both. But the grand thing is to observe how these seventy millions of people have been waiting while the discussions are going on, for months, with a patience, a composure, and a self-control worthy of the place they occupy as two of the foremost Christian nations in the world. A few exceptions there may be; for the class of persons who mistake bluster for patriotism, and bad temper for public spirit, is not yet extinct on either side of the Atlantic. But the great bulk of the people have behaved magnanimously on both sides. And let justice be done to that great power which now wields so mighty an influence, for good, or evil, on international questions—the public press. Nothing could be more admirable than the fair, impartial, almost judicial spirit, in which many of the leading journals, both of this country and the United States, have conducted their discussions. All this seems to your Committee to be an indication of great and most gratifying progress. Is it too much to assume that this improved tone of public feeling on both sides of the Atlantic, amid circumstances which, judging from former experience, might have been expected to provoke great irritation and excitement, is due, in part at least, to the persevering teachings of the Peace Society, who for the last fifty years have not ceased to inculcate the cultivation of a more Christian temper between nations in their relations to each other? Surely, looking at this remarkable exemplification of self-discipline and self-restraint on the part of these two great nations in their conscious responsibility to one another, the friends of Peace may now say, "We have not labored in vain, neither spent our strength for nought."

And from the spirit thus displayed by the great masses of the British and American people, we may fairly draw happy auguries for the future.

We still cling to the hope that the Treaty of Arbitration will not fail, and that we shall yet see that august tribunal sitting at Geneva in the full exercise of its powers, and haply forming the harbinger, and perhaps the nucleus, of that still more august tribunal which will one day be created as the Supreme Court of Nations. But should our hopes in this respect be baffled, and the Treaty altogether collapse, we cherish the assured conviction that the people of these two countries will never permit their Governments to appeal this dispute to the wager of battle. They must try and try again to find a pacific solution for the difficulty. But, however, they may blunder and bungle, there must be no war. Should those in authority at any time show a disposition to have recourse to the sword for cutting the Gordian knot which they have not skill to untie, there are millions of Christian men and women, in the United States and in the United Kingdom, who will rush to the front with uplifted arms, and, in a voice the solemn accents of which no Parliament or Congress will dare to disregard, will exclaim, "This cannot, must not, shall not be. In the name of reason, of justice, of humanity, and of God, we refuse to be led forth to imbrue our hands in our brothers' blood."

And are there not signs that public opinion, which has been called the Queen of the world, is gathering force in all directions against the supremacy of war? In spite of the infatuated policy of Governments in multiplying armies, until they threaten to convert all Europe into one enormous camp, there are evidences not a few that in the heart of all Christian nations there is growing an intense abhorrence of war. They are sick of its follies, they shudder at its horrors, they are weary of its burdens, and even amid the clouds of blood and smoke that envelope the battle-field men's eyes are looking anxiously for the form of the coming Christ, who is to break the spell of its power, and deliver them from the most dire and degrading of all the slaveries with which the world has ever been cursed.

After the reading of the report a very animated discussion followed, in which several gentlemen from England and America participated.

INSTANCES OF SUCCESSFUL ARBITRATION.

Boundary Claims, in 1794.—In the Treaty of 1783, which terminated the conflict between England and the American colonies, among other things which had to be defined were the boundaries of the two countries; but a question soon arose in reference to the river St. Croix, which was to form part of the north-eastern boundary of the United States. A new treaty was negotiated in the year 1794, and this treaty provided that the question about the boundary should be left to three Commissioners, one to be chosen by each nation, and the third by agreement or lot. The Commission formed in this way came to a conclusion which was accepted by both sides, and the matter was thus settled amicably, which otherwise might have led to very serious consequences.

Compensation Claims, 1822.—In the Treaty of Ghent, which ended the war in 1812 between us and the United States, there was a provision for the restitution of all private property taken by either party in the war, and a question arose as to whether the United States were entitled to the restoration of,

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or full compensation for slaves found on Board British vessels lying in waters within the jurisdiction of the United States at the time of peace. The question was referred to the arbitration of the Emperor of Russia, and his award was pronounced in 1822, and was accepted by both nations.

MAINE BOUNDARY.—Then there came the Maine Boundary question, and this was referred to the arbitration of the King of the Netherlands. The United States rejected the award in that case, on the ground principally that the king only made certain recommendations which did not amount to a positive award. It is sometimes assumed that if arbitration failed there must be an immediate resort to arms; but he maintained that war did not necessarily follow; and in this case year after year was suffered to pass, and the two nations did not appeal to arms; and after the lapse of ten years the question was finally settled by the compromise agreed to between Lord Ashburton and Mr. Webster.

TRUE HEROISM.

Let others write of battles fought
On bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields:
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years,
Against himself and wins.

He is a hero staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet,
His passions base and low,
And stands erect in manhood's might,
Undaunted, undismayed, —
The bravest man who drew a sword
In foray or in raid.

It calls for something more than brawn
Or muscle to overcome
An enemy who marcheth not
With banner, plume and drum, —
A foe forever lurking nigh,
With silent stealthy tread,
Forever near your board by day,
At night beside your bed.

BETTER THAN FIGHTING.

Rev. H. Clay Trumbull gives in the *Independent* a striking incident illustrative of the power of the story of the cross to reach and melt the hearts even of treacherous, bloody savages. While in Wyoming territory, Mr. Trumbull met Gen. O. O. Howard on his recent return from his mission of peace to the Apache Indians with some of the chiefs and representative men of the tribe. The general had so gained the confidence of the men who had given the white settlers on the distant frontier so much trouble, and in many ways had so proved himself their friend, that they yielded to his persuasions, and readily consented to accompany him to Washington.

Early one morning Mr. Trumbull saw the general in the midst of the Indian group telling them the story of Jesus, by means of interpreters. Miguel, a stalwart veteran chieftain, bearing the scars of many a hard-fought battle, who knew not the meaning of fear, sat like a child listening with deep emotion to the strange story he had never heard before. And as the general drew an illustration from his own mission showing that as he had gone to the Apache country to win the love of the people there and to lead some of them to the home of the great father at Washington, where he would be their friend, so Jesus, the Son of God, had come into this world to win our love, and to induce us to follow him to the home of the Great Father in heaven, Miguel replied that he trusted General Howard as his friend and would follow him wherever he said. As to following Jesus he believed there were two roads, the one the good road, the other the bad road. He wanted now to go in the good road until he should see God. He also wanted the children of his tribe to be taught to follow in the good road toward God when he was gone. He then turned to the others of his party, and preached Jesus to them, and continued till far into the night with earnest animation telling them of Him who had come to seek the lost, and save them in his home in heaven.

Who can doubt that that brave Christian officer gained a moral power over those wild and untutored red men of the forest far greater and more valuable than that of the profane and intemperate agents whose influence has only been demoralizing and destructive? And who can say that his consistent fidelity and regard for their immortal as well as temporal welfare may not be more productive of permanent peace and security than extensive military preparations and desolating and exterminating campaigns?

THOSE WHOM BATTLES SLAY AT HOME.

The following extract is from Hawthorne's serial in the *Atlantic Monthly*:

As they sat together on the hill-top they could look down into Robert Hagburn's inclosure, and they saw him with his arm now relieved from the sling, walking about in a very erect manner, with a middle-aged man by his side, to whom he seemed talking and explaining some matter. Even at that distance Septimius could see that the rustic stoop and uncouthness had somehow fallen away from Robert, and that he seemed developed.

"What has come to Robert Hagburn?" said he. "He looks like another man than the lout I knew a few weeks ago."

"Nothing," said Rose Garfield, except what comes to a good many young men now-a-days. He has enlisted. It is a pity for his mother."

"A great pity," said Septimius. "Mothers are greatly to be pitied, and there are some more to be pitied than mothers, though many do not know or suspect anything about their present cause of grief."

"Of whom do you speak?" asked Rose.

"I mean those many good and sweet young girls, who would have been happy wives to the thousands of young men who now, like Robert, are going to the war; those young men—many of them, at least—will sicken and die in camp, or be shot down or struck through with bayonets on battle-fields, and turn to dust and bones; while the girls that would have loved them, and made happy firesides for them, will pine and wither and tread along many silent and discontented years, and at last go out of life without knowing what life is. So you see, Rose, every shot that takes effect kills two at least, or kills one and worse than kills the other."

PEACE AND WAR.

At the recent Annual Meeting of the London Peace Society, several very excellent addresses were given, which are fully reported in the *Herald of Peace*. We give extracts from Mr. Samuel Bowly, the Chairman's speech:

"That it was unnecessary to say anything as to the horrors, iniquities, cost, and evils of war, or of the blessings of peace, as they were admitted on all hands; but the difficulty the Society had to encounter was to meet the idea that the scheme of the Peace Society, though good in itself, was impracticable. His answer to that was, that if peace was impracticable, Christianity was impracticable. (Hear, hear.) He held that the two went together. War he believed to be antagonistic to the spirit and precept of the Gospel; and upon that basis the Society grounded its efforts, believing, at the same time, that the laws of God, as laid down in Christianity, were the basis of their true policy and best interests. His faith in Christianity would be shaken if he did not find it adapted to the welfare and happiness of the human family. Because people might think that the Peace Society's principles were impracticable was no reason for giving them up. (Hear, hear.) Some people thought it was impracticable to abolish negro slavery; and the bench of bishops voting against it showed what ignorance then

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prevailed. He often thought how extraordinary it was that in a Christian country it should require the labor for twenty or thirty years of devoted and talented men to bring about the abolition of that nefarious system."

"But they must have faith in their principles—(hear, hear)—otherwise it would be impossible to carry them out. He had faith, not in their own strength, but in the strength of Him whose cause they believed this to be. He hoped they would never give up persevering in the belief that under the Divine blessing this cause would be ultimately successful, resulting in happiness and peace to the world. (Hear, hear.) One great object, they were told, in armaments, was defence. No one now pretended to defend aggressive war. But was our debt of nearly eight hundred millions incurred in defending the country? By no means. If they had acted on the principle that aggressive war was wicked, that sum and the enormous losses of life and property might have been saved. But he held that not only was aggressive war unchristian, but it was utterly impolitic. Why did men generally fight? Usually to acquire territory—not as the possessions of individuals, but to govern them; but no country was worth governing by the sword. If they wanted to have possession of a country, and the people were willing, let them do it peacefully; but no country could be properly governed by force. It might have been a valuable thing to have the German nation united, but he believed it might have been done without force. (Hear, hear.) We had fought the United States for years in order that we might govern them. The great quarrel was because they objected to taxation without representation—and they were right—(laughter)—but if, instead of going to war, the Americans had buttoned their pockets and said, "We will pay no more taxes," how he asked, would England have got the money? (Cheers and laughter.) People were scarcely aware of the power of calm resistance."

"He should not soon forget a lady who visited Aldershot, where she had been to sympathise with Mrs. Daniel, who was trying to work amongst the soldiers there. She said, almost with tears—"The moral death that reigns in that camp is far worse than the death of the battlefield." That moral death and degradation was going on day after day, and year after year, and he believed people had little idea of the effect this was producing in the country. (Hear, hear.) It was time these things were got rid of—(hear, hear)—and he really believed that that time was nearer than some might expect."

"He had no doubt that this question with America would be settled—whether by the specific mode now proposed he could not say, but he believed it would be settled—(hear, hear)—but if not settled peacefully it would be an utter disgrace to the two countries. (Applause.) To conceive the idea that persons who had made a mistake could not withdraw without dishonor seemed to be a morality for nations utterly opposed to the morality of the Gospel. A Christian gentleman would be looked up to and respected for making every possible concession after a mistake. The principles of the Gospel were kindness, forgiveness, goodwill, and concession as far as possible. The morality of Governments seemed to be the very reverse—standing upon pride and etiquette—(laughter)—and all that appeared utterly opposed to the peacefnl principles of the Gospel. But he thought they might take encouragement. (Hear, hear.) He thought sometimes that the late terrible war had opened people's eyes on this question. (Hear, hear.) It was often darkest before daylight, and he hoped the darkness and bitterness of that terrible war would never be repeated. May it be the darkness before a glorious sunrise of peace, love, and joy to all nations of the earth; and may it be the object of this Society to forward the coming of that glorious day. (Cheers.)

SENATOR SUMNER AND THE PEACE CAUSE.

BY HON. AMASA WALKER.

Soon after the surrender at Appomattox the writer of this had a conversation with Mr. Sumner, during which he remarked "that the contest with slavery which had so long occupied his attention being ended, he hoped he should be able hereafter to devote what remained to him of life, to a still greater and more glorious struggle for the establishment of permanent and universal Peace." He spoke with much earnestness of the pleasure he should feel in laboring in behalf of a cause he had so much at heart, and his satisfaction in the prospect of his being able to do so.

It was a matter of gratification and almost of surprise to hear Mr. Sumner express himself with so much enthusiasm of his anticipated labors in the cause of Peace, because he had been so long absorbed in the fearful struggle for freedom, we had cause to feel that he would hardly be expected to entertain a deep interest in any other; yet it was quite evident he hoped to render greater services to the cause of humanity in the future than in the past.

We have been reminded of this interview by observing the cirticisms that have been made upon the Senator's course in regard to the Alabama claims. He has been much blamed because he made so severe an indictment against the British Government on account of the depredations of the British cruisers, but it has always appeared to me he did just the proper thing. It was no more than right that some one should present the American side of the question in its broadest aspect, and who could do it so appropriately as the then Chairman of the Committee on Foreign Affairs?

He stated nothing untrue, however unpalatable it might be. He exaggerated nothing. He made serious charges but uttered no threats. The tone of his speech, was eminently pacific. That he was not fully satisfied with the Treaty finally made by the joint commission is true, but it was only because, as the writer has occasion to know, it did not so fully secure the interests of Peace in the future as he believed it ought and might have done; and we may rest assured that no part of Mr. Sumner's career will, in the end, and as it will appear on the page of history, be more approved, or redound more to his credit as a Statesman and friend of Peace than his connection with the Alabama affair.

The resolutions upon arbitration as a substitute for war, published in the last number of this journal, show the great interest Mr. Sumner still feels in that subject, and his desire to do all in his power to bring the great question before the public mind in such a manner as to produce practical results.

It has often times been the fortune of the distinguished Massachusetts Senator to be misunderstood, and sometimes to be greatly misrepresented; but in regard to his general line of policy and course of action, there is but one abiding opinion, and, that is that his intentions have always been upright, and the measures he has brought forward eminently wise and Statesman-like.

Miss Jane E. Weeden, the Quakeress, lectured at the Methodist church on Sunday evening to a large audience, on the subject of Peace. She is one of the agents of the American Peace Society. She is also soliciting donations and subscriptions to the *Peace Advocate*, a monthly literary journal, and other publications on the subject of Peace. The design is to place prominently before the people the facts relating to the subject of war, and thereby endeavor to create and build up a public opinion adverse to war, as a means of settling national disputes; showing that war does not benefit humanity, and civilized nations have no more right to settle disputes by fighting and destroying life than civilized individuals have; and with a view to creating an international congress and international statutes, by which—in the course of time—the questions arising between nations shall be regulated and adjusted. All Christian denominations are united in promoting the work as being a work demanded by the Bible and one most conducing to the best interests of mankind.

The lecture was a very interesting one, and would be listened to by the highest orders of intellect with much pleasure. Miss Weeden, maintains her logic without break, uses excellent language, and speaks with considerable force. Were it not for a certain nervous movement of the hand as if to pick up a pin, or thimble, or something of the sort, one would forget she was a woman. Her plain Quaker dress and bonnet excited some wonder among the wonder-mongers, but her neat plain garb, covered a heart and intellect full of humanity and wisdom, and her woman's tongue—though not bridled—utters language all ought to hear, conveying truths, the practice of which, would make all mankind wiser and happier. We bespeak for her a hearty welcome and generous support wherever she may go upon her mission.

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VOL. I. BOSTON, AUGUST, 1872. No. 9.

BE KIND TO CHILDREN.

A CHILD when asked why a certain tree grew crooked, replied: "Somebody trod upon it, I suppose, when it was little."

"He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a grievous, moral wrong.

"Give it play, and never fear it,
Active life is no defect;
Never, never, break its spirit,
Curb it, only to direct.

"Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go."

Were the sentiments inculcated in the above lines universally adopted, it would save many a little heart from being crushed for life.

THE FROGS; OR THE EFFECTS OF UNKINDNESS.

There is an ancient fable which teaches the ugly nature of such traits as rudeness, selfishness, and violence. It also shows in a most striking manner the sad effects of indulging these passions. I wonder if the young readers of the *Angel* have ever seen the fable. It is in this wise:

"Once upon a time the Goddess Latona went upon a journey, bearing her two little children in her arms. Weary with her burden and parched with thirst, she came to a land, where by chance she espied in the bottom of the valley a pond of clear water, where the country people were gathering willows and osiers. The goddess came near the pond, and, kneeling on the bank, would have slaked her thirst in the cool stream, but the rustics forbade her.

'Why do you refuse me water?' said she; 'water is free to all. Nature allows no one to claim as property the sunshine, the air, or the water. I come to take my share of the common blessing. Yet I ask it of you as a favor. I have no intention of washing my limbs in it, weary though they be, but only to quench my thirst. My mouth is so dry that I can hardly speak. A draught of water whould be nectar to me; it would revive me, and I would own myself indebted to you for life itself. Let these infants move your pity, who stretch out their little arms as if to plead for me."

And the children, as it happened at that moment, stretched out their little arms. Who would not have been moved with these gentle words of the goddess, and especially by the act of the infants in her arms?

But the rustics persisted in their rudeness. They even added jeers and threats of violence, if she did not leave the place. Nor was this all. They waded into the pond and stirred up the mud with their feet, so as to make the water unfit to drink. Latona, lifting her hands to heaven, exclaimed, 'may they never quit that pool, but pass their lives there.'

And lo! it came to pass. They now lie in the water, sometimes totally under the water, then raising their heads above the surface, or swimming upon it. Sometimes they come out upon the bank, but soon leap back again into the water. They still use their base voices in railing, and though they have the water all to themselves, they are not ashamed to croak in it. Their voices are harsh, their throats bloated; their mouths have become stretched by constant railing, their necks have shrunk up and disappeared, and their heads are joined to their bodies; their backs are green, their ill-shaped bellies white, and in short they are now frogs, and dwell in the slimy pool."

Children, it is true, this is a fable. But for all that it shows you most truly the sad effects of the indulgence of unkindness and selfishness and rudeness. It will make your voices harsh and disagreeable; it will change your sunny smiles to frowns, and give to fair, bright, cheerful faces a sour, sullen, ugly expression; in a word, it will destroy all your beauty and loveliness. Remember the fable of the frogs, and never indulg bad passions.

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OVERCOME EVIL WITH GOOD.

BY MRS. H. GREENE BUTTS.

I have just been reading some of the nicely-written stories in the *Angel of Peace*, and have thought how pleased the children must be who are fortunate enough to obtain it. I hope all of the little folks prefer to read stories which teach them to overcome evil with good.

I would like to impress upon the minds of my young readers the importance of governing their tempers and conquering the rebellious spirit within, which often prompts them to use bad words, and indulge in feelings which, if not corrected, must sooner or later lead to serious consequences. I want to tell them what I saw and thought the other day while visiting the Cities of Boston and Cambridge. I presume there are many children who live in pleasant country homes with the blue sky over-shadowing them, the green fields and meadows, and woodlands all about them, who would scarcely believe that many children and grown-up people live in dark alleys, in damp cellars, where God's blessed sunlight seldom reaches them. I wonder what they would be were they shut away from the soft summer breezes, from the singing birds and running brooks, from the flowering landscape so dear to the heart of childhood.

I thought too, what would be my condition had I been born and reared in one of those dark streets, surrounded by evil companions, and often tempted by circumstances to do many wicked things which demoralizes the human soul. So I said in my heart, we must help lift these poor degraded beings into better conditions before we can make them easily comprehend the beautiful lessons of peace.

But I was about to tell the children what happened on a bright summer's morning when I stood with a party of friends waiting for the horse-cars to take us to Mt. Auburn, the beautiful city of the dead. We were standing near the police station in Cambridge, when I observed a close carriage, called, "Black Maria," as my friends said, waiting to take the criminals to prison. Soon the driver mounted his seat and drove past us with men and women huddled together in that dark carriage, with scarcely an aperture to admit a ray of light on that blessed morning. All the joy seemed to go out of my heart as I thought of the fate of those unfortunate human beings. I thought of what had been their education in early childhood, and if they had been taught to govern their tempers, and overcome evil with good. I wondered if they had been thrown upon a cheerless world in their youthful days, fatherless and motherless, with none to mark out the path of virtue and peace, and none to bless them with love, and all the dear enjoyments which cluster around a well ordered and harmonious home. Little children, you who have dear parents and friends to watch over you by night and by day, whose young lives are surrounded by the beautiful in nature and in art, you of all others should set the example of overcoming evil with good, and teaching others, less favored, to do likewise. Never despise the poor, but speak kindly to them, and help them, as far as you can, to help themselves. Remember that beauty will fade, that riches may take wings and fly away, but that good deeds and kind words will live forever. "Therefore be ye not overcome of evil, but overcome evil with good."

Hopedale, Mass., June, 1872.

THE HOME FOR GOOD PEOPLE.—A little girl while walking in the street one day, saw a leaf from the Bible lying on the pavement. She picked it up, and as she was carefully smoothing it out and folding it, her mother said:

"Amy, what do you want of that piece of paper?"

She replied, "Why, mamma, it is one of the leaves God sent us about the home he is making for all good people."

"Many mansions," but one home.

The habit of dissipating every serious thought by a succession of agreeable sensations, is as fatal to happiness as virtue, for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyment above the scale of childish pleasures.

REMEMBER THY MOTHER.

Lead thy mother tenderly
  Down life's steep decline;
Once her arm was thy support,
  Now she leans on thine.
See upon her loving face
  Those deep lines of care:
Think—it was her toil for thee
  Left that record there.

Ne'er forget her tireless watch
  Kept by day and night,
Taking from her step the grace,
  From her eye the light.
Cherish well her faithful heart
  Which, through weary years,
Echoed with its sympathy
  All thy smiles and tears.

Thank God for thy mother's love,
  Guard the priceless boon;
For the bitter parting hour
  Cometh all too soon.
When thy grateful tenderness
  Loses power to save,
Earth will hold no dearer spot
  Than thy mother's grave!

An Indian, whenever he got into a bad place in the swamp, used immediately to put up a stake to mark the spot. Thus he not only kept clear of the danger the second time, but kept others from the same danger. We not only should guard against our own false steps, but as we pray, "Lead us not into temptation," be careful to remove all temptation from others.

SUSPICION is an idle and treacherous associate; he will keep you awake all night when none are stirring, and leave you in the broad day-light fast asleep.

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JUBILEE DAYS.

BY MRS. H. B. STOWE.

Old Boston has been astir through the last week, like Jerusalem of old at the feast of the passover. "Thither the tribes go up." The streets of Boston swarmed with a mixed multitude—Parthinians, Medes, Elamites, dwellers in Mesopotamia and Judea, in Cappadocia and Pontius, and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes. Such, correspondingly is the mixture of tribes and nations in Boston, all bound on an errand of peace and good-will. Riding up Boston in the Roxbury cars, gives a holiday show. The flags of all nations float lovingly side by side; the green ground and shamrock and harp of Ireland with the stars and stripes of America; the red cross of old England and the tricolor of France, and the black, red and orange of Germany. Streamers and pennons flutter and dazzle like many-colored leaves in Autumn. An air of gayety and holiday good-nature seems to pervade everthing in the thronged cars. Civility and good humor are the rule, and we have seen instances of politeness which, considering the state of the thermometer, verged upon saintship. We have seen in one or two cases ladies who had stood till ready to drop with fatigue, offering the vacant places to others, and apparently to strangers.

For ourselves, the great concert has been a surprise, and an agreeable disappointment. We are nervously fearful of crowds, and on principle avoid them; and when first we heard of this monster concert we thought of tumults and dangers, of disagreeable scenes, and, of course, obstreperous, ear-splitting effects of sound.

In all we were wonderfully and agreeably disappointed. An auditorium of five acres! the central aisle six hundred feet long! hung on either side overhead with the pennons of all nations and people, kindred and tongues, a gay and many-colored assemblage which gave an effect like the brilliant colors in the painted glass of a cathedral. The galleries all around were half full of people, who, like us, had come an hour before hand to secure a quiet entrance. The first thing that struck one was a vast murmur of thousands of voices mingled with the flutter of thousands of fans. It was like the "susurrus" of the long-leaved pines in a Florida forest, and the fans seemed like armies of gay-winged butterflies and humming birds.

It was Gilmore's benefit day, and all was arranged to honor and compliment the man whose courage and energy, single-handed, devised and pushed through this vast new enterprise of peace and good-will—the harmony of nations. To the honor of Boston however, be it said that there were a choice number of her wealthiest citizens who pledged themselves to the amount of half a million to carry through the affair. Will anybody talk about the Yankee love for the almighty dollar again?

To do all justice, it may be said that Boston never would have thought of this thing had it not been for Gilmore; and Gilmore could not have done it if it had not been for Boston; and both of them, like the cathedral makers of old, "Builded wiser than they knew." The arrangement of the whole programme has been marked with a just wisdom as to what ought to be the music of the masses of the common people. As Boston is in its history a sacred city; as its founding was a religious enterprise: as the religious feeling is the deepest, strongest and most universal in the human breast, it was arranged to mingle in the exercises the most popular religious hymns of the people. Those sounds which are associated with the most solemn and exalted hours of life, with the worship of the sanctuary and the altar of the family, with the death-bed of beloved ones ascending to brighter worlds, have been given with the chorus of twenty thousand voices and the according song of the whole multitude.

On this occasion it was Heber's beautiful missionary hymn, "From Greeland's Icy Mountains" in which all the audience were requested to join and did join as the sound of many waters and mighty thunderings:

> "Waft, waft, ye winds his story,
> And you ye waters roll,
> Till like a sea of glory,
> It spreads from pole to pole."

We could almost fancy that the sacred graves on Copse Hill and in the old Boston burying ground thrilled with a pulse of emotion, and the spirits of the Fathers looking down on the mighty crowd, said to each other lovingly, "Verily the children sing well! It is a good day that is coming down there; glory be to God in the highest."

Much has been said in the papers as to whether the enterprise is to be financially a success. Financially, we speak the judgment of those who know, it will be no failure. But it was not undertaken as a money making project, and morally the success has been a wonderful one. The union of that portion of trained musical talent of the great nations of the earth which has been used to inspire war, in a service of peace and brotherhood, in friendly contests of sweet harmonies, in religious hymns and thanksgivings, in acts of mutual, national courtesy and comity, is an event of no small significance. These are they that have been used to lead in the battle, now foremost in the ranks of peace.

TWO WAYS.

AFTER THE WHIPPING.

Pouting, and sobbing, and bitter thought;
Forceful regret that can come to nought;
Smarting reproach and doubt of its mother
(God! that these two should offend one another!)
Fears taking hold that may keep it in check,
Till tossed by some sudden release to its wreck.
Alack, who the bitter succession can know
That follows the wrong, followed fast by a blow?

AFTER THE KISS.

Banishing anger and softened dismay;
A half-naughty little one, learning to pray;
Unconsciously yearning, and sobbing the rest,
Pressed in its grief to a grieved mother's breast—
Neither angel nor sinner all good to withstand,
Only God's little child with the world close at hand.
O mothers! weak petting may oft be amiss,
But never came harm from a sorrowful kiss.

"DOOD NIGHT FOLKS."—There was a little girl in the cars, whose sweet, smiling ways won all our hearts. Everybody had a kind word to say to her, and she had a kind word for everybody in return. We quite forgot the heat, the dust, the noise, and the cinders of the way in following her both with our eyes and heart, wishing for all the world that we had a bit of a darling just like her.

When evening came she fell asleep. On reaching the station where her parents stopped her father caught her up suddenly, and, as we thought, roughly. Opening her wondering eyes, and finding herself leaving us, "Dood night, folks," she said, "Dood night, folks," and the car-door slammed behind her; she vanished out of our sight. Not so the loving picture which she left behind. I venture to say that every one of her traveling companions, some of them rude men, was the better and happier for her sweet courtesy and winning ways.

A BIT OF ADVICE FOR BOYS.—"You are made to be kind," says Horace Mann, "generous, magnanimous. If there is a boy in school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious to him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenance how much better it is than to have a great fist."

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DEWDROPS OF THE LAW OF KINDNESS. NO. 7.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

WEALTH IN FRIENDS.

Rich and proud men there are who boast of their wealth; but they live and die poor in what one should most prize. They go through the world, work hard, and scrape up a great heap of gold; but their lives and their hearts are poor and lean. They have been just all their days, but they have won no love from their own kind, nor of beast or bird, by kind thoughts and acts. Such a man may die with a house full of gold, but with no one to love him, he is not so rich as a dog at his death.

Now, a kind heart, hand, eye and voice will make a man who is poor in gold rich in a wealth that will do him more good than gold. These he may have and use day by day, and they will make him rich in friends; and the love of true friends is the best wealth in the world. There is no boy nor girl so poor, who may not be rich in this wealth, which mere gold does not buy. A rich man with a lean, cold heart has all sorts of coin in his purse or strong-box. Some are of great, some of small worth. But he holds fast to both kinds, and thinks much of them, for they make up his wealth. Now there are all sorts of coins in the wealth that love brings to him who lives it out in his life. The friends he makes in his own kind we may call the gold coins that keep their worth at all times. These he may well count up day by day, and night by night. These he may keep all his life long, if he keeps his heart, eye and voice kind to them. He may have his heart and life full of them, and feel rich in them, as a wealth full of light and joy.

But there are coins in the bank of the heart's wealth, which, though not so large, make up the small change of life, and are worth much thought and act to gain. There is the love and trust that a kind boy or girl may win from beasts that work and live for man, and from birds that would sing for him. This love and trust may be made a joy to him all his life long, if his heart takes to it. It will not cost him more than a few kind words, looks and acts day by day, to make a host of such friends, and they will make those he has of his own kind more dear to him; more than this, they will help him make more friends among men, just as he may buy dimes or large coins of gold with cents; for a kind heart grows on all sides at once. If it grows soft and warm to the dog, horse or ox, and to all the birds that sing, it will do the same to men whom he meets and deals with. So it is true that the wealth in friends is not full, if it counts not in its bank the love and trust of beasts and birds. In my next I will tell you what friends a kind man made in these things.

JOHNNY HOLCOMB.

What on earth is the matter with Johnny?" asked an anxious mother of her father, as she found that her bright, little two-year old boy was losing the use of his limbs.

"Why, what has happened? Maybe he had a fall." An examination was made by the family, then the physician, and then the conviction settled sadly upon the mother's heart that Johnny was a cripple for life—his little legs were paralyzed.

"Mamma, does God love Johnny now?" often asked the little, patient sufferer, as the warm, weary days came and went.

"Yes, my son, God loves Johnny all the time. Why do you ask me that?"

"Well, then, why don't He make my legs strong, so that I can walk? Frankie Saunders can walk, and all the little boys can walk."

"My darling, God will make your legs strong again, and take the lump from your back, and then you can walk and run like the other boys."

But Johnny saw his mother turn her face away to weep, and he said: "Mamma, won't you ask God to make your Johnny walk again?"

"Yes, my precious child; and you must pray to Him, too, and ask Him to make you strong and well." Every day, Johnny and his mother prayed to the great Healer, and asked Him to come and make Johnny's legs strong, and take the lump off his back, and make him well and strong.

Three months passed. One day his grandpapa was taking off his shoes, and rubbing his feet, when Johnny screamed out: "Oh, grandpa! I think I move my toe. Look! look! grandpa, and see me move my toe."

He did move his toes several times, and then how happy he was. He said:

"God did come and make my legs move, and I want to say my prayers again, mamma, so I can ask Him to make me well."

His mother writes: "Johnny was a little Christian; he talked constantly of religion and heaven." Certainly, he was a Christian. "About two weeks ago he said, 'mamma, I wouldn't like to die alone. If I should ask God, wouldn't He take us together?' I told him, no; God would take us one at a time. If He took him first, He would take care of him till I came; and if He took me first, I would be watching and waiting for him. He said, 'mamma, I want God to take you first, and then, when He comes for me — just as soon as He puts my wings on, I will *fly right into your arms*; and, O mamma, we would be so happy;'" and then she adds: "I feel that I am not now the mother of a little, afflicted, deformed sufferer, but the mother of a beautiful and perfectly formed angel. Heaven has a much stronger attraction for me now that God has taken Johnny."

At two o'clock in the morning of April 9, 1872, Johnny awoke, and asked for water. His mother gave him water, and then said: "Good-night, my precious child."

"Good-night, my precious mamma." And both mother and child went to sleep, and while they slept the angels came and put the wings on Johnny, and when his mother awoke again at daylight, he had plumed his wings and fled, not into his mother's arms, but into the arms of Him who said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Johnny was very smart, good, quick and pure. He could sing many Sunday School songs, knew the Catechism, and had a remarkable knowledge of the Scriptures. He was the son of Mattie A. Holcomb, the grandson of Hawkins Wickersham, and an angel with wings before he was five years old. *Selected.*

A WORTHY Scotch couple, when asked how their son had broken down so early in life, gave the following explanation: "When we begun life together we worked hard, and lived upon porridge and such like, gradually adding to our comforts as our means improved, until we were able to dine off a bit of roast meat, and sometimes a boilt chickie; but Jack, our son, he worked backward, and began with the chickie first."

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36 Bromfield St., Boston, Mass.

REV. AND DEAR SIR:

As a minister of the Prince of Peace, you are deeply interested in "every good work," and especially *that* undertaken by the American Peace Society, which is "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for securing universal and permanent peace." We therefore take the liberty to ask your co-operation with this Society in its efforts to educate the masses in peace principles, with a view to creating a strong public sentiment for peace, which will make international wars impossible, and at the same time, do more than anything else to prevent rebellions, and insure domestic tranquillity.

The special object of this appeal is to call your attention to the following method of rendering very effective assistance, namely, by placing *peace literature* in the families and Sabbath Schools under your charge, or within the bounds of your field of labor.

Of the books published by the Society, the following are both valuable and suitably bound for this purpose: "Peace Principles Safe and Right;" "Peace Manual;" "Right Way;" "A Premium Work," and "Kiss For a Blow," all of which will be furnished for Sabbath School libraries at two-thirds of the retail prices.

But still more attractive, and perhaps in some respects preferable, are *The Advocate of Peace* and *The Angel of Peace*, monthly papers for the family and Sabbath Schools, and adapted to old and young: illustrated and made up of short, fresh articles in prose and poetry from able pens, all breathing the spirit of meekness, gentleness, and love, and especially calculated to promote harmony in the family, neighborhood, church, and between the nations.

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The heading of the *Angel* is illustrated with a beautiful angel on the wing, bearing olive branches, and the following motto, "On earth, peace, good-will to men. Nations shall learn war no more." It is really a valuable publication, and worthy a place in every family of the land. *Will you not introduce this beautiful Angel to your Sabbath Schools?*

By a little extra effort please give these angels of peace and love an opportunity to make their monthly visits to your people. You will find them to be most excellent friends and co-workers in promoting purity and peace. It would be an easy matter in almost any Sabbath School or public congregation, to raise three, five or eight dollars, for twenty-five, fifty, or one hundred copies, according to the number required to put one in each family.

By doing this, you will aid the cause of peace, and furnish the readers with important information concerning one of the greatest moral enterprises of the age.

Dear Brother here is an opportunity, by a slight effort, to accomplish an amount of good which can only be estimated in the light of eternity.

Who can conceive of the amount of waste and woe and death attending a single war!! To prevent all this is a work in which all Christians, especially, should haste to participate, in which those angels who sang to the enraptured shepherds in heavenly strains, the birth song of the Prince of Peace *do take* a lively interest, and over which, when accomplished, all heaven rejoices.

Please invite the *Angel of Peace* to your Sabbath Schools, as others are doing, and thus co-operate with the good and true, not only in making peace, but in raising up a host of peace-makers who shall be the conservators of the peace of the world, when you are gone to your everlasting rest, and the generations to come shall rise up and call you blessed."

Accompanying this, find a specimen number, and if for any reason you cannot act, please place it in the hand of a Superintendent, or other person, who will. Orders sent to my address, as above, will be promptly attended to.

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In behalf of Executive Committee,

JAMES B. MILES,
Corresponding Secretary.

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1860	$6,421,480	$40,239	$387 232	$.40,905	$6 989,857
1861	6,536,924	76,051	788,782	443,010	7,830,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409 336	407,614	4,370,262	842,053	10,029 265
1864	5,103,604	724.387	4,915,921	1,055,502	11,799 414
1865	7,348,622	782,307	7,348,622	1,512.499	14,112.250
1866	10,097,309	937,712	5,003,109	1.601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545.563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27.319 882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

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Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS.				Policy and Additions.
		Cash Value.	Per Cent.	Ins. Value.	Per Cent	
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb, 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	274 89	268	9,000 08
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total.	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 7 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313 97.

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THE ADVOCATE OF PEACE,

Published the first of every month by the American Peace Society.

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FROM THE BOSTON TRAVELLER.

THE PEACE CAUSE ADVANCING.

The Advocate of Peace for April has made its appearance, containing in addition to a variety of entertaining and instructive articles, an interesting account of large and enthusiastic meetings held the last month in the interests of peace in Washington, Baltimore, etc. It gives us pleasure to notice, also, the important action of the Providence Conference of the Methodist Church, at their session just closed. This influential body adopted unanimously the resolutions which follow:

Whereas war is one of the direst evils which curse the earth, and whereas, according to the angel's announcement, the advent of Christ was to bring not only glory to God, but also peace to men.

Resolved, That the disciples of Christ cannot consistently be indifferent to the prevalence of war, nor fail to utter their emphatic testimony against it.

Resolved that the time has fully come when war, which is only a hideous relic of barbarism, should no longer be tolerated among Christian nations.

Resolved, That the governments of the United States and Great Britain have placed before the world a worthy example of true Christian diplomacy and civilization, by their late Joint High Commission and their humane efforts at international arbitration, as expressed in the Treaty of Washington; and that therein they deserve the emphatic thanks and hearty moral support of the Christian churches.

Resolved, That the Peace Reform is worthy of a place among the greatest enterprises of Christendom, and that this Conference will appoint a committee to report thereon at each annual session, as it does for other benevolent and Christian causes.

WORDS OF CHEER FROM THE PRESS.

FROM ZION'S HERALD.

The Advocate of Peace for July is a very interesting number, containing, in addition to its usual miscellany and its excellent department for the young, entitled Angel of Peace, a full report of the admirable speeches made at the May anniversary of the Society. We are not surprised to learn that the Music Hall was filled to hear such speakers as Elihu Burritt, Hon. G. B. Loring, Dr. Burns, of London, and Secretary Miles. This certainly is the coming society; for Christ must conquer, and He is the Prince of Peace.

CHURCH AND REPUBLIC.

Since our friend and brother Rev. J. B. Miles, has entered upon his duties as Secretary of the American Peace Society, *The Advocate of Peace*, the monthly publication of that Society, has steadily improved both in its appearance and in its contents, so that it is now an attractive, readable and instructive magazine, which ought to be in every family, and as it is published at the ridiculously low price of one dollar per year, we do not see why it should not be. We commend it to our readers.

WORCESTER PALLADIUM.

The Advocate of Peace, edited by Rev. J. B. Miles, Secretary, published monthly by the American Peace Society, is doing a good work by advancing ideas of brotherly love and humanity, and with able contributors is winning its way into high favor. A new feature of the magazine is the addition of four pages devoted to the young, which is entitled *The Angel of Peace.* The terms of the monthly are one dollar a year in advance, to ministers, seventy-five cents.

MESSENGER OF PEACE.

The Advocate of Peace comes to us in a neat blue cover. It is edited with spirit and ability by J. B. Miles, the Corresponding Secretary of the American Peace Society. The office Agent is H. C. Dunham, No. 36 Bromfield Street, Boston, Mass. It has also an able corps of contributors, some of whom reside abroad. One of its regular contributors, is Elihu Burritt, the "learned blacksmith," who has grown old but not weary in the cause of peace. The *Advocate* is growing in interest, and we believe in popularity also. May its shadow, or rather its sunshine, never be less.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

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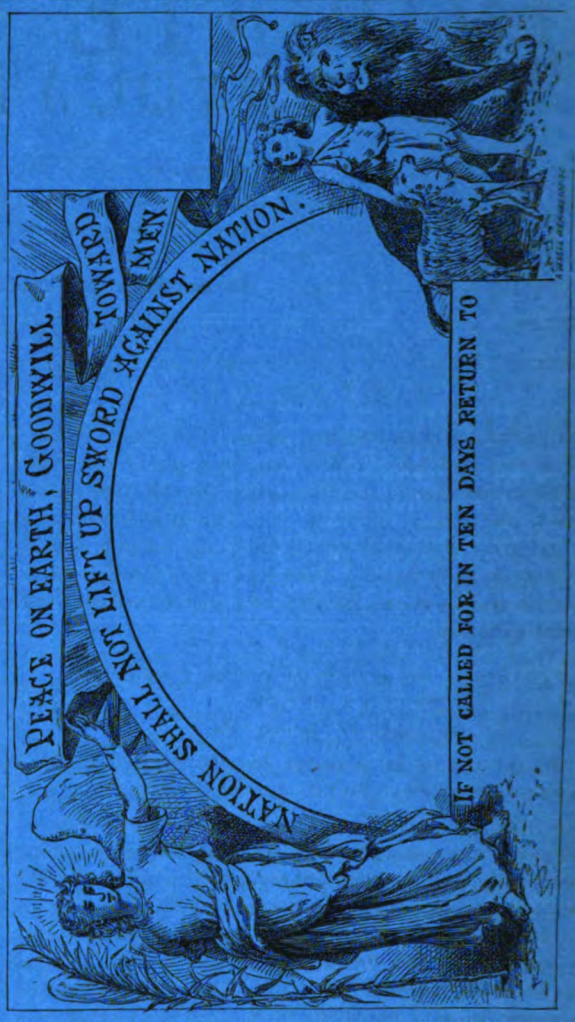

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3 00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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THE ADVOCATE OF PEACE.

On Earth Peace....Nation shall not lift up Sword against Nation, neither shall they learn War any more.

New Series. BOSTON, SEPTEMBER, 1872. No. 45

PARTY SPIRIT.

No sentiment contained in that immortal document, Washington's Farewell Address, is expressed in terms of more impressive solemnity than the warning he gives to his countrymen against the dangers of *party spirit*. The almost prophetic foresight of the Father of our Country, in recording that warning, is especially manifest during the season through which we are now passing, the period that immediately precedes the Presidential election.

Would that our countrymen, of all parties, would read and heed that warning. Let the stump advocates of the election of either candidates commence their harangues with a repetition of that warning. Let the papers, the organs of either party, print it as standing matter at the head of their leading columns. Would not the effect be to prevent in some degree the falsehood, the slander, the detraction and scandal, the appeals to low passions and unworthy motives which so sadly characterize the present canvass, and which are the fruitful *seeds of contention, violence, and war*. The grand promoter of party spirit — the main source from which the fuel is derived to feed this destructive flame — is the "Campaign Paper." This "fearful thing" is characterized with inimitable skill in an editorial of the *Christian Union*, a paper, by the way, of remarkable ability, variety, and general excellence. The "Campaign Paper" is photographed as follows:

"The era of that fearful thing, the Campaign Paper, is upon us. If there is one other particular which should be added to the already numerous deprecations of the Litany, it is the Campaign Paper. Yet, once in every four years, 'for our sins' it is inflicted upon us. Any attempt at description would be futile; but all sensible, kindly, just and truthful men know it well and shudder at its approach. It is 'compact of jars' — made up of many little utterances, but all discordant; many little prickles of a churlish hedge-hog; many little fleas that bite incessant, before and behind; many flies, bringing virus in their probosces from the nearest carrion. The shrewd and nasty little paragraphs of the Campaign Paper are 'by-blows' in a double sense; for no responsible intellect is expected to acknowledge their parentage. They come anonymously; they die and leave no sign; and when the occasion of their being has passed away, you could not more grossly aggrieve and shame their authors than to attempt their resuscitation. By common consent, they are consigned to perdition among the 'by-gones.'

"The Campaign Paper is an arena at whose entrance gentlemen lay aside their courtesy, upright men their truthfulness, and Christians their charity — for the nonce. An end is to be attained; the election *must* be won; and 'all is fair in politics.' Facts must be distorted, manufactured, boldly falsified. Documents must be forged, garbled, suppressed. Scandals loathsome and cruel must be devised and set upon their slimy way. Private interests must be trampled on, the domestic relations must be outraged; and personalities must swarm like noisome insects. Where is the candid acknowledgment of faults in candidate or party that need correction? where the courteous recognition of a virtue in an adversary? where the manly retraction of a charge disproven? — simple duties of a true manhood, and probably natural enough to most of these writers, in their private capacity. Shall a sign be made, or a word be spoken, at the dictates of a sentimentality or a morality utterly out of place in politics, that may chance to give a small advantage to the enemy? Not if the Campaign Paper knows itself!

"But too much upon an unsavory subject. Let all necessary exceptions be excepted; but your genuine, unadulterated, 'immensely effective' Campaign Paper — take note, the universe! — is our darling abomination. We neither trust nor delight in the mowing imps that grin and chatter so smartly up and down its columns. But we have underrated the comprehensiveness of the Litany. The Campaign Paper is already there; and most devoutly we adopt the petition which implies it: 'From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, malice, and all uncharitableness — Good Lord, deliver us.'"

ALABAMA ARBITRATION.

The London *Methodist Recorder* says of the Alabama Arbitration:

"The Treaty itself is of incalculable value. It gives practical effect to the principles of our religion; in the midst of the din of arms and the false glare of military glory it appeals to the voice of reason and conscience as the arbiter of justice and right. It makes a new era in the history of nations — an era which may usher in the golden age when the strife of passion shall cease, and the madness of ambition shall be curbed, and the power of the oppressor broken, and the world shall be at peace. It will unite in closer and firmer bonds the two great Protestant powers of the globe, the two great branches, the elder and the younger, of the Anglo-Saxon family—nations the same in race, in language, in religion, of similar laws and institutions and habits, between whom there is a greater community of interest and thought, and which are connected by more numerous ties of friendship and actual kinship, than have ever before existed between two separate commonwealths. It may establish an example that shall guide the future in the adjustment of international disputes, and may teach the nations, so slow to learn the lessons of wisdom, that justice and peace are better than honor and war, and that there never yet was a settlement made by arms to which reason and right did not beforehand point a shorter and happier way."

One of the most striking features of the great Boston Jubilee was the utter absence of the *rowdy* element from all its gatherings. Probably nobody heard a cross word or saw a disobliging act among all the seething masses that from time to time took part in that great festivity. People interchanged opera-glasses, programmes, smiles — no, *not* pocket-handkerchiefs; everybody had to keep his own to wave. Was not this indeed a Jubilee of *Peace?*

Few people follow any definite plan in life. That is why so many come out almost anywhere, and about as often next to nowhere at all. The fixed purpose, the heroic do or die, is a spectacle which one in a thousand have no comprehension of.

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THE TWO HERMITS WHO COULD NOT QUARREL.

S. B.

Dwelt together hermits twain,
Simple men were they—
Part in prayer and part in toil
Spent they every day.

And they loved each other well—
Peaceful was their life—
Never knowing discontent,
Never knowing strife.

Spake one evening brother Paul,
"Surely you and I
Are most ignorant of men!"
"*Tell me, brother, why?*"

"All men, save ourselves, I know
Quarrel now and then;
Only we not knowing how,
Still in peace remain."

"*Teach me,*" mild spake brother John,
"*How to do my part:*
I will then, if you so wish,
Try with all my heart."

"Lo this brick," said brother Paul,
"Here I place in view,
And you stoutly must maintain
It belongs to you.

"I shall say that it is mine,
And if both can well
Do our part, there shall arise
Quarreling in this cell.

"Now we will begin—I say,
This is mine own brick;"
"*Nay, I'm sure that it is mine,*"
Cried the other quick.

"If 'tis yours," said Brother Paul,
"Take it if you will;"
Smiling then they saw that strife
Lay beyond their skill.

Saw that they must be content,
Ever to remain
'Mid the contests of the world
Ignorant old men.

INTRODUCTORY NOTES TO THE LIFE OF WILLIAM LADD.

BY ELIHU BURRITT.

The greatest wealth of any country or age is the immortal lives it produces for itself and the world. There are rich and proud empires that look upon such lives as their peculiar and most precious treasure. For instance, England, so proud, of an empire ten times as large as Alexander's or Ceasar's, would give up India, with all its wealth of gold and pearl, and precious stones, rather than alienate the Kooh-i-noor of Shakespeare's glory. She has a dozen other lives, some centuries old, which she would not sell out of her jewelry for such another dozen of the best colonies she wears around the neck of her empire. These and all her other colonies may be scattered from her, like unstrung beads, but all the revolutions that smite down thrones and crowns, and sever or shatter kingdoms, can never rob her of the immortal wealth of the great lives she has begotten for the good of mankind. Such lives are to nations the immediate jewels of their souls; and they make one common lustre for the race. No lives can be immortal that do not shine beyond the boundaries of one nation. The brightest stars in the heavens differ in glory only in circumference of light. The lives of great men differ only in the same measurements.

When America comes to make up her jewels or to compare them with the jewels of other nations, it is doubtful if she will be able to show a life of larger radius and serener light than the life of William Ladd. This Maine farmer arose by the power breathed into his soul to the very first order and rank of that nobility of the great world which numbers but a few men in a single age. Every country has its illustrious patriots, whose souls can only take in and worship its sole good and glory. But philanthrophists, with hearts large enough to take into their embrace fifty nations, with a pulse of sympathy and good will beating warm and ceaseless for each and all—such men have been few from the birth of time, and they are few today, though increasing in number. They are the only order of nobility recognized and honored by the empire of humanity. Patriots may make a more brilliant lustre, but it is more temporary, and confined to local illumination. Often a shade of national selfishness discolors its aspect to other countries. The light it sheds upon its own land may have been kindled at the ashes of their prosperity. It may, to the eyes that most admire it, shine the brighter for the darkness it has made around it. But true-hearted philanthrophy, of William Ladd's order of will and work, ascends to a higher level of view and life. As from the mount on which Christ sat and preached his immortal sermon, it looks off upon the great world in the pathway of his eye and with the pulse of his heart. It looks from such a lofty point of vision that the boundaries between nations seem but the narrow streets of one great city, not walls to sunder its habitations. From such a height it cannot or does not notice whether the faces on one side be black, and on the other white, or a shade between. To its ear the human voice has but one language, the human heart but one divine fashion of sensibility, the human soul but one stamp of origin and value.

Such was the philanthropy of William Ladd, and such was the eye with which he looked, the heart with which he felt, the hand with which he worked, and the life he led, for the common weal of mankind. The order or mission of philanthropy to which he gave all these faculties of his life was, at the time, but just instituted. No other special work of good will to man set agoing since the angels sung their song to that string and tune, ever required more faith and hope against hope. It was the effort to abolish a system of violence and bloodshed, which every year, from the flood to Waterloo, had destroyed more human lives than perished in the waters that upbore Noah's ark, or at that average of destruction. Christianity had not checked war; neither by making it less frequent or furious. Even when paganism had succumbed before the banners of the cross, religious wars between nations that raised those banners against each other, raged with heathen fury sometimes for a generation. Christendom was one continuous field of battle, with only short breathing spaces, called times of peace. All the nations of the civilized world, including America, had just emerged from a long and terrible struggle, terminating at Waterloo. They were all still bleeding with their wounds and burning with animosities that blood had not quenched. Heroism, chivalry, patriotism, military history and glory of all the Grecian and Roman centuries, of the Middle Ages, and all other ages, Homer, Virgil, and all the classical romance of martial deeds and daring—all these took hold of press, pulpit, and people, and made a new literature in prose and verse to feed the appetites they created. Such was the time at which a few men in private life, of small influence, but of great faith and holy purpose, came together, each band a little handful, in London and Boston, almost simultaneously, without concert or mutual knowledge. These men, few and feeble in political and social force, addressed their minds to the question how the long reign of War could be broken and banished from the Christian world. It required a faith which few men had attained in a thousand years to believe that the great destroyer could be bound and cast into the utter darkness that gave it birth. The struggle would be long and desperate, but not doubtful in the far off end. This they believed. With this faith in the power of the Christian religion, reason, and the enlightened conscience of nations, they believed that the war system might be abolished like other evils that had yielded to the same moral forces.

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Still, there was one great difference between this system and all other pernicious customs that had been put down, or remained, to be abolished. It was in this aggravated and formidable difference that these early friends of Peace, and all who have since espoused the cause, met their greatest difficulty.

This difference between War and Slavery, or Intemperance, or any other great form of wrong and oppression, has its most serious distinction in the fact, that one is an international, world-wide custom, and the other local or national evils, to be abolished only by local efforts or national legislation. England could and did abolish slavery in her colonies without asking concert or consent of other countries. The United States did the same. Intemperance has been and is a terrible evil in both countries; but it is for the people of each to put it down in their own borders. The example and sympathy of one are helpful to the other as a stimulus to new faith and exertion, but the real work and result are local. Each must do the one and achieve the other by and for itself. But no one, nor two, nor three nations, can abolish war. To banish this great evil from the civilized world, requires the co-working and co-partnership of all the great nations of Christendom, no three of which speak the same language. Besides this difficulty, they greatly vary in temperaments, institutions, and in progress of enlightenment. Now, not only the governments, but the people of these nations, had to be virtually educated and brought to see the wickedness and folly of the war system, and to join in the effort to abolish it. To reach and convince the minds of these rulers and peoples, and to enlist their effective co-operation, involved an effort from which even men of sanguine faith and hope might well have shrunk.

But war was not only an international custom, to be abolished by the whole family of nations working in co-partnership, but it was upheld by influences which no other evil habit or system ever won to its support. Slavery never produced any attractive literature to deepen its hold upon the popular mind of any country that tolerated the evil. It had no martial chivalry or heroics to sing about slave-hunting raids in Africa, or incidents of "the Middle Passage," or of baracoons and slave-pens in America, Cuba, or Brazil. It furnished no tropes or illustrations for the press or pulpit rhetoric. It touched no enthusiasm; it stirred no romantic sensibility in its favor. It had no hold upon the better nature of man; nor found any defence or reason for its existence, except in the lowest instincts of self-interest of a man, of which his moral conscience was secretly ashamed. Intemperance was as poor in literature, in prose or verse, as slavery. It had only the low language of appetite in its defense or apology. Its bacchanalian songs touched no chords of sympathy in the popular mind. It would not enlist music, poetry, and painting, nor make any attractive romance for novels. The earnest men and women in America and England who banded themselves against these evils, could pierce them through and through with the arrows of truth. There were no thick bosses of classic literature and classic history to turn or dull the points of their weapons.

How different in these respects has ever been, and still is, the popular status of war! Nearly two-thirds of the written history of mankind have been the history of the destroyer of the race. It has suborned to its service and glorification the most brilliant literature of all the ages. One continuous line of poets, from Homer to Tennyson, has sung its glories with a genius the world has called divine. Music, and painting, and sculpture, and every other art that could throw a romantic gloss or glamour around its bloody deeds, have given their power to the beast. Every college that has opened its doors in Christendom for the last thousand years, has nursed and fed the minds of its students with this literature. More than one hundred lines of Mars' Bible have been taught and learned against one line of Christ's Gospel committed to memory. And, perhaps, the press and pulpit never dealt in military allusions and illustrations more freely than at this very day that we have reached. All the human industries and enterprises, all the heroic and patient philanthropies that have been set on foot for human good since the Flood, have never made such poets, painters, and singers, as war has brought into the world to celebrate its glories.

Such, then, was the work which a small band of men meeting in Boston almost simultaneously with a similar band in London, had faith and hope enough given them to set their hands to, soon after the battle of Waterloo. The venerable Noah Worcester virtually led this forlorn hope in America, supported by a few others who shared his views and labors for the cause. His "Solemn Review of the Custom of War," made a deep impression upon many thoughtful minds, and the new and unpopular society he represented gradually gained adherents in face of general indifference and much ridicule. But the cause was now to win one who may be called its first Apostle in America. At the age of forty-one, William Ladd, then a retired farmer in Maine, found himself drawn to the point of a new departure in his life of labor and duty; and, like Paul, he was not disobedient to the heavenly vision that opened up to him, a field of effort for which he had been unconsciously prepared. The readers of this biography will notice the process of this preparation, and the affinities of his natural temperament and disposition for the work. In the first place, he had had a very remarkable education and experience, producing and illustrating that almost endless versatility of genius and working capacity so peculiar to a genuine New England character. Indeed, few men even of this race had ever fitted themselves for so many different positions and occupations, and filled them all so effectively. Graduating from Harvard to a place before the mast as a common sailor, and then from the mastership of a vessel of his own to a cotton plantation in Florida, and alternating between other occupations on sea and land, at home and abroad, he had a training in the knowledge of the world and of human nature that fitted him in this respect admirably for his apostleship in the cause of peace. But this training supplied, as it were, only the muscular force of intellect and experience for the work, and it would not have led him into it by its own impulse. A kindness of heart and tender regard for man and beast; a deep and generous sympathy with the oppressed and the suffering, whatever their color, race, or condition, were manifested and cultivated in all the enterprises he had set his hand to, and fitted him for an advocate of a new course of philanthropy suddenly brought before him under impressive circumstances.

THE MEANEST COWARDICE.

With great force and elegance, Dr. McCosh, in his "Christianity and Positivism," says, "Of all the acts of cowardice, the meanest is that which leads us to abandon a good cause because it is weak, and join a bad cause because it is strong. The smitten deer is said to be avoided by the herd; it is the instinct of the brute; but, in the higher law, which reigns in the breast of mankind and womankind, you never saw the smitten son abandoned by the mother.

I have, in the great questions of the day, educational and religious, in Scotland and in Ireland, cast in my lot with the minority, which, in due season, became the majority; and when I left any cause, it was because it had waxed strong, and did not need my poor aid. We have to see to it that, in the struggle of life, we stand by right, and not by might being sure that, in the end, the right shall have the might.

The gospel has but a forced alliance with war. Its doctrine of human brotherhood would ring strangely between the opposing ranks. The bellowing speech of cannon and the baptism of blood mock its liturgies and sacraments. Its gentle beatitudes would hardly serve as mottoes for defiant banners, nor its list of graces as names of ships of war.—*Chapin.*

Those who arrogantly insist upon the coincidence of others in their faith, should condescend to examine the edict of the Deity. They cannot mistake it, His acts are before them.

Sydney Smith says, "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled upon.

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THE ADVOCATE OF PEACE.

BOSTON, SEPTEMBER, 1872.

THE APOSTLE OF PEACE.

Thirty-one years ago last April there passed from his abode in the quiet country town of Minot, Maine, to the Home of the Blessed, and the fruition of the peacemakers in Heaven, one of the best and most remarkable men our country has produced. The name of William Ladd is the synonyme of a rare combination of traits and qualities. It represents a man who was physically, intellectually and religiously, a nobleman. More than this, it denotes a nobleman who gave himself to the loftiest and most comprehensive scheme of philanthropy with such singular devotion and singleness of purpose that he was called "the Apostle of *Peace*." A noble title, indeed, and one whose glory eclipses the lustre of the name of potentate or conqueror. But, it is an eulogium of which Ladd was worthy. He was a living and very perfect embodiment of Dr. Chalmers' fine description of *enthusiasm*, in that passage in which he speaks of it as "a virtue rarely to be met with in seasons of calm and unruffled prosperity. Enthusiasm flourishes in adversity, kindles in the hour of danger, and awakens to deeds of renown. The terrors of persecution only serve to quicken the energy of its purposes. It swells in proud integrity, and great in the purity of its cause, it can scatter defiance amidst hosts of enemies."

His call to and designation by Divine Providence for the holy and benign mission to which he consecrated his rare gifts were perfectly manifest. For this most noble mission of promoting "Peace on earth," God raised him up, qualified him, and sent him forth, as evidently as he raised up Wilberforce, and Clarkson, and Howard, and other illustrious benefactors of the race, for the peculiar work, which they accomplished, indeed, as evidently as he raised up and qualified Paul, and sent him forth, as the Apostle to the Gentiles.

The life of such a man is a treasure of inestimable value to the world. No one can ponder it without receiving rich instruction from it, and what is more, no one can ponder it without catching somewhat of its enthusiasm, and being inspired with aspirations to do something for the glory of God, and the welfare of man.

We are very happy in being able to announce that the American Peace Society has in press the biography of William Ladd, prepared by one of his neighbors and intimate friends, John Hemmenway, Esq., and revised by a committee of publication. It will be issued in a few weeks, and although not a large work, it is one of rare interest and value. It will be embellished with an excellent likeness of Mr. Ladd. Mr. Burritt, who ascribes to the influence of Ladd his conversion to the peace cause, as the late distinguished Prof. Upham, and as many of the most eminent friends of Peace have ascribed theirs, has kindly written an introduction to the book. The introduction is in Mr. Burritt's best style, and is of itself a production of great value.

Mr. Hemmenway is entitled to much gratitnde for the labor and time that he has expended in the preparation of the volume. He has evidently done his work "*con amore*," prompted by a lively interest in the cause of Peace, and as a warm friend and admirer of Mr. Ladd. The contents of the book present a very pleasing variety, consisting of letters of Mr. Ladd, and extracts judiciously selected from his addresses, and articles written by him for various periodicals, tributes to his memory, etc.

A large, and one of the most interesting portions of the memoir, is made up of letters from distinguished persons, clergymen, and others, addressed to Mr. Hemmenway, portraying different aspects of Mr. Ladd's many sided character, and abounding in anecdotes and incidents characteristic of the great and good man. To all are added reminiscences by Mr. Hemmenway himself. The book is one which cannot fail to interest readers of all classes and ages. Made up as it is largely of anecdote and incident, it will be eagerly read by the children. All who shall have the opportunity to peruse it, we are sure, will recognize the beauty and power of a life consecrated with unselfish devotion, and a burning enthusiasm to the good of man and the honor of God. Goethe has truly said, "the best thing we derive from history is the enthusiasm it raises in us." And some one has said, "nothing is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus; it moves stones; it charms brutes." We pity the person who can read the life of Ladd, and not have a holy enthusiasm kindled in his soul. This man being dead yet speaks. He is rewarded with two immortalities. His great and pure spirit rejoices in the immortal bliss and glory of Heaven, and the influence of his life and works is immortal in its effect upon the opinions and conduct of men on the earth.

WILL THERE BE WAR.

A resident of Berlin writes to the *Christian Union*, under date of July 2nd, as follows:—

"To several intelligent Prussians, versed in political affairs, I have offered to bet a *groschen* that within two years there will be a general war in Europe; but all are more ready to bet on my side than take me up. That Von Moltke thinks so, is evident from his earnest plea in Parliament for extending over all the empire the strong military discipline of Prussia, and also for completing railways which should facilitate the transport of troops. That Von Roon thinks so, is evident from the extraordinary diligence in the manufacture of war material and the testing of improvements, and also from the number of regiments held in readiness for marching-orders. That Bismarck thinks so, is evident from his anxiety to unify and consolidate the empire by a vigorous internal policy, and to cultivate friendly relations with Italy, Austria and Russia. That the Emperor thinks so, is evident from the frequency of his military councils, and the assiduity with which he follows up all the details of army organization. He can never be imposed upon, as Louis Napoleon was, by an army on paper, which has no equivalent in the barracks and arsenals. The undertone of society and the press indicates the same feeling of uneasiness about the future peace of Europe; and at times this finds a bold utterance in leading political journals. For instance, in taking up my paper, this morning, my eye was arrested by the good, homely English of Oliver Cromwell—"Keep your powder dry"—applied as a timely maxim for the German Empire; and there are frequent warnings of a like tenor in papers representing every shade of political opinion.

"Yet everybody deprecates war. The memory of personal losses in thousands of families is too recent, the pressure of taxation is too heavy, the cost in every way is too terrible for anybody to desire a repetition of the scenes of 1866 and 1870–71. Nor can any one give a definite reason for the prevalent feeling that war is likely to break out afresh upon fields hardly yet dried from the stain of battle. There is not a speck of war to be seen on the horizon; there is no question of diplomacy that threatens a disturbance of the peace; the very article that warns Germany to keep her powder dry argues that never since

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German politics began to command a place in Europe have the indications of peace been so favorable as now; yet, as Palmieri sitting in the observatory on Mount Vesuvius one day in the spring of 1871, with his practised eye studying the most delicate movements of the seismograph, said, "There is going to be a great eruption; it may not come for a year, but it is *sure* to come,"—so men who are supersensitive to political symptoms detect the premonitory tremors, feel the electric currents in the air, and make ready for another great explosion.

"Germany has two deadly enemies, and also two jealous neighbors. France hates Germany as the cause of her ruin (though Germany only unmasked the inner degradation of France)—and Rome hates Germany for presuming to be. Neither of these just now appears to have much power of mischief against the colossal strength and the scientific discipline which Germany has exhibited; yet the past ten years have shown what trivial events or unlooked-for combinations may cause an outbreak of war, and all evil is possible to a persistent hate and an unscrupulous bigotry. One is surprised at the numerical strength which France already exhibits in the reorganization of her army. Shrewd observers here even look upon Thiers plan of conscription as better adapted to a speedy "revenge" on the part of France than the more solid and durable Prussian system of universal military training. The hatred of Germany by even the most enlightened and fair-minded Frenchman is intense and undisguised; and so long as a whole nation is fed upon the one idea of revenge, we know that the volcano is seething within, and 'a great eruption is sure to come.'"

Now, in the name of all people in all lands, in whose souls lives a single aspiration for the welfare of the race, and the honor of God, we say let this prognosticator prove a false prophet. In the name of our common Christianity, of morality, of humanity, in the name of everything that is not absolute barbarism, and folly, and wickedness, we say, let a war, which, in atrocities and horrors, would be sure to exceed the late Franco-German war, be averted. We are most unwilling to admit that such a stupendous calamity impends; and yet, every thoughtful person, if he denies its probability, must admit its possibility. What though not the shadow of a *casus belli* exists, what though embarrassed finances, crushing taxation, increasing debt, and all the interests of all countries remonstrate against war. What though the civilized world shudders at the thought of the repetition of the scenes of 1870–71; yet, we know the mad rivalry in armaments has recently, everywhere in Europe, received a new impulse. The conduct of governments in attempting to promote peace by strengthening their armaments, has been well-likened to that of persons who should endeavor to secure their houses from fire by filling their cellars with gunpowder and petroleum and lucifer matches, and allowing a number of mischievous boys go in to play at hide-and-seek among them. Still, this is the "grand specific" of European statesmen for the preservation of peace. In view of this fact, and in view of the fact that the most trivial events are seized upon as pretexts for crying "Havoc," and letting slip the dogs of war, have we no reason for apprehension! For ourselves, we believe, if war does not come, it will be under God, by reason of the wise and prompt, and energetic endeavors of the friends of Peace in Europe and America. We discover in the present state of things reasons both for rejoicing and trembling. When we look in the direction of Geneva we are hopeful and joyful. But when we look in some other directions, we seem to see war-clouds gathering. It is most evident that the friends of Peace in all countries are called upon, at once, to rally and to throw themselves with all their energies into the warfare against war. We believe no time is to be lost in carrying into effect the purpose of the American Peace Society to convene a grand International conference or congress. Let not the friends of Peace delay, but with promptness and energy, and unanimity combine, and work up this movement, and make it the great and blessed event of the present time, an instrumentality of such a power that it shall prevent the predicted outbreak of war. Do our friends need to be reminded, that in order to carry into effect this purpose, to make the congress a success, and to ensure the glorious results desired, we must have their interest and encouragement, *and generous pecuniary contributions*. Truly the present opportunities for advancing the Peace cause, are too full of promise to be lost on account of the want of means to carry into effect the measures necessary for their improvement. Is not a word to those who have this cause at heart sufficient?

GENEVA.

No brazen trumpets clash,
No leaping lightnings flash,
No blood-red banner streams,
No steel of foemen gleams—
Yet there to-day the nations turn,
With hopes that glow and hearts that burn.

O, fairest spot of earth,
Where poet's strains have birth,
Whose mountains, lake and sky
Thrill hearts with ecstacy,
'Tis meet that mid thy loveliness
Fair Peace her angel foot should press.

Dipped in celestial springs,
Her olive-branch she brings
Fresh from the throne of God,
To cool earth's reddened sod;
And gives for laurels blood hath bought,
Fresh glory-wreaths by seraphs wrought.

So, ye who in robes of state
For nations legislate,
May Justice, Truth and Right
Enwrap you in their might,
Till your thoughts mirror forth His thought,
Who Love and Peace to earth hath brought!

X. Y. Z.

ZION'S HERALD by the election of its late editor, Rev. Gilbert Haven, a Bishop of the Methodist Church, has passed under the editorial control of Rev. Dr. Pierce. Dr. Haven could not have a more worthy successor in the editorial chair. In the hands of Dr. Pierce the *Herald*, as the recent numbers give assurance, will fully maintain its character as one of the most thoroughly alive and best religious weeklies. We wish its new editor all success.

From Timothy Whipple, Esq.,

I have received a copy of the *Advocate* and find it well filled with good things; the letter from Brother Coan is most *glorious*, if, I could see him I would embrace him with more than the affection of a brother. I have read his letter to a number of the friends; it brought tears to their eyes—they admired it greatly, what comes from the heart goes to the heart, the Lord will surely bless him. No more at present.

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THE DAY DAWNING.

What man but poorly discerns the signs of the present time who does not discover many providential movements and powerful agencies at work, all conspiring to indicate that the world, i. e. the civilized portion of it, is entering upon a new and glorious era. Evidently an era is dawning in which the nations are not to cherish, as they have done, feelings of jealousy of, and hostility to each other. It is an era in which each nation is not to regard and treat all the other nations as its *enemies*. A day is approaching in which each nation will see that its own honor and prosperity, instead of being promoted are impeded by any efforts it may make to injure or obstruct the progress of any other member of the family of nations. A day is coming—may we not say it has already dawned—in which that most *hideous barbarism*, international war, is to be *utterly discarded?*

Among the hopeful signs of the times are such occasions as the Grand Banquet, recently given by the Boston Board of Trade to the Japanese Embassy. This was an event of no ordinary significance. For months it had been talked of in commercial circles. The occasion fully justified the highest anticipations, and the Boston Board of Trade deserve the sincere thanks not only of the citizens of Boston, but of all philanthropists for an exhibition of hospitality, which will tend strongly to cement a lasting friendship of the two great countries. The speeches made upon the occasion embody the noblest sentiments, and may be regarded as so many testimonies to the greatness and the practicability of the objectf or which the American Peace Society is laboring. We quote a few paragraphs from these eloquent addresses.

SPEECH OF HON. A. H. RICE.

Hon. A. H. Rice, the President of the banquet, said:

How marvellous is this spectacle! How significant of the progress of science, and of that whole circle of social and civil arts which are grouped under the general name of civilization, that here, from opposite continents, upon the shores of one of the remotest seas as known to the ancient geographers, are gathered in friendly intercourse the representatives of two separate and dissimilar nationalities, but little known to each other a single quarter of a century ago, and now vying with generous emulation to learn and to communicate the garnered results of human thought and experience, that they may hereafter be applied to the higher uses and to the greater dignity and happiness of mankind. I said that we and our illustrious guests are from opposite continents, and that we meet here upon the shores of the extremest ocean from Japan. The sea was the ancient symbol of separation; and while it remained so, there could be no universal brotherhood among men. Belonging as we do to the youngest of the great nationalities, and in the Providence of God given an undivided realm for our habitation, it is the more difficult to realize the vicissitudes of empires, the rise and fall of dynasties, the establishment and the decadence of civil governments, and the manifold influences which, through the ages that are past, have made men of one race to look upon that of another race as those natural enemies. But remembering the teachings of history in this particular, I confess that I look with no little veneration upon these illustrious representatives of a dynasty that has withstood the mutations of time through the almost immeasurable period of two thousand years; and which, after a peaceful revolution, creditable to any nation in any age, emerges from its gray antiquity in the plentitude of physical and intellectual vigor to modestly compare the success of one form of civilization with another. Commerce has annihilated the sea, as the electric spark has nearly annihilated time and distance in transmitting the messages of interest and thought; or rather the sea has become the great highway of intercourse which is removing the jealousies and softening the asperities of men, preparatory to that rational and universal fellowship which shall be reckoned among the noblest triumphs of virtue, and the highest blessings to mankind.

The flood of immigration that has poured into our unoccupied territories from Western and Northern Europe has met a reflex wave from Asia, flowing in almost equal volume, but whether east or west it almost puzzles one to say. Upon the Pacific Ocean, in place of a few sailing ships which rounded the Capes on their slow-moving voyages to the Atlantic ports, we now have a direct and rapid commerce, which promises, at no distant day, to rival the snowy fleets of the Atlantic, and to render us as familiar with the ports of Japan and China as we are with those of England and France. And best of all, we have with us here to-night an Asiatic Embassy for the purpose of mutual conference upon treaty relations with the United States as their newest and nearest neighbor; and through familiar intercourse with our people of forming an acquaintance with those laws, institutions and habits which have made Europe and America supremely distinctive among modern nations.

We also welcome these illustrious visitors the more warmly to an intimate knowledge of our form of government, with its methods of administration and with our domestic institutions and pursuits, because their visit must be regarded as a reciprocal response to the friendly advances to them of our own Government just twenty years ago, under the direction of Commodore Perry, to whose wisdom, candor and sagacity both countries are largely indebted for their present relations of beneficent friendship. It is, moreover, no meagre gratification to us as citizens of Massachusetts and of Boston, that we may welcome them to the home of two of our most eminent citizens, Mr. Webster and Mr. Everett, who successively administered the Department of State while the expedition to Japan was in progress, and who gave to that enterprise their cordial and fostering support.

Secretary Soogiwoora then delivered the following address in behalf of the Embassy:

SPEECH OF SECRETARY K. SOOGIWOORA.

Mr. President: I have often heard people say that Boston is the brain of the American Union. By this I understand is meant that your city is the point where the human mind has received the greatest attention and culture in the different departments of science and learning. It is indeed a great honor and a sincere pleasure for all connected with this Embassy to meet you here to-day as the representatives of a people whose fame has gone around the world, everywhere known as a community who have reached a very high degree of distinction in the literary, the scientific, the mechanic, and the educational branches of civilization.

In such agreeable society I am tempted to trespass upon your generosity and venture a few words concerning my own native land. It seems needless to remind you that our country is much indebted to yours for having induced us to open our ports to the external world, the result of which we feared at first, but now we fully appreciate it as a blessing which has already brought us much advantage, and from which we now look for greater good. Under the wise advice of your country, we now find ourselves moving in the right direction, taking steps to elevate and instruct our people when otherwise we might have remained in ignorance of the actual condition of the world we live in, and never have realized the thousand good things we are now acquiring.

Since opening our country to foreign nations, commodities of every variety have been exchanged in the interest of commerce, and our people have been actively engaged in developing our industrial resources and mechanic arts. Prominent among our benefits has been the commerce of ideas, no longer inactive. New thoughts, heretofore unknown to our people, are constantly imported by our travellers and students, who have been abroad. Our beloved country, old in years, is now merging with all the freshness and ardor of youth. Old systems of administration and primitive modes of education are gradually changing and being largely replaced by those adopted from this noble land. Not least among our important changes is the social improvement which our people are seeking. A still more important result than any other is the steady removal of prejudice, which is fading from the minds of the great masses of our own people toward foreigners, and was formerly a chief obstacle to free and friendly intercourse with foreign nations.

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My best observation leads me to believe that to-day our people at large are beginning to understand their relations to the world, and our greatest national wish is to gain and preserve the sincere friendship of your people and that of all progressive nations.

All this favorable change and progress is evidently due to what I have called commerce of ideas, to the development of which America has so largely contributed. The friendly sentiments so universally expressed in this country toward our people appear to us a strong guarantee that our nations are designed to be the best of friends forever. We rejoice in the constant steam communication you have already established across the Pacific, and shall eagerly welcome an ocean sub-marine cable, whenever laid, to unite us with our nearest neighbor, who shares with us the shores of the great Pacific ocean.

We deeply regret that the time remaining at our disposal is so limited that we cannot longer enjoy and appreciate your kind hospitalities: but we are deeply impressed with what we have seen, and shall, we assure you, carry full tidings of this splendid reception and these cordial greetings to our Sovereign, through whom it will be made known to our people, giving them universal joy.

SPEECH OF HON. G. S. BOUTWELL.

Hon. G. S. Boutwell said:

I cannot but regard this as one and a part of the useful incidents connected with the great event we are in one form and another considering to-night, the opening of the Empire of Japan to the ideas and commerce of the world. I would not flatter myself, nor do violence to what I believe to be the truth, by assuming that they alone are to be the gainers by this great event. They will be pupils, no doubt, but they will be teachers as well. It has been my good fortune to know many of the gentlemen who are your guests to-night, some of them for a long time, one of them, I will say, the gentleman who has been Minister Resident in Washington, somewhat intimately. I have felt that in many particulars they are our superiors. The representatives of a different civilization, but in some particulars no one can say it is not a higher civilization, (applause). Gentlemen around me will pardon me if I say that in this particular they are philosophical students and inquirers, taking nothing for granted, as is perhaps too much the custom of our people, but investigating everything with great fidelity, fearlessly and without prejudice. This is a great fact in the life of a people. It foretells for them a great future. It reveals possibly something of that mysterious civilization by which they have preserved through twenty-five centuries a form of government, while in other parts of the world empires and municipalities have risen and fallen, and have passed almost out of the mind of history. They too will open to us or to another generation a great volume of history. The written history of a country like Japan, for twenty-five centuries, must contain much that is of interest and value to the whole human race. In one particular we are in accord. In Japan, as I understand, there is freedom of opinion, the widest discussion, and a final acceptance of the result reached by discussion; (Applause).

In conclusion, Mr. President, because this occasion is for many and not for one, I would say that it is the duty and the pleasure of the people of the Government of the United States to cultivate friendly commercial and political relations with the Government and people of Japan.

SPEECH OF HON. M. P. WILDER.

Hon. M. P. Wilder made a noble address in the course of which he said: I thank you for your kind introduction to this audience, and I beg to assure you that I am most happy to participate in the privileges and pleasures of this most interesting occasion. My heart responded most heartily to the sentiment uttered by your appropriate and welcome speech to our Japanese friends, for I believe the visit which they have made to this country is in accordance with that Divine benevolence which has for its ultimate object, not only the promotion of more intimate relations between our two nations, but the union of all the nations of this earth in one great circle of life and love. I hail, therefore with unfeigned pleasure this mission of our Oriental friends as among the direct agencies and means of extending not only our commercial relations but as the best means of extending the area of human freedom and Christian civilization to a great nation, scarcely less in population than our own. And who that has witnessed the progress of free institutions in our own favored land, does not desire to extend to other nations the blessings which these have conferred on us? Who does not appreciate the great advantages that are to flow from more intimate relations with the Japanese Empire, and who would not put forth a helping hand to aid this great people who are now struggling for a higher life with a will and emulation never before known in the annals of history? And here, Mr. President, let me say I rejoice that this elegant banquet and these courtesies to our guests are being extended by the merchants of Boston, for it is to the merchant more than to any other class of society, that we are indebted for the civilization which now extends around the globe, carrying in one hand the flag of commerce and in the other the banner of the cross. And since you have alluded to me as a merchant, let me add that I desire no higher fame or greater name than to be remembered as an intelligent, enterprising, honorable merchant of Boston. You have alluded to me, also, in connection with the great science of agriculture, that great art on which depends more than any other the welfare and happiness of the world. In agriculture, sir, thereare principles involved which reach through all time, which form the basis of all improvements and the highest hopes of the human race. I rejoice to learn that the Japanese Government with a wise forethought have already sought out and transmitted to their own land our improved breeds of stock and our best systems of cultivation. And this exchange of the products of our country is to be reciprocal. Our Government have for many years had collectors in Japan. We have received from thence some of the finest trees and most ornamental plants that the world affords. Our beautiful Japan Jingo tree standing in the upper mall of Boston Common, transplanted from the garden of Gardiner Greene, on Pemberton Hill, more than forty years ago, is probably one of the first trees introduced in the United States from Japan. We shall continue to receive more and more of these floral treasures. Yes, sir, and in return for her gorgeous golden lilies, the pride of the Eastern world, we will give her our native tree of liberty, under whose genial shade her coming generations may sit in peace and safety and from whose bending branches her millions of freemen may pluck the rich fruits of intelligence, virtue and renown. Most heartily do I therefore rejoice in the efforts that are now being made to introduce into Japan our American inventions and improvements, and especially our language and civilization, a language and civilization which we believe is ultimately to revolutionize and Christianize the world. I rejoice that Japan and China are sending their young men and maidens to be educated in our institutions of learning, for after all, Mr. President, it is education, it is the culture of the mind that elevates and exalts man to the highest and noblest spheres in creation. In the words of our own poet, it is culture that makes the man,

> "Survey the globe through every zone
> From Lima to Japan,
> In lineaments of light 'tis shown,
> That culture makes the man.
> All that man has, had, can have,
> Past, promised, or possessed,
> Are fruits which culture gives or gave,
> At intellect's behest."

But, Mr. President, I must not prolong these remarks, but I cannot close without alluding to the very acceptable and gratifying manner with which your Committee of Arrangements have discharged the duties devolving on them. For my own part I rejoice in the fact that our Japanese friends have chosen to bestow on this city the valedictory honors of their mission to this country, and to make our good port of Boston the point of embarkation to other lands, and I know I speak the sentiments of all when I say, God bless them! God bless their native land!

It is a terrible thing for one man to speak evil of another; and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself; but he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse.

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THE NEW ERA.

BY H. MALCOM, D. D., LL. D.

Reason may be misled by passion, or custom; and generations are thus moulded into forms of thought and character. But, thank God, such forms are not immutable. Great minds arise who revolutionize opinion, and the world steadily grows wiser and better. By such men, slavery, so long regarded with complacency or indifference, has been rendered odious, and is almost abolished. So has it been with war. For ages the most renowned of mankind were warriors and conquerors; the conquest of a neighboring people gave glory to a nation.

A new era has arrived. The great men of the present have become so by their great discoveries, or inventions, or attainments in science. Glory no longer crowns the man of blood. Admiration attends the author, rather than the general. The news of a battle now awakens thoughts of men butchered on the field, or languishing in hospitals; of widows and orphans mourning for the breadwinner; of commerce crippled, factories stopped, and cities laid waste. The masses see that they pay their blood and limbs, and the rich see their treasure vanish, and themselves loaded with taxes, while religion denounces war as a *crime*, and insists on the brotherhood of mankind.

History adds its testimony to the folly and the injury of war. When Christ came he founded a religion of peace; and his followers refused to fight. But gradually defections crept in till Popery grew prevalent, and war, crusades, and bloody persecutions have ever followed, wherever that terrible apostacy prevailed.

Powerful, but warlike nations, have all sunk into imbecility. Witness the present condition of Persia, and Media, and Greece, and Rome, and Tyre, and Sidon, and Carthage, and Thebes, and Memphis, and Babylon; while China, which has never preyed upon its neighbors, stands conspicuous for refinement and prosperity; holding on its peaceful way through thousands of years.

Roger Williams, in Rhode Island, and William Penn, in Pennsylvania, modelled states, and with the happiest results. The ferocious savages saw in the colonists friends, not enemies, and while other parts of the country were often ravaged, these prospered without molestation—a pattern to all mankind.

History points its stern finger to Genghis Khan, who is responsible for thirty millions of men slain, and Napoleon scarcely less. It turns the page, and points to the horrors of sieges, where starvation, disease, and hardship slew its crowds, and harmless children found their dwellings levelled by cannon or consumed by fire.

Does history or philosophy shew that war ever brought a blessing? Has it ever decided a controversy according to justice? Has it ever nourished commerce, manufactories, agriculture, schools, or domestic joy? Are such results possible? Surely if reason, history, or religion are to be respected, war must be abolished. But can it be done? Why not? It depends on no impossibilities. It requires no sacrifices, no breach of God's commandments, but is demanded alike by interest, charity, and religion.

A PEACE LECTURE.

BY C. H. REEVE, ESQ.

PLYMOUTH, IND., July 24, 1872.

Some weeks since Miss Jane E. Weeden lectured here on the subject of Peace. My attention had never been directly called to the subject as one for systematic and united effort, nor as the basis of a system of education. My meeting with Miss W. was accidental and perhaps a little abrupt on my part, but her pleasant face and cheery voice commanded my good will in a moment, and after hearing her lecture I found that, in common with most others, I had failed to study one of the gravest as well as most interesting questions springing out of the social and political conditions of humanity. Not strange either—the cares of life and the imperative demands of business, under the regulations grown up in this age of steam and electricity, almost forcing men into a groove where they run until they are fit for nothing else, and leaving no time for thought or reflection on subjects remitted to philosophers. Then, with war all around us, and we struggling under its burthens recently entailed, think only of the success of those we sympathize with, or how to pay our large taxes and lay up something for old age. We never once think of a systematic effort to prevent war, by the education of a public opinion against it, and the initiation of an international system by which differences can be adjusted.

We "want our attention called to it directly," as Miss W. forcibly told us, and mine was called to it. I have thought of it often and seriously since, and I often wish I could in some way materially aid in prospering the effort your society is making, if we put all other considerations aside and call it a business. Let us leave charity and benevolence out of the argument and put it wholly on interested grounds and the labor is one every person ought to engage in, can afford to engage in, will be benefitted in aiding, and can in no wise do other than good by assisting. The work is in one respect like the rules laid down by JESUS CHRIST. *They* ARE WITHOUT EXCEPTIONS, and no man can practice any of them without being wiser and better and benefitting all he comes in contact with, whatever may be his religious belief. So, no person can aid in establishing a peace society on a firm basis without benefiting themselves and everybody else. Of course, it will be a long labor, and the present advocates may not live to see the accomplishment of their designs; but once fairly established the society must prosper, and ultimately culminate in a permanent international congress, with a well established code, in and under which, most questions will be settled and war become a badge of barbarism. Let all good influences speed the day!

I am in receipt of some pamphlets from the agent of your society, to which I intend to give careful attention, and hope to see the day when the blue covered *Advocate of Peace*, enlarged to a goodly size, may find its place on every reader's table, and its doctrines practised by mankind.

PORTIONS AND PARCELS OF THE DREADFUL PAST.

BY ARTHUR HELPS.

The Oxford edition of Gibbon consists of eight volumes with four or five hundred pages in each volume; the exact number of pages is 3,860. Thinking once of what these pages contain, I came to a rash and hasty conclusion that they chronicled about a thousand deaths by violence for each page.

Resolving to test the accuracy of this conjecture, I went through sixty pages in the volume I had lately been reading, and found that the deaths by violence recorded in these pages, amounted on an average to about 9,000 per page. But then the historian was narrating the result of some trifling religious difference upon subjects relating to points of doctrine, which no man has ever comprehended, and which probably no man ever will comprehend.

If those recorded in past times bore the same proportion to the slain as they do in modern times, the wounded in the battles recorded in the aforesaid pages of Gibbon, would be such, that if placed on beds of three feet in width, they would have encircled the globe four times; and yet these ugly wars go on. There is not the open and distinctly expressed desire for conquest, but the nations "drift into war," and when once in that maelstrom, find it as hard as ever to steer into calm waters. Does anything remain to be done; nations will not consent to arbitration, and the ideas of glory, of national honor, of the right of each race to exist by itself, and to govern for itself, are as strong as ever. An enthusiast, however, might maintain (enthusiasts rule future generations, even when they provoke the ridicule of their own time) that something might be done to arrest these wars, for the most part so purposeless. There might, he would say, be a Peace Party in each nation, which should have intimate correspondence with similar parties in other nations, and thus form a great Peace Federation throughout the world. It is easy to ridicule such a proposition; it is, also, quite as easy to ridicule the present state of things. For what after all, as it has been observed, is the end of most wars? Nothing but this, that a number of elderly gentlemen meet together in an official room, and sitting round a table covered with green cloth, quietly arrange all that might just as well have been arranged before the war began.

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RECEIPTS FOR JULY, 1872.

MASSACHUSETTS.

BOSTON.
A. Folsom..... 5 00
C. C. Barry..... 10 00

CHELSEA.
Azel Ames..... 5 00

AYER.
Olive F. Chandler..... 1 00

NORTH BROOKFIELD.
Hon. Amasa Walker..... 30 00

RHODE ISLAND.

NEWPORT.
Isaac P. Hazard..... 100 00
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Total..... $750 89

750.89

COMMENDATION OF THE PEACE CAUSE BY PROMINENT MEN IN THE UNITED STATES.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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PERSONAL APPEAL TO MINISTERS OF THE GOSPEL.

OFFICE OF THE AMERICAN PEACE SOCIETY.
36 Bromfield St., Boston, Mass.

REV. AND DEAR SIR:

As a minister of the Prince of Peace, you are deeply interested in "every good work," and especially *that* undertaken by the American Peace Society, which is "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for securing universal and permanent peace." We therefore take the liberty to ask your co-operation with this Society in its efforts to educate the masses in peace principles, with a view to creating a strong public sentiment for peace, which will make international wars impossible, and at the same time, do more than anything else to prevent rebellions, and insure domestic tranquillity.

The special object of this appeal is to call your attention to the following method of rendering very effective assistance, namely, by placing *peace literature* in the families and Sabbath Schools under your charge, or within the bounds of your field of labor.

Of the books published by the Society, the following are both valuable and suitably bound for this purpose: "Peace Principles Safe and Right;" "Peace Manual;" "Right Way;" "A Premium Work," and "Kiss For a Blow," all of which will be furnished for Sabbath School libraries at two-thirds of the retail prices.

But still more attractive, and perhaps in some respects preferable, are *The Advocate of Peace* and *The Angel of Peace*, monthly papers for the family and Sabbath Schools, and adapted to old and young; illustrated and made up of short, fresh articles in prose and poetry from able pens, all breathing the spirit of meekness, gentleness, and love, and especially calculated to promote harmony in the family, neighborhood, church, and between the nations.

They are not Sectarian, but are conducted with specific reference to the suppression of those principles and practices which tend to contention and war, and advocate only "those things which make for peace."

The heading of the *Angel* is illustrated with a beautiful angel on the wing, bearing olive branches, and the following motto, "On earth, peace, good-will to men. Nations shall learn war no more." It is really a valuable publication, and worthy a place in every family of the land. *Will you not introduce this beautiful Angel to your Sabbath Schools?*

By a little extra effort please give these angels of peace and love an opportunity to make their monthly visits to your people. You will find them to be most excellent friends and co-workers in promoting purity and peace. It would be an easy matter in almost any Sabbath School or public congregation, to raise three, five or eight dollars, for twenty-five, fifty, or one hundred copies, according to the number required to put one in each family.

By doing this, you will aid the cause of peace, and furnish the readers with important information concerning one of the greatest moral enterprises of the age.

Dear Brother here is an opportunity, by a slight effort, to accomplish an amount of good which can only be estimated in the light of eternity.

Who can conceive of the amount of waste and woe and death attending a single war!! To prevent all this is a work in which all Christians, especially, should haste to participate, in which those angels who sang to the enraptured shepherds in heavenly strains, the birth song of the Prince of Peace *do take* a lively interest, and over which, when accomplished, all heaven rejoices.

Please invite the *Angel of Peace* to your Sabbath Schools, as others are doing, and thus co-operate with the good and true, not only in making peace, but in raising up a host of peace-makers who shall be the conservators of the peace of the world, when you are gone to your everlasting rest, and the generations to come shall rise up and call you blessed."

Accompanying this, find a specimen number, and if for any reason you cannot act, please place it in the hand of a Superintendent, or other person, who will. Orders sent to my address, as above, will be promptly attended to.

When it can be done, it is best to send funds in a draft, or order on Post Office.

In behalf of Executive Committee,

JAMES B. MILES,
Corresponding Secretary.

DEPOSITS.

The American Peace Society receives deposits or loans, on condition that the interest shall be paid annually in its publications, and the principal when called for if during the life time of the depositor, but if not called for by him, to be a donation at his decease. This plan enables persons having spare means to place them where they can be had on call when needed, and meanwhile be used to prevent human suffering and promote human happiness.

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THE SAILOR PREACHER.

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BY

REV. G. HAVEN & HON. THOS. RUSSELL.

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Substantially bound in Muslin, $1.50.

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JANUARY 1, 1871.

THE

MUTUAL LIFE INSURANCE COMPANY

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IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

End of Year.	Land Mortgages.	Real Estate Owned.	Government Bonds.	Cash in Banks at Interest.	TOTAL.
1860	$6,421,480	$40,239	$387,232	$.40,905	$6,989,857
1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,614	4,370,262	842,053	10,029.265
1864	5,103,604	724.387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,097,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,319.882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum. All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE

IN

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY No. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, February 21, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 89	268	9,000 03
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	250 23	245	9,533 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total, ...	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898,00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

Rhode Island, Providence, R. I., and Massachusetts.

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THE

ADVOCATE OF PEACE.

DEVOTED TO THE CAUSE OF PEACE, AND KINDRED TOPICS.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED JUNE, 1837. | BOSTON, OCTOBER, 1872. | NEW SERIES, VOL. III. NO. 46.

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THE ADVOCATE OF PEACE,

Published the first of every month by the American Peace Society.

SOCIETY'S OFFICE,

36 *Bromfield St., Boston, Mass.*

TERMS, $1.00 a year in advance; to ministers, 75 cents. Postage *twelve cents a year.* EDITED BY THE SECRETARY.

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WORDS OF CHEER.

A Congregational Pastor of Connecticut, writes:

Sept. 11, 1872.

"EDITOR OF ADVOCATE:—Better and better must be the verdict of every regular reader of your valuable journal. The September number rather eclipses all that have gone before it. There is no magazine on the list which I receive from month to month, which is better filled than *The Advocate of Peace*, and none which I devour with greater zest.

"God speed it on its mission of 'peace on earth, and good-will to men.'

"The more my mind is drawn to the subject, the more am I impressed with the importance of keeping it before the minds of the people, and disseminating the principles adopted by your Society far and wide.

"I am trying to do what I may in this direction. Having occasion to preach on a Sabbath evening a few weeks since in one of our cities, I took occasion to sound the trumpet of the *Angel of Peace*, and had the satisfaction, (I suppose I may say in this private way) of receiving the warm approval of the pastor of the church who was present.

"I intend to present the same cause soon to my own people and church that the peace trumpet might be blown loud and long on all the ramparts of Zion, and so the day be hastened, when the sweet echoes of the angels' song shall encircle the globe."

An esteemed Congregational Pastor of Maine, writes:

"Last Sabbath afternoon I preached on the subject of peace to my people, and they evidently were interested. I tell you, Brother Miles, it did *me* good, for I felt in commending 'peace and good-will to all' that I was preaching the Gospel of Christ."

Let all pastors do likewise, and receive a similar blessing.

FROM ZION'S HERALD.

The Advocate of Peace for July is a very interesting number, containing, in addition to its usual miscellany and its excellent department for the young, entitled Angel of Peace, a full report of the admirable speeches made at the May anniversary of the Society. We are not surprised to learn that the Music Hall was filled to hear such speakers as Elihu Burritt, Hon. G. B. Loring, Dr. Burns, of London, and Secretary Miles. This certainly is the coming society; for Christ must conquer, and He is the Prince of Peace.

CHURCH AND REPUBLIC.

Since our friend and brother Rev. J. B. Miles, has entered upon his duties as Secretary of the American Peace Society, *The Advocate of Peace*, the monthly publication of that Society, has steadily improved both in its appearance and in its contents, so that it is now an attractive, readable and instructive magazine, which ought to be in every family, and as it is published at the ridiculously low price of one dollar per year, we do not see why it should not be. We commend it to our readers.

WORCESTER PALLADIUM.

The Advocate of Peace, edited by Rev. J. B. Miles, Secretary, published monthly by the American Peace Society, is doing a good work by advancing ideas of brotherly love and humanity, and with able contributors is winning its way into high favor. A new feature of the magazine is the addition of four pages devoted to the young, which is entitled *The Angel of Peace.* The terms of the monthly are one dollar a year in advance, to ministers, seventy-five cents.

MESSENGER OF PEACE.

The Advocate of Peace comes to us in a neat blue cover. It is edited with spirit and ability by J. B. Miles, the Corresponding Secretary of the American Peace Society. The office Agent is H. C. Dunham, No. 36 Bromfield Street, Boston, Mass. It has also an able corps of contributors, some of whom reside abroad. One of its regular contributors, is Elihu Burritt, the "learned blacksmith," who has grown old but not weary in the cause of peace. The *Advocate* is growing in interest, and we believe in popularity also. May its shadow, or rather its sunshine, never be less.

CHRISTIAN WEEKLY, NEW YORK.

The American Peace Society in addition to their monthly journal, *The Advocate of Peace*, have commenced the issue of a four-page octavo monthly paper, under the captivating title of *Angel of Peace.* It is to be filled with short and sprightly articles upon the important theme that in these days of "arbitration," and "joint peace commissions," is occupying more than ever before the thoughtful attention, not only of Christians, but of statesmen and diplomats. An important feature of the little paper, is the portion given to the young, it being the aim of the conductors by pen and pencil, to instil principles into their forming minds, that shall prevent them when they are called to control the affairs of state, to be ready to resort to the arbitrament of arms in the decision of disputed questions. Writing, as we do, with the Christmas chimes sounding in the air, we join in their echo, with our good wishes for the success of the new enterprise that is seeking to promote "Peace on earth, goodwill to man."

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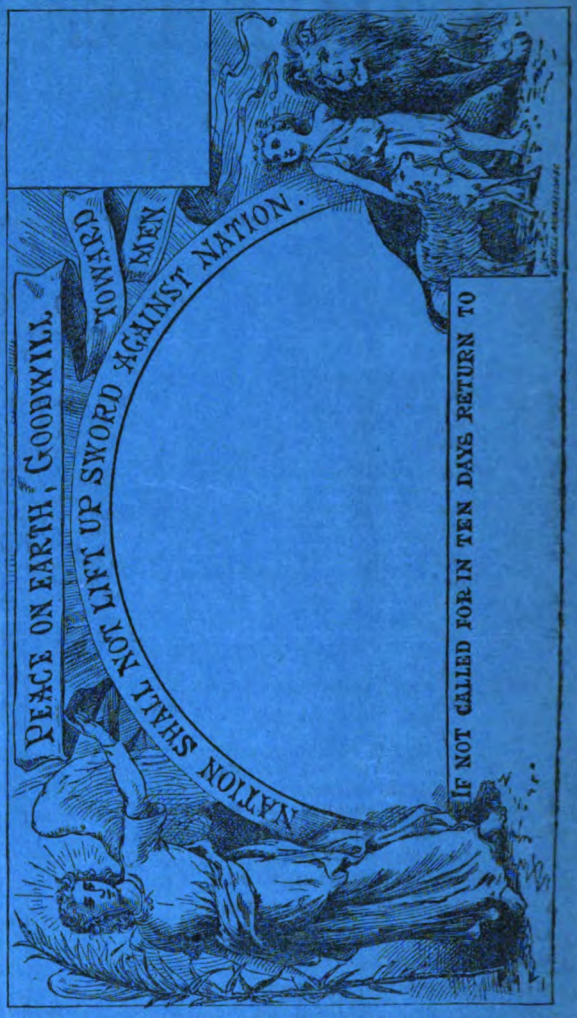

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society now has four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, $1.00 for two hundred and fifty, and $3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York City, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price fifty cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

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THE ADVOCATE OF PEACE.

ON EARTH PEACE....NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES. BOSTON, OCTOBER, 1872. No. 46

From the Boston Globe, Sept. 10.

A benevolent writer objects to some remarks we made a few days ago, in noticing "The Advocate of Peace." We hope cordially that we are in the wrong, and we print his criticism with pleasure. In a matter so deeply affecting the welfare of the human race, pride of opinion should at once give way to "good will to men." We wish we could be convinced that the ferocity which seems to inhere in human nature could be extirpated by the writer's methods. Everything he says appears true to reason and conscience, but it is hardly sustained by history and experience:

MUST WE HAVE WAR?

Under the head of New Publications, in your issue of August 31st, is an able article referring to the peace movement and containing a notice of the Advocate of Peace. We are glad to see that this subject and this excellent periodical are coming more and more into notice in our public journals, for the subject is one of vital interest to all parties.

The conclusion to which this writer comes is this: "Peace may eventually come, but it will be after thousands of more battles have been fought against the sovereigns of the earth. Human beings will shed each other's blood as long as a human right remains ungained." And he fortifies his position by citing instances of leading men who began their career as peace men, and, forced to succumb to the pressure of unforeseen emergencies, afterwards became zealous fighting men. He tells us, "men are naturally so pugnacious and systems of government so artificial that a state of peace seems impossible. Philanthropy itself is one of the great stimulants of war. By enforcing the maxims of truth, justice and freedom, it inevitably 'raises the devil.'" Most of your readers, perhaps, concur in this view, and while acknowledging war to be the most stupendous of evils, make up their minds to it as something that cannot be avoided. But is this true? Are men, made in the image of God, inevitably compelled to fight and slaughter one another, like wild beasts of the desert, and are they to go on doing this as the only method of achieving civilization and freedom? If so, it is well to know it and accept the situation as best we may. The writer in question does not seem quite satisfied himself with it; he admits that "the mingled folly and wickedness of war are demonstrated by Mr. Miles' peace paper from a reasonable point of view," but adds, "we feel that it is written to meet the wants of another planet." * * * "If we lived in any other planet than our own we should be convinced of the folly and wickedness of war." Now, what effect being translated to another planet might have on one's moral perceptions is not at all clear to us. How can we tell but that the inhabitants of Mars and Saturn, those very belligerent sounding places, may not be more pugnacious than ours, and we find it harder instead of easier to be convinced, of the folly and wickedness of war? At any rate, hoping to stay awhile longer on old mother Earth we must look at the subject from its stand-point.

Our reviewer says, "If human beings are reasonable—which they are not—they would be convinced at once by Mr. Miles' reasoning." An important concession this, which Mr. Miles must thank him for. If men were only reasonable beings, they would be peace men and utterly opposed to war. That is exactly what we think; we only take issue on the other point; we believe they are rational beings to be influenced by appeals to their reason and judgment, and we ask again, being reasonable beings and convinced of the folly and wickedness of war, are we, or are we not to make any effort to escape from its sway? Is it in this era of Christian civilization a necessity that we must submit to such a monstrous evil; nay, maintain, that in this way only is the progress of the race to be achieved? What a monstrous absurdity to claim thot right can only be founded on a giant wrong.

Far-seeing men and women are recognizing this absurdity; they see that any civilization and freedom to be permanent, must be based, not on hollow concessions wrung by blood and carnage from unwilling despots, but on the eternal laws of right and justice; they see that what freedom gains on one battlefield she loses on another, and that success in arms is no proof of the righteousness of a cause, the unrighteous one quite as often gaining the victory. Yes, the world, after centuries of fearful experimenting, is beginning to find out that war, being might not right, is by its very nature opposed to any really righteous adjustment of national disputes. Justice is calm and even-handed, war is passionate and blind; justice regards the rights of every individual, war tramples individual interests under her feet; justice values human life, war makes it of no account; how, then, can war further the cause of justice? And if to justice we add, as being Christians we must add, love, how can the demon who engenders hate to our fellow beings, even to the point of slaying them by millions, be expected to hasten on the cause of philanthropy and charity? No, a "reasonable being" could never believe that "philanthropy is one of the stimulants of war!"

But "men are naturally so pugnacious that a state of peace seems impossible." A century ago it was no less positively said that a man's personal honor could not be vindicated unless he tried to shoot his antagonist in single combat; but a purer civilization has so far overcome this pugnacions tendency that duelling is almost unknown; and light and truth will just as effectually banish the wholesale duelling called war.

Among other startling things our reviewer says, "In the most peaceful of men there is a tiger asleep; they may for years be unconscious of the guest they harbor, but commonly a time comes when strong provocation awakes the animal, and then beware of their ferocity!" Terrible, but true. Yes, there is a sleeping tiger in us, and the question is, shall we let him overpower all that is manly and divine in us, making us beast-like and ferocious, or shall we try to chain him, if not convert him into a peaceful lamb? We concede there are in the human breast "certain impulses that lead to war," so there are impulses that lead to theft, lying and single-handed murder; are they to be glorified and developed, or checked and subdued as ruinous in their results? No, it never can be necessary in this fair world of God's, brimming over with love and joy, to sanction such a fearful wickedness as war. Light, love, truth are all opposed to it, and as they prevail, this relic of barbarism must retreat before them. Enlighten public sentiment and some juster and nobler way of securing the rights, the freedom and prosperity of nations will be found. Chain the tiger, and we shall have peace. We heartily agree with our reviewer, when he says, "It is only by making men honest, just, considerate and humane, that you can prevent them from flying at each other's throats." Let us bend our energies to making them such till the brute instinct is subdued, and high and noble impulses actuate men instead. Most cordially, too, do we respond to the following sentiment, "Everything that

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Mr. Miles can do to make men dispassionate, just and reasonable, has our hearty sympathy." To this we say, amen; he is engaged in a nobler work, and most fervently must every lover of his race bid him God speed in it. X. Y. Z.

THE SOLDIER'S LIFE OF LOVE AND GLORY.

BY Z. D.

In gallant ship we cross'd the main,
And march'd into an Indian plain;
We fought beneath a scorching sun;
And thus our glorious race begun.

We heard the dreaded tiger's howl,
The fierce hyena's famished growl,
The crocodile lay in the brake,
And near us coiled the venomed snake.

We fought again, and yet again,
And distant left the cooling main;
Fatal miasma in the air
Laid many a youthful comrade there.

By day the heat, by night the dew,
Their dire attacks on us renew;
And in the family of pain,
Came hunger with her fearful train.

Slowly passed the years away,
Our dark locks were turned to gray;
When we with joy heard the command,
Homeward to sail and then disband.

The sails were set, the wind was fair,
And fav'ring blew the balmy air,
We gladly quit the fatal shore,
To hail our native land once more.

The gales still blow, the sun still shines,
In gorgeous gold and red declines,
On the horizon's farthest verge
A cloud lay darkening o'er the surge.

With thunder peal and lightning's flash
The raging waters round us dash.
The ship lies buried 'neath the wave;
There all my mates have found a grave.

I tried to pray, the heavens were dark,
The winds were howling round my barque;
The lightning's lurid flash alone
Gleamed upon the crested foam.

No human voice upon the storm
Was heard from night till rise of morn,
But battling tempests round me hung,
And death-like dirges round me sung.

I deemed my hour was come at last,
Thought glanced o'er the checkered past,
And even then my heart beat high,
As the scenes came back of infancy.

How peaceful seemed the cottage scene,
The spreading tree and verdant green;
The howling storm no more I heard,
Home and its joys alone appeared.

The morning dawned, and hope beat high,
The sun rose glorious in the sky;
The tempest clouds had passed away,
And ripples o'er the waters play.

My little barque still drifted on,
My course unknown, my compass gone;
But now, O joy! upon my sight
Fair rose the coast in morning light.

I sprang upon the sanded shore,
I quickly traced the wide beach o'er;
I stood before the cottage door;
There sang my mother as of yore.

Grandchildren sat upon her knee,
While stood around my sisters three,
Brothers told in many a story,
A soldier's life of love and glory.

They little knew the temptings sore
That break the peace to come no more,
Nor the peril by land and sea,
The life they pictured gloriously.

But when they saw my worn-out look
They came and each a hand they took,
Oh, never more to tell the story
Of a soldier's life, of love and glory.

[From the London Herald of Peace.]

THE "ADVANTAGES" OF MILITARY LIFE.

Sir Charles Trevelyan and Sir Richard Airey unite in holding out to the laboring population the pecuniary advantages of a soldier's life, by the receipt of 1s. 3d. a day (out of which his food and a portion of his clothing and other things have to be paid for). Here again the "superiority" is by no means very exhilarating. When the recent "Royal Commission on Recruiting for the Army" were holding their sittings, they examined amongst other witnesses a soldier "L. M.," who said: "I re-engaged before coming home, and after I went home they called me a mean man for being a soldier." The chairman (Earl of Dalhousie) then asked the witness, "When they called you a mean man for having re-enlisted, did you snap your fingers at them and say that you had more money to spend every day than they had?" The soldier replied, "I could not say that. I could not tell a lie. Taking the year, I think that I might clear about 2d. a day."

But even if the soldiers received fifteen shillings instead of fifteen pence a day, it would be a dear bargain if involving the worst of dangers to their spiritual and eternal interests.

And here it must be frankly admitted that there are many noble exceptions to army demoralization, both amongst officers and privates. Numbers of truly pious soldiers evince the power of God's grace to overcome even the greatest of obstacles. And, despite the drunkenness and temptations of the army, a considerable band of perfectly temperate soldiers are scattered amongst the various regiments. For example, at the annual gatherings of the National Temperance League, the interesting spectacle is usually presented by a respectable manly body of teetotal soldiers from Aldershot. Double honor is to be ascribed to these noble men for being what they are (by God's grace) amid such astounding temptations. But none the less are the general evils of military life to be deprecated. There were also many pious slaves (such as Uncle Tom,) and more than a few kind masters (such as St. Clair,) to be found amongst the ranks of slavery. But all this did not render the slave system other than demoralizing and unchristian. And, in like manner, the existence of many religious and moral soldiers does not in any way disprove the admitted evils, the flagrant debasements, which are inseparable from the system of standing armies.

Aldershot has been mentioned as furnishing some fine specimens of soldiery. It can also furnish some of the most terrible spectacles of the results of soldiering—some of the most saddening and awful wrecks of humanity. In the latest Report (1871) vol. ii. of the "Royal Commission on Contagious Diseases Acts," Dr. J. C. Barr, of the Lock Hospital at Aldershot, described a wretched class of women who infested the camp, resembling the "wrens" of the Curragh camp of Kildare, but termed at Aldershot "hedgehogs" and "bushrangers." He speaks of them as being "filthy, covered with vermin, and

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some almost like idiots. They dug out holes for themselves in the sandbanks; they had to be hunted off the commons and out of the drains under the hedges." The number of these wretched women has of late been diminished. But there are still hundreds of known prostitutes at Aldershot, and Dr. Barr admits that he alone now examines 140 per week. Another resident at Aldershot, whilst approving the operation of the Contagious Diseases Acts, and admitting a condition of greater outward decency there than formerly, stated to the Commissioners that he does not think there is less prostitution there than previously.

No statistics or official records can be adduced as to the prevalence, in the army, of a number of miscellaneous delinquencies, such as cursing and swearing, betting, gambling, Sabbath desecration, and so forth. But the dwellers in military towns know well that to train a young man in freedom from these frailties, it is by no means desirable to subject him to prolonged barrack influences.

In view, then, of the admitted and flagrant evils of this system, a grave responsibility must rest upon those persons, especially clergymen, who use the opportunities of their position to induce the young, the unwary, or the uncorrupted, to place themselves amidst the many perils and pernicious influences of army life.

It is also of importance that the members of Boards of Guardians should seriously consider their duty in regard to the encouragement of military temptations amongst the poor children committed to their charge. A quiet but extensive work of feeding the army from our poorhouses is, and has for some years been, going on in many districts. Thus the blue-book of the Local Government Board (June, 1872) contains the following suggestive remark from one of the Poor Law Inspectors (Mr. E. C. Tufnell): "The army alone is now taking off 300 boys annually from (pauper) schools under my inspection." A number also are sent to the navy.

In the opinion of a large section of the community such a result is a matter for satisfaction. But in view of such evidences of army demoralization as are abundantly furnished from unquestionable sources, and in view also of the precepts of the Gospel, the tenor of Christ's teaching and the value of immortal souls, the inducements and invitations held out, to either youths or men, to join the army, must appear, to many at least, to be very inaccordant with the spirit and object of the Divinely prompted petition, "Lead us not into temptation."

This then is the true atmosphere of the army—the field of occupation so strongly recommended by Sir Charles Trevelyan and other gentlemen, which clergymen are specially invited to hold forth as a good opening for the young men of their flocks. These large bodies of troops, reeking with defilement, are held up by Sir Charles as offering prospects of "an honorable social position and"—what next?—and "a happy domestic settlement!" Alas for the poor girls who marry the debauchees of army profligacy! "A happy domestic settlement!" Well, we sometimes hear of certain processes of "giving a subject such a turn as to turn it quite round," or of "making the worse appear the better cause;" and certainly Sir Charles's peculiarly incongruous idea of "domestic settlement" is an illustration, unless by "settlement" he means settlement on the poor rates. Is he speaking ironically, and really meaning this all the time? If so, he is fully supported by Colonel C. Dickson, who, in his evidence before the late "Royal Commission on Recruiting for the Army," gave the following illustrations of military "domestic settlement": "A battery serving in Scotland was ordered away; and when it left, for 190 men that marched with it, there were 120 women who came forward as wives of the men, and those women had to be left behind, with the exception of the wives of those men who were permitted to marry" [six in every hundred.] "I was informed, by the people in Leith, that the same thing happened with nearly every battery that stopped there for any length of time. Those women that were left behind, often with children, disappeared to their homes, or to workhouses, and great distress resulted from it. In most cases the soldiers never saw them again."

It is true that, under the new regulations of short term service (twelve years' enlistment,) the facilities for soldiers' marriages will be increased after the six years' service. But there are few, if any, indications that the general atmosphere of camps and barracks is likely to prove less demoralizing in the future than it has been in the past. The scenes still to be witnessed at Chatham, Woolwich, Portsmouth, Plymouth, Dublin, and other military towns, are so suggestive of the evils and temptations which continue to beset the soldiers, that that clergyman must be a daring man who can venture among them.

NO UNCERTAIN SOUND.

We have received and perused with very great interest, the Minutes of the 33d annual meeting of the Lenawee Baptist Association and Sunday School Convention, of Michigan, held with the First Baptist Church, of Clayton, June 4th and 5th. That Association is evidently a live body, and believes in applying the gospel for the removal of the great evils that curse society. That this honored body appreciates the great question of this century, and has taken a noble stand respecting it, is evident from the action taken at the last meeting. Please read.

The following preamble and resolutions were offered by Bro. E. J. Fish, and, after being slightly amended, were adopted by a rising vote of the congregation:

Whereas, War is one of the direst evils which can afflict a people, being rooted in the worst passions of the race, and bearing a harvest of death and woe not inferior to that of famine or the pestilence, and

Whereas, We as Christians are enlisted under the banner of the "Prince of Peace," whose declared purpose is to make "wars to cease unto the ends of the earth;" therefore,

Resolved, That it is our manifest duty not only to decline voluntary participation in military drill and parade, or whatever may cultivate the war spirit, but also to actually cultivate anti-war sentiments; and further,

Resolved, That the time has fully come for the nations bearing the Christian name to reduce their standing armies to the level of the police force requisite for home exigencies, and to set the noble example of settling their differences by arbitration, choosing rather to suffer wrong than do wrong; moreover,

Resolved, That we most heartily commend the course pursued by the governments of the United States and Great Britain in referring the Alabama question to a court of arbitration, and would as heartily deprecate any counter reference to any other mode of settlement, believing that the highest good and the best interests of the people, with respect to this case, demand peace on the basis of arbitration, if possible; on the basis of felt wrong endured, if need be; and on that of war, never.

Queen Victoria opened her speech at the proroguing of Parliament, Aug. 10th, with the following hopeful words. Well may Her Majesty and all her subjects, and our President and people, "reflect with satisfaction that there is no longer any impediment to perfect concord between the two kindred nations."

"I rejoice to inform you that the controversy which has arisen between my government and the United States, in consequence of the presentation of the American claims for indirect damages under the treaty of Washington, was composed by a spontaneous declaration of the arbitrators, entirely consistent with the views announced to you at the opening of the session. In concurrence with your action on the part of the kingdom, the parliament of Canada has passed acts necessary to give effect to the treaty within the Dominion. All the arrangements contemplated by that instrument are therefore now in progress, and I reflect with satisfaction that there is no longer any impediment to perfect concord between the two kindred nations.

THE WORLD.—Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion is far happier than he who hangs upon the smile of the great, or still more, the favors of the multitude.

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THE ADVOCATE OF PEACE.

BOSTON, OCTOBER, 1872.

ASTOUNDING INFATUATION.

The public debt of France since the establishment of the second empire, has been increased to the enormous sum of $1,850,000,000, and alas! France has nothing to show for this enormous sum, neither internal improvements, foreign conquests, nor extended influence.

Nothing to show for it do we say? Indeed she has something to show for it; but something, the sight of which sickens and appals us, even all the indescribable horrors, atrocities and miseries and demoralization of the wars, which have brought upon her this huge debt.

And incredible as it may seem, she is now loading herself as heavily as ever, with soldiers, fortresses and arsenals. What does war do but breed war? What blinds and infatuates and makes mad like the foul demon of war?

A correspondent of the New York *Nation* writing from Paris, July 19, describes the financial and military policy of M. Thiers. We have reason to think this writer represents a very large body of the French nation in the condemnation of that policy which seeks to enlarge to the utmost extent the warlike preparations.

The most enlightened and best statesmen and people of France, as indeed the most enlightened statesmen and people of all nations, favor that policy which looks to the decrease of national armaments and preparations for war. They believe in the motto "*In time of peace prepare for peace.*" We give extracts from the letter to which we have referred.

THE FINANCIAL POLICY OF THIERS.

Paris, July 19, 1872.

The session of the French Chamber is coming to an end, and it will not be inopportune to sum up its results, in a diplomatic, in a military, in a financial, and in a political sense. A final convention has been signed with Germany, and it can hardly be called satisfactory. The Treaty of Frankfort assured the complete liberation of the French soil on the 1st of May, 1874, on the payment of a ransom of five milliards. Two milliards have been paid, and in a few days a new loan will be issued for three milliards. This loan will undoubtedly be covered, as the credit of France is still good, and its resources have shown an extraordinary amount of elasticity. But the conversion of three milliards in paper-money into gold, and the payment of this vast sum of gold at Berlin, are operations which require time; the monetary markets of the whole world would suffer too great a perturbation if such an enormous sum in specie were suddenly withdrawn from one place to another. The Government of France, instructed by the experience of the last year, has been obliged to ask for a delay of one year. It has reserved its privilege of anticipating its payments; but I have good reason to think that it will not be able to make use of this liberty; practicably, the French territory will be occupied one year more than was stipulated in the Treaty of Frankfort; and Germany, in return for the delay which she has conceded to us, has exacted some new conditions, such as the neutralization of all the departments successively liberated, and the permission to keep an army of occupation of 50,000 men till the very last day, maintained of course, by France. I am therefore obliged to consider the new treaty as an aggravation of the Treaty of Frankfort. After eighteen months, the diplomatic position of France does not seem to be as good as in the days of the Commune. Germany will keep Belfort, which is the key of Alsace, a year longer than we then hoped. The French have unfortunately a sort of Chinese wall around their minds, and will never be brought to examine what foreigners think of their affairs. But on this occasion it was hardly possible to be blind to the fact that Germany felt now more stringent, more inimical than on the day after the war, and that Europe had not tried to make an appeal to the generosity of our conquerors.

What can be the reason for this? Is it simply because the world applauds the strong, and has no compassion for the weak? Is it because the European monarchies cannot see with much satisfaction that France is still a republic, at least in name! I think not. The true reason of the coldness of Europe and of the severity of Germany must be looked for in our financial and military policy. If M. Thiers had simply kept a nucleus of an army, let us say, 100,000 men; if the regiments, the cadres formed by Gambetta, had been broken to pieces; if the President had shown a serious desire to adopt a pacific policy, the circumstances would be different. The Chamber, during its laborious session, has voted a new military law; it was its object to adopt the Prussian system, founded on a short term of service, so as to have a small army in peace, a large army in war. M. Thiers, who is very hostile to the Prussian system, wished to have an army of old soldiers, and to have it as large as possible. The system adopted is a sort of bastard plan; the population will be divided into five-years soldiers and six-months soldiers. This is not the place to discuss its merits from a military point of view. I will only say here that it will give to the Government an army of 400,000 men on the peace footing, which involves an enormous expense. In the budget of 1872, I find that M. Thiers's army will cost the country 100,000,000 francs more than the army of Napoleon III., with its expensive Imperial Guard. Germany and Europe had no right to interfere in this work of reorganization of the French army; but, surely, M. de Moltke knows better than anybody that M. Thiers has now 150 regiments of infantry, 30 regiments of artillery, and 80 regiments of cavalry; and that his intention, often expressed in the Chamber, is never to have in his infantry regiments less than 2,000 men. For a peace establishment, this is assuredly the most gigantic that can be imagined.

As it involves great expense, and as the war and the ransom to Germany add new burdens to the country, M. Thiers had to shape his financial policy, not in the direction of retrenchment and economy, but in the direction of extravagance. After the war *à outrance*, we have had taxation *à outrance*. At first, M. Thiers promised 120,000,000 of economies and asked for 420,000,000 of new taxes. This last number was swollen in several successive speeches to 500,000,000, 600,000,000; and it has now attained 700,000,000. M. Thiers has always been a protectionist, and the tax he most cherished was a tax on all raw material, that is, on all the elements of industry. The Chamber, more imbued with sound principles of political economy, voted in January against this tax, and on this occasion M. Thiers threatened to retire. Since then, every possible tax has been tried and discussed; means have been found to put the budget of 1871 and the budget of 1872 in equilibrium, but still M. Thiers wants more money. He attacked bitterly (and it is always easy to attack a tax) all the taxes proposed by the Commission of the Budget. Now, at this late period of the session, he says he must have not only an equilibrium, but a surplus; he contests the calculations of the Commission, and he again asks the Chamber to vote the tax on raw materials. Since January last, the position of parties has been reversed; the Left is now Ministerial. As M. Thiers has gone further and further from the "pact of Bordeaux," and shown more and more determination to favor the republican solution of our political crisis, the Republicans have rallied more and more round him. They all voted in January against the tax on raw materials; now it is very probable that they will vote for it. They sacrifice their principles to a higher object; in order to save the republican form of government, they are ready to make every sacrifice to M. Thiers.

But this financial question, besides its domestic importance, has an importance abroad. The protective policy has induced M. Thiers to give notice of terminating our commercial treaty with England; and it is certain now that we shall do the same

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by all our commercial treaties one after the other. M. Thiers intends to reconquer what he calls the fiscal liberty of France. But will not this policy isolate France more completely in Europe? England, Belgium, Switzerland, will lose much by the adoption of a protective policy in France. Germany will do its best to draw within the sphere of its own attraction these small powers, Belgium and Switzerland, who were becoming under a free-trade policy more and more tied to our interests. France is vanquished; France must consider her neighbors; France cannot afford to remain insensible to the feelings and interests of England, Belgium, Holland, Switzerland, and Italy. M. Thiers has, in my opinion, committed a fault of the first magnitude in going back to a protective policy, especially as he cannot plead the excuse of an immediate necessity, and as the commercial and industrial classes were ready to bear all the burdens which could be placed on them. To sum up my opinion, the military system of M. Thiers on one side, and his commercial policy on the other, have isolated France in Europe, and have rendered her position even more difficult than it was some time ago.

It is very strange for those who have studied the true character of republican institutions that during this feverish agitation nobody seems to care to know what the French people want. Everybody talks of Thiers, and McMahon, and the Duc d'Aumale. But where is the French people— the people who will pay these enormous taxes, who will give their sons for this new tremendous army? The people have no voice. The press is the instrument of personal ambitions; it does not look, like the great papers of England and of America, for public opinion. There are millions of honest men in France who are only waiting for the establishment of a definite government to give it their allegiance.

THE USES OF THE GENEVA ARBITRATION.

The success of the grand experiment of Arbitration at Geneva is achieved, and we may properly contemplate some of the effects of that illustrious transaction upon the welfare of nations and mankind. Considered merely as a settlement, honorable to both nations, of the exceedingly complicated differences between Great Britain and the United States, viewed merely as the amicable and righteous adjustment of an international dispute that has been attended by a singular succession of "hitches," and an extraordinary force of passion, it is a blessing, that surpasses human comprehension.

Yet, the friends of Peace, from the day of the inception of the Washington Treaty, have believed, that, in case it should prove a success, the settlement of the differences between England and America, inestimable as that blessing would be in itself, would yet constitute but the first fruits of this grandest triumph of Christian civilization. They have from the first cherished the confident hope, that it would prove "the harbinger of perpetual peace between the great English speaking nations," making it certain, that "henceforth the English language is to be spoken only by friends." Nor is this all. They have joyfully anticipated the most powerful and benign effects of this great example and precedent upon all civilized nations, inasmuch as it must show them the *practicability* of a general application of the principle of Arbitration, and it illustrates to them so impressively the fact, that, there is a feasible substitute for war. And, truly, does it not seem impossible that all civilized nations should not copy this noble example! Hereafter, what nations need fear, or feel ashamed to submit their grievances to a tribunal to which England and America have brought the momentous question of their interests, their rights and their honor. We see not how any thoughtful persons can come to the conclusion, that this sublime example of the two leading powers of the earth, will not do much to prevent wars hereafter. After these great powers, by an appeal to reason and justice and right, "without the smell or smear of a drop of human blood" have settled all the knotty points comprised in "the Alabama question" will the nations fail to discover a more excellent way of adjusting their differences than the old blood way of brute force! Will it not be difficult, if not impossible, for them not to choose that more excellent way? Of one thing we are sure. It is the duty of all the friends of God and of man, to hope for the most benign and glorious influences of this grandest experiment of Arbitration. More than this. Is it not the duty of all to exert themselves to the utmost to secure such results? Whether or not this illustrious transaction is to fulfill or disappoint the high hopes of the friends of human progress, depends upon the manner in which it shall be treated by the Press, the Pulpit and by all who mould and control public sentiment. Let the benign results that may reasonably be expected to flow from this great experiment be amplified and held up to view and the highest hopes entertained respecting its influence, be encouraged. We most heartily endorse and commend an able editorial of the New York "Nation" of Aug. 29th.

We ask special attention to what is said of the nature of the dispute between England and America, and the popular abhorrence of war. The article is as follows:—

Now that the experiment of arbitration is almost certain to result in success, as far as the differences between Great Britain and the United States are concerned, the question begins to be debated more earnestly than ever, whether what is happening at Geneva is likely to furnish an example which other nations will follow, or, in other words, whether it will do much to prevent war hereafter. The "Pall Mall Gazette," which discusses this class of questions with almost unequalled ability is satisfied that the principle of arbitration can never be of general application; that there are certain kinds of differences which may be settled by it, such as questions of money or boundary, or, in other words, questions of more or less; but there are others, such as questions of pride or passion, which may not; and in the former category it puts the question now pending between England and the United States. It maintains, however, that the value of the Geneva Tribunal is lessened even as to this category by the fact that the two litigants are nations possessing a common system of jurisprudence, and a common reverence for law, unknown in the rest of the civilized world; and that therefore, even as regards the question of dollars and cents, there is no good reason for believing their example would prove very powerful. This view of the case is strengthened by the extraordinary frequency and bloodiness of wars between the most highly civilized nations within the last thirty years. Since 1848, there have been the war between France and England, and Russia; between France and Italy, and Austria; between the Northern and Southern States of this Union; between Prussia, Italy, and Austria; and between Prussia and France; or, in other words, five wars on the greatest scale, in the very heart of Christian civilization. Nay, one of these, the late Franco-German war, was begun by the French in disregard of an express stipulation of the Treaty of Paris, which bound the signataries to try to submit their differences to arbitration before engaging in hostilities.

We believe this view of the matter not only makes an incorrect presentation of the nature of the dispute between England and the United States, but overrates enormously the popular readiness for war and inclination to engage in it, and overlooks what is of prime importance, the peculiar conditions under which the late great wars broke out.

It is true that the fact that the dispute between England and America was capable of settlement in dollars and cents has powerfully aided in converting it into a peaceable lawsuit, and that the fact that the jurisprudence of the two countries supplied a common measure of damages, has done much to simplify the procedure. But then it has to be taken into account that probably no international dispute was ever attended by such a force of passion. Few or no European writers, who talk of national hate or resentment, have an adequate idea of what this means in a community possessing as much education and taking as

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much personal interest in public affairs as the people of the United States. The wildest popular excitement in England or any other European country on a foreign question falls very far short, in extent and intensity, of that which prevails under similar circumstances here, because it only reaches a comparatively small class. The number of persons in England to whom a dispute with a foreign state comes home as a personal matter, and who contribute their personal passions to shape the policy of the Government, is comparatively very small; here, the number who do not throw themselves into it, and whose influence is not felt in it, is very small. It is difficult, indeed, to give any one who was not in personal contact with the American public between 1862 and 1870 an idea of how very much deeper than pecuniary "damages" the *Alabama* question went, and of the consequent magnitude of the triumph over barbarous passions wrought by the Treaty.

We should say, therefore, that although the judicial habits of the two countries have made peaceful settlement easy, once settlement was resolved on, the decision in favor of peaceful settlement was attended with at least the ordinary difficulties, and we here leave out of sight the obstructive influence exercised by the unfortunate historical relations of the two countries, important for the purposes of our argument as this is. In considering the readiness of nations to go to war, and trying to form a judgment as to the probabilities of war hereafter, and of the likelihood of the Geneva precedents obtaining a ready acceptance, we find, too, that of the five wars we have mentioned, all but one were due to circumstances of an abnormal character, in their very nature provocative of war, and very unlikely ever to arise again. For instance, the status inflicted on Italy by the treaties of 1815 was something which could not be maintained except by the constant use of force for forty-four years, and was therefore a standing incentive to violence. It constantly excited the Italians to revolt, and tempted other powers to assist them, and finally led to the events of 1859. Perhaps Louis Napoleon would have attacked the Austrians in any event, for dynastic reasons, but he would have found it more difficult to do so, or, in other words, peace would have had an additional guarantee, had an enslaved Italy not lain ready to his hand. In like manner, the wars of 1866 and 1870 were prepared and brought on by the movement towards German unity, which was the natural result of the unnatural condition of Germany, or at all events was a movement the like of which is very unlikely to recur again. With Germany and Italy united, two provocations to war, which it has taken a century to create, have passed away. Something else may take their place, but it will need at least the same length of time to create them, and in our day pacific influences gain strength in a geometrical ratio.

We may say the same thing, *mutatis mutandis*, of our rebellion. The slave question almost naturally resulted in war, but neither it nor anything else resembling it as a stimulus to quarrelling is now to be found among us, or is likely to arise, while the obstacles to war multiply with a rapidity unknown in the early days of the slavery controversy. There then remains as a source of continued apprehension the Turkish question, which brought on the Crimean war; and it must be confessed that this does give every reason to expect a renewal of hostilities, and presents a problem more difficult to solve by arbitration than any, for arbitration in it would mean neither more nor less than the submission by Russia to a court of the question what "the destiny" of the Russian people ought to be, and this is almost ludicrous to expect. In calculating the influence of the Geneva Tribunal, we have, too, to take into account the enormous influence of habit on the human mind, and the effect it has in perverting the judgment. The toleration which war meets with from public opinion is due to very much the same causes as the toleration accorded in some countries to duelling. Duelling is senseless, all admit, though nobody can picture to himself any good way of avoiding it; but let a few men of undoubted honor and courage avoid it, or the law rigorously put it down, as in England, and the spell is broken—the practice suddenly becomes ridiculous. We have little doubt that some such sobering and enlightening influence with regard to war will be exercised by the Geneva arbitration. It will familiarize civilized nations with the idea that there is an honorable way of avoiding war, and the general popular abhorrence of war is ordinarily and naturally so strong that if a practical and tried way of avoiding it were present to everybody's mind, very few would think of examining any particular dispute to see whether it came under the class which philosophers pronounced capable of settlement by arbitration, and generals and politicians would find the difficulty of resorting to hostilities enormously increased. Even the discussion whether a case was fit for arbitration or not would have a pacific influence.

INTRODUCTORY NOTES TO THE LIFE OF WILLIAM LADD.

(Continued from the September number of the Advocate.)

BY ELIHU BURRITT.

In the year 1819, Mr. Ladd stood at the bedside of the venerable Dr. Appleton, President of Bowdoin College, who, in bidding adieu to the world, spoke with glowing faith and hope of the benevolent societies of the day, and of all the signs of promise and progress his closing eyes were permitted to see. These societies were then few, feeble, and young. But he saw them in his vision multiplying in number and increasing in power for good. And first in the order of their rank and work he placed the Peace Societies that had so recently been organized at Boston and London. These he dwelt upon with fervid interest, as if they led the way to the happy years of the millennium. It may have been the first time that Ladd had ever heard of such societies. Indeed, the dying old saint of Bowdoin College seemed, and was to him, another Ananias, who put his fingers on his eyes and opened them to the view of such a field of labor as he had never thought of. He went home from that bedside a Paul to a cause to which once he was tempted to be a Saul. For, after a long course of sea-faring life, he had thought seriously of entering the navy. *Peace Societies?* the abolition of war? the dethronement of military glory? reversing the education and habits of all past ages? What a faith and purpose for a few men to entertain so soon after Waterloo, when the world was singing the songs of the big-plumed wars! It was a brave faith and purpose though, and they wrought upon Ladd's mind from day to day, until he threw himself into the cause with a devotion which, it is not invidious to any other advocate of it to say, has never been equalled.

Mr. Ladd found in the *Christian Mirror*, at Portland, a medium through which he could at all times reach the public with his views and sentiments in behalf of the cause he had espoused. We soon find Peace Societies reported in different towns and counties in Maine, which, doubtless, owed their existence to his ceaseless labor with pen and tongue. As a speaker, he had remarkable power to impress an audience with the eloquence of his earnest and deep convictions. All the training of his varied occupations and experience now came into effective use; and the telling and happy illustrations they supplied both to embellish and enforce his arguments, made his addresses very interesting and convincing. His whole heart and soul were in the work, and, speaking in earnest, he was listened to in earnest by all who heard him. The first address that seemed to introduce him to the public, as a speaker of great force, was delivered in Portland in 1824, before the Peace Society of Maine. The next year he delivered an address before the Massachusetts Peace Society at Boston, and both were so effective that they were printed and circulated in England. Every new speech from the platform and article from his pen deepened his devotion to the cause. In a few years after his interview with Dr. Appleton, at the closing hours of that good man's life, he became known and esteemed both in America and England as the Apostle of Peace. For he not only gave himself, heart, soul, mind, and purse, to the work, but he was able to do what no one had done before, to go up and down through the country preaching the gospel on which it was founded with an earnestness that always secured him an attentive hearing. To these labors was soon added a large correspondence with the friends of the cause in England and other countries, and men abroad of high official position in connection with the publications he forwarded to them. Among these was Lord Palmerston.

For several years after Mr. Ladd came into the work, the Peace Societies were mostly if not entirely confined to the New England States, or rather to Massachusetts and Maine. The

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one organized in Boston was the mother of them all in age and inspiration. It was now one of Mr. Ladd's early and successful efforts to form a national organization at New York, called the American Peace Society. This was accomplished in May, 1828, after a long series of lectures delivered in New England and the Middle States. In the same year and month, Mr. Ladd issued the first number of his *Harbinger of Peace*, which he continued for three years. It was a monthly magazine of twenty-four pages, of which 1500 copies were printed monthly. All this while he retained his residence and carried on his farm at Minot, in Maine, laboring on it in the sowing and in gathering seasons of the year, and lecturing on peace between the close of the fall and opening of the spring work. But he could not intermit his editorial labors for the cause in this way. These he had to perform in the busiest months of farming life, even in the hot weeks of haying and harvest, he had to write or provide twenty-four pages of matter for his *Harbinger*. There is no reason to wonder that he found all this work too heavy upon him, especially as he lived 400 miles from the place of publication at a time when there was no railway open in the country. In transferring to the Executive Board of the Society the editorial direction of its organ, they conceived and carried out the idea of changing its name, much to Mr. Ladd's regret, though he acquiesced without making any opposition to it. They called it *The Calumet*, not a very happy title for the organ of a cause so eminently Christian in its origin, and spirit, and argument. Besides, it was a pity to change the name for any other equally good, and none then nor later could be found more appropriate and felicitous than *The Harbinger of Peace*. Indeed, the friends of the cause have in a slight degree adopted a kind of military phraseology in naming their organs. *Heralds* were rather warlike persons, and blew warlike horns very wrathfully at times; and *Banners*, the world round, had and have a very warlike meaning. Even *Advocate* has a litigious sense and sound. But Ladd's *Harbinger* has a blue bird's warble to each of its syllables, and the soft sheen of star and morning dawns upon every letter of the word. *The Calumet* was continued about four years, when it was succeeded by *The Advocate of Peace*, as the organ of the American Peace Society.

There are two characteristics of Mr. Ladd's apostleship and labors for the cause which the thoughtful reader must notice. All men who enter upon a great Christian work, see at first its principles, as did the partially opened eyes of the blind man in scripture, "like trees walking." They do not at first plant their feet fully and firmly upon the rock of truth, and they soon begin to feel no strength in their standing. This was Ladd's first experience. He espoused the cause of peace just as thousands of the early friends of temperance did, who allowed a moderate or occasional use of intoxicating drinks; not realizing how "the fatal precedent will plead" with the voice of a growing appetite. He was not a total abstainer, but admitted the right of defensive war. He soon found that his feet stood upon the sand instead of the rock; that the inch he allowed brought in all the *ells* that a Bonaparte, a Frederick, or a Wellington, could wish to ask—that every war that had wasted the earth could come in through that inch of allowance; that wars in defence of honor could and would plead for even higher authority than wars for the defence of life or property; and that every nation was the sole judge of its own honor and of the occasion to fight for it. So he found, what every effective friend of the cause must find, that total abstinence is as vital a doctrine to peace as it is to temperance. From that time forth to the day of his death, he held and demonstrated the principle that *all* war is inconsistent with the spirit and teachings of the Christian religion. He did not say or believe that a man could not fight as a soldier and still be a Christian, any more than he believed that John Newton was not a Christian while reading the Bible and praying over a ship's hold full of slaves he had stolen or bought in Africa. But he maintained that one act was as inconsistent in a Christian as the other, and would be equally repugnant to him when his conscience was duly enlightened. There is no doubt that this conviction which Mr. Ladd soon came to hold and boldly to maintain in his writings and addresses, tended as much as any other influence to bring the London Peace Society more fully upon the same ground, and to give them the moral strength of a principle so vital to the cause.

The other characteristic of Mr. Ladd's advocacy was, the clear conception of the most practical plan for abolishing war and organizing permanent and universal peace. The theory of Confederations, Leagues, Diets and Congresses of nations to this end, had been brought before the world by men of different countries. But Mr. Ladd was the first to give an American shaping to such an international assembly. He was the first to assimilate it in structure and function, to our National Congress and Supreme Court. In the first place, he proposed that a Congress of Nations should be convened whose express work should be to elaborate a well-defined code of international laws, by which every difficulty and question of right should be settled, if it could not be done by the two parties to the dispute. Having produced such a code, the Congress was to adjourn *sine die*, and be replaced or succeeded by a High Court of Nations, each of them having one or more judges on the bench. This was to be a permanent body, like our Supreme Court at Washington, to hold periodical or occasional sessions for the adjudication of all questions between two or more nations that could not be settled by ordinary negotiation. Its decisions were to be based upon the principles of the international code thus elaborated to guide them; and where these did not apply to any particular case, this supreme judicial body was to act as a Court of Equity. When we consider that such a permanent High Court of Nations would not only be the noblest and loftiest bar that could be established on earth for the appeal and settlement of all serious questions of difficulty between them, but that such a bar would be a bond of confederation to them, we must recognize the fulness of Mr. Ladd's plan for abolishing war and establishing permanent and universal peace. He gave to the advocacy and development of this scheme years of indefatigable faith and effort. He enlisted a large number of writers to elaborate it with their best arguments and illustrations. As a stimulus to these efforts, the American Peace Society offered $1000 as a prize for the best essay on the subject. A considerable number were produced, and submitted to such a jury of award as Wirt, Webster, Story and Marshall would form. As their excellence was so good and even, the jury could not decide to say which was the best. So six of them were published in a large volume by the Society, including one written by Mr. Ladd himself, which developed the scheme more completely than any of the rest, and which to this day is accepted as its best exponent and argument. This was the largest and most costly volume ever published on either side of the Atlantic on the subject of peace. As soon as it left the press, Mr. Ladd set himself to the work of distributing copies to the crowned heads and leading men of Christendom with all the glowing zeal and activity which he brought to the cause. And it is the best tribute to his clear, judicious mind, that the main proposition as he developed it has been pressed upon the consideration of the public mind of Christendom ever since his day without amendment, addition, or subtraction. The writer of these introductory notes, who was one of Mr. Ladd's disciples and successors, felt it his duty to present the proposition, pure and simple as his master developed it, at the great Peace Congresses at Brussels, Paris, Frankfort, and London; and to-day it stands before the world the scheme of William Ladd.

Thus, Mr. Ladd may be truly called the Apostle of Peace, not only because before and more than all others of his time he went up and down the country advocating the cause, but for having preached the foundation—principles which are its life and soul, and for having virtually originated the very plan by which war will be abolished, and universal peace organized and established as the permanent condition of nations. He was about fifty years of age when he first gave himself fully to the work; but the labor he performed for and in it might well fill the measure of a long life. A paralytic stroke suspended his labor for a season, but, rallying from this, he seemed anxious to redeem the time that the severe illness had withdrawn from the field. He evidently felt that his last tour through central and western New York was to close his public labor for the cause he loved so well. The reader must peruse the narrative of this last journey with peculiar interest and sympathy. The writer happened to follow him through these towns the next year, learned the precious memory he had left. There were many who remembered and told how the dear old man grew more and more earnest as his strength waxed weaker and weaker; how, when his paralytic limbs became unable to sustain

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him, he would stand on his knees in the pulpit, and, with his beaming face just above the desk, pour out his trembling utterances upon the breathless audience. Young men then, but in gray hairs now, still remember those utterances, and the voice and face of the Apostle of Peace, saying his last words to a generation to whom he was resigning the work and mission of his life. He reached home and lived just long enough to kneel down with his wife by the bedside in thanksgiving to God for all the guiding and support of His love and providence; and then his spirit followed his prayer to that heaven of peace and rest with which it had lived in such serene and happy communion on earth.

Such is a glimpse of the life of William Ladd, which forms the subject of this biography, written, as it were, by a neighbor who knew and loved him. It is a life which deserves a larger volume and fuller history; and, if written twenty years ago, the material for such a book might have been easily obtained. But this simple narrative gives all the salient incidents of his life, with varied illustrations of the character of his mind, and of the qualities and experiences of his heart and soul that made him what he was. The day will come when that life will shine with brighter lustre on the roll of human history; when the cause for which he labored with such devotion in its infancy shall come to its glorious consummation; when war, with all its barbarous progeny of evils, shall be banished forever from the civilized world, when its crushing burdens shall be lifted from the neck of bent and shoulder-peeled labor, and all the nations shall sit down together under the vines and figtrees of permanent and universal peace and harmony, then the name of William Ladd will have a memory and a mention that shall realize to it even in this world that precious truth, "Blessed are the peacemakers, for they shall be called the children of God."

THE ETHICS OF PEACE.

BY A. B. HAYWARD, ESQ.

[Hon. Sec., Liverpool Peace Society.]

NO. 3. ETHNOLOGICAL ASPECT.

In dealing [as in former articles] with the religious and financial aspect of this subject, it will be conceded that two most important views of the question have been [more or less] considered, but he, who pursuing this theme, would regard himself yet beyond its mere vestibule, would betray a very inadequate conception of the many sided difficulties, rising ever to the mind's eye,—reminding one of the many tantalizing views obtained by the mountain climber of the desired summit towards which he rises higher, only again to lose its sight as he contemplates the ever widening vista of the ethics of peace; and perhaps none is more rife with real and serious perplexities than the ethnological aspect, which is to form the subject of this article. As we are all the children of one Father, and as he made of one blood all nations to dwell on the face of the earth, it is untenable to say, that of *necessity*, hostility of race must exist, and proof to the contrary can be abundantly shown in the fact that different races do co-exist in happy and prosperous federation.

On the other hand it is equally true that wars of races have been the most frightful, and at this moment, probably, their elements and surroundings are the most dangerous to the happiness of nations, the consolidation of empires, and to the peace of the world. Even in the British Islands we have to this day, in a mitigated form, proof enough of the influence this semi-barbarous feeling would exert, unchecked by interwoven interests, and the progress of nobler and higher thoughts more markedly by far on the continent of Europe, we sight deeper difficulties in the antipathies between the Teutonic and Sclavonic races which call for much enlightenment and educational uplift to correct, and meantime to keep in abeyance; then as we recede to the nether boundaries of civilization, more defined and disastrous still, we discover the operation of this element to become; till landed among the still barbarous portions of our globe we find that even the sub division of tribes is the fruitful, nay, perennial source of bloody and almost exterminating war!

Such then being the facts, what, and where are the remedies? That our common Father knows us solely as his children, and not in any sense, as nations, is surely as clear as the sunlight at noon. Nor is there, in the difference of races, and division and sub-division of nationalities any inevitable sequence leading to hostility, in themselves considered. The absence of cosmopolitan thought, and the nurture of narrow and exclusive ideas, dignified by the high sounding name of patriotism may indeed, and will ultimately generate unkindly international feelings; but in no sense can it be said that this is a necessary adjunct to the now essential international divisions of mankind. Yet though dynastic wars have ploughed deep furrows in human history, and disgraceful though they have been, it may be reasonably doubted whether they are so much to be dreaded as the wars of races; for in the latter we see not merely subsidized armies marching to the theatre of conflict, but the *people themselves* largely engaged in mortal strife.

The counteractive to this then, is, first, to operate on the living, moving mass, by literature, by lectures, by debates, and by public demonstrations pointing to the nobler triumphs in store for the world at large, in the now established principle of arbitration in lieu of war, and then, and more *especially*, to charge the teachers of youth that they direct the rising thought of all nations to the dawning glories of this true moral heroism, in contrast with the blackness and darkness of the past reign of human butchery, and ignorant brute force. And let us take upon us to teach the nations that races are nothing compared with freedom, progression and independence, that to walk in the paths of peace is to secure; while to pursue the war path is the certain way, finally, to lose all three. And let us encourage every nation to adopt the plan we have found so effectual to exorcise the war fiend, and without fear to take a noble stand on the rock of arbitration. It is said of the eagle that the parent bird practises the young to fly by dropping them when half fledged from her wings, and that when the breeze is proving too strong for them, and their little pinions begin to flag and waver amid the resistance of the air, she swoops underneath them, having indeed never lost sight of them for an instant, and receives them again upon her own person, and sails on with them majestically as before. And why shall not England and America become the teachers of this new beneficence to the various races and nationalities, and say to them, men, after all ye are brethren, and as one after another they venture on this new and noble career, stand helpfully by; and should the strong unfriendly breezes of old, political and ethnological prejudice seem likely to prove too much for them, swoop underneath them this magnificent treaty of Washington, and carry them safe home to the true position of national greatness, national dignity, and national glory.

JENNY LIND'S SIMPLICITY.—Says Hans Christian Andersen, of Jenny Lind, in his "Story of My Life:" "On one occasion only did I hear her express her joy in her talent and her self-consciousness. It was during her last residence in Copenhagen. Almost every evening she appeared either in the opera or at concerts; every hour was in requisition. She heard of a society, the object of which was to assist the unfortunate children, and to take them out of the hands of their parents, by whom they were misused and compelled either to beg or steal.

"'Let me,' said she, 'give a night's performance for these poor children; but we will have double prices.'

"Such a performance was given, and returned large proceeds. When she was informed of this, and by that means a number of poor children would be benefited for several years, her countenance beamed, and the tears filled her eyes.

"'Is it not beautiful,' said she, 'that I can sing so?' Through her I first became sensible of the holiness there is in art; through her I learned that one must forget one's self in the service of the Supreme."

"I confess that if I were called on to name what spirit of evil predominantly deserved the name of anti-Christ, I should say the spirit of chivalry — the more detestable for the very guise of 'the archangel ruined' which has made it so seductive to the most generous spirits, but to me so hateful because in direct opposition to the impartial justice of the Gospel and its comprehensive feeling of equal brotherhood, and because it so fostered a sense of honor rather than a sense of duty."

—Dr. Arnold of Rugby.

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VOL. I. BOSTON, OCTOBER, 1872. No. 11.

RED, WHITE AND BLUE.

BY X. Y. Z.

The crimson clouds along the West
In glowing beauty lie,
While mountain-peak and stream throw back
The rose tints of the sky.
From out the heavens we stole the red
Our country's flag to grace,
Then let it herald peace on earth,
Good-will to all the race.

At noonday float the soft, white clouds
All dreamily above,
As if upon their wings they bore
Thoughts of celestial love.
Thus from the heavens we caught our white
To gleam beside the red:
Fair tints to wave o'er all the earth,
Love, light and joy to shed.

O'er arching all, the wide, blue dome
Bends o'er the smiling earth,
Emblem of that encircling love
Whence all things pure have birth.
Three hues of heaven, red, white and blue,
While stars that gem the sky,
Along its field of azure light
In clustering beauty lie.

O banner! bright with heaven's own light,
How pure each fold should gleam!
How gloriously o'er land and sea
Its holy radiance stream.
O glorious flag, red, white and blue,
Float forth the world to bless,
And bear on each bright, starry fold
Peace, truth and righteousness!

SEEK PEACE AND PURSUE IT.

We do not wonder the children love to read the Psalms of David, for the thoughts and the truths they contain are the most pure and noble and beautiful. And then these thoughts and truths are expressed in the sweetest poetry and adorned with the most charming illustrations. David is rightly called, the sweet singer of Israel.

We think the 34th Psalm must be an especial favorite with the children. When David wrote it, he was anointed King. He was full of cares and business. And yet, great as he was, he did not, like some great people, think it beneath his dignity to notice children and to speak to them. Please observe in what very gentle, sweet and winning terms he begins his address to them: "Come ye children, hearken unto me."

His heart is full of love for them and every word that he speaks breathes the most tender and loving spirit. He knows children desire to be happy, and he loves them so much that he would do all in his power to make them happy. Truly happy will every child be that keeps the precepts which he teaches. Each one of his words is, "An apple of gold in a picture of silver." We hope all the children will hide them in their hearts.

David is some times spoken of as a man of war. And it is true, he was, more than once, compelled to engage in war. But, the children must not think he loved or encouraged war. He hated the cruel and wicked practice. One of his most earnest prayers was "scatter the people that delight in war." And in this most affectionate address to the children in which he tells them how to be happy, one of the principal things he says to them is, "Seek peace and pursue it." He knows well the effectual way to rid the world of the monster evil, war, is to teach the children to love peace.

We wish the dear children who read the "Angel of Peace" would deeply ponder and carefully heed this precept. Please remember, young friends, you are to seek for this pearl of great price. When you have lost some precious treasure, a much prized jewel, or keepsake, with how much thought and care and pains you search for it till you find it. With far greater eagerness are you to seek *peace*, this blessing that is above all price. In the family, in the school, among your associates, everywhere, you are to think what you can do to prevent contention and strife and hatred, and to promote love, joy, and peace.

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Please remember, too, David most kindly urges the children not only to *seek* peace but also to *pursue* it.

He likens peace to a living bird, or animal, and says, if it shall attempt to fly or run away, you must give chase and catch it. You must spare no pains, you must exert yourselves to the utmost to secure this priceless blessing. Dear children, obey this teaching, be truly peacemakers. Then will you be truly blessed and you shall be called the children of God.

LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 3.

DEAR YOUNG FRIENDS:—Far away for a time from the busy town in which I generally live, I am sitting in a field of barley writing to you.

It is so lovely here; all around are hills with fertile valleys between them, and little villages dotted about, some half way up the hills, others quite down in the valleys. Birds are singing in the air, sheep and cows grazing in the fields, and children's voices mingle with the other sounds that come from the happy creatures God has placed in this beautiful country.

It will very soon be the time of harvest, for the corn is getting ripe; it stands up in great abundance this year. I wonder how it is with you, whether or not you have begun reaping yet? This matter of harvesting is one of the many ties that bind our two countries together, for what should we do without the corn that you sow and reap *for us?*

Here in our little country of England, in which there are so many towns and villages that we can scarcely ever get away from the sight of a house, we could never grow sufficient corn to make bread for us all, while you in America have far more than you can use; and so you send it over to us, while we work hard enough with our trades and professions to be able to send our money to you in return; so that it is with us as it was with the children of Israel, when God fed them with manna. "He that gathered much had nothing over, and he that gathered little had no lack."

Did you ever think how wisely and wonderfully God has made us to depend upon one another?

In our homes what would the little children do without the tender care of their parents? or what delight would fathers and mothers have if their darlings were taken from them?

Then in the supply of our daily needs, what numbers of people are employed in preparing the houses we dwell in, and the things we eat and drink and wear every day! Farmers, butchers, bakers, clothiers, builders, servants, — we require them all; besides our ministers and teachers, our doctors and lawyers, yes, we are dependent upon one another, and God has united us together in one great brotherhood.

Even in the lower animals of God's creation we see this mutual help willingly given and received. For an instance of this I will tell you a story about two goats.

In Scotland, which as perhaps you know, is a country to the north of England, and part of Great Britain, there are many high mountains.

Now it chanced one day that a goat was walking along the side of one of these mountains, when gradually the path became very narrow, and presently he found himself walking on a narrow ledge of rock with the mountains so steep above that he could not climb it, and below him a deep precipice with a lake of water at the bottom.

The poor goat could not turn round to go back, the path was too narrow for that, so there was nothing for him but to go on, and on he went until he saw upon the same ledge of rock, advancing to meet him, another goat that came on and on until the two stood facing one another, not knowing what to do; for neither of them could turn round, nor was it possible to pass each other.

For a few moments they stood in uncertainty, and then one of them lay down, putting his head low, and the other walked over him. The one that had been lying down then got up again, and both the goats went on safely until they found themselves in a broad path.

This little story, I think, shows us that our desire to help one another is an instinct put into our hearts by God, and one which we should encourage. Had these animals been selfish they would very likely have tried to knock one another off the path, which would probably have ended in their both falling down the precipice. So when two people are selfish and quarrelsome, both are injured by the angry spirit, and when two countries are at enmity, suffering comes to both the victorious and the conquered; while by kindly sympathy and generous deeds, friendship is secured, countries are enriched, and God is glorified.

Will each one of you, dear children, try to be helpful to your companions, being yourselves full of gentleness and sympathy? So shall we all grow more like the inhabitants of that happy land where quarrelling and unkindness are unknown.

I am your English friend, PHILIPPA.

HOW TO TREAT STRANGERS.

A Sabbath School Missionary in the West, while addressing a Sabbath School, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her toward a brook, then seated her on a log, and, kneeling beside her, she took off her ragged sun-bonnet, and, dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said:

"Is that your sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes, "I have no sister, sir,"

"O! one of the neighbor's children," replied the missionary —"a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

SELF-CONQUEST.

The valiant may conquer his fellow,
May claim a great vict'ry his own;
But the greatest of triumphs—self-conquest—
Is left for the noble alone.
We all are life's heroes, and battle
For right, for a name, or for pelf;
Yet none among victors is greater
Than he who can conquer himself.

—*Religious Telescope.*

A THREE-YEAR-OLD'S SERMON.—We know a little fellow, not far from four years old, whose father is a clergyman; and the child sometimes amuses himself by playing "church." One Sunday he got his little chair, and table, and books, and commenced his service, content to have only partial attention of the other children who were playing in the room. After singing a hymn, he began his sermon, his words apparently being suggested, in part, by the pictures in his book, and by what he saw about him in the room: "You must be good. You mustn't be naughty or wicked. You must be good. You must go to Heaven. You mustn't be afraid in the dark. You mustn't cry. You mustn't kill any udder man. You mustn't do anything to any boy when he does something bad to you. You must not whip any horse what isn't running away. You must do what your mudder tells you. You mustn't steal raisins. Supposing you are a baby, you mustn't cry; you must laugh. You mustn't hit anybody. Men must never be drunken; and boys must never be wicked; and dogs must never bite a man; and a fish must—don't kick—a fish don't walk—what does it do?" Here a little break occurred in reflecting upon the duties of a fish; so we will end our notes.—*Christian at Work.*

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PINS IN PUSSY'S TOES.

BY MRS. H. B. STOWE.

Little Fred is now in the third summer of his mortal life. Of course, he doesn't remember much what happened in the first or the second one, as his is a pretty short memory. So that Fred's observations on matters and things this summer have all the freshness of a first experience.

This summer, Fred's golden curls have been sheared:—beautiful, enchanted blossoms of infancy, they have fallen into a box which mamma keeps privately to remind her of her vanishing baby. Then Fred has been moved into the country, and his round, blue eyes are growing rounder and bigger every hour with new and wonderful experiences.

Most striking among them and most puzzling to Fred, is Pussy. Not a big cat, but a kitty, of those tender years corresponding to Fred's own. What a wonder she is, seen now for the first time, serenely walking on all fours! A Maltese kit, of pure blood and glossy mouse color, with a little white breast-pin in her bosom! Evidently Puss belongs to the celebrated White Star Line!

Eagerly Freddy seizes her: he hugs her very tight, and Pussy squirms in vain; he examines the wonder; he pokes his fat, little fingers into Pussy's bright eyes; he opens her mouth and looks at her little pink tongue. He tends her a little while with her head up, and then, for variety's sake, he tends her with her heels up and her head hanging down. Then it occurs to him that Pussy's tail is a nice handle to carry her by, and he tries that experiment. At last Pussy's patience gives out, and out from her pretty velvet paws fly the ten little, sharp, pearly points that have been given her for her defence, and Fred feels a new sensation. He throws Pussy on the floor, and runs screaming to mamma. "Oh, mamma, mamma, Pussy got pins in her toes!"

Then mamma explains to Freddy why the pins were put in Pussy's velvet toes. "Poor, soft, furry, helpless little Pussy! what could she do if she had not pins in her toes? Does Freddy like to have people poke their fingers in his eyes, or open his mouth, or feel of his tongue? No more does Pussy. Would Freddy liked to be carried round, squeezed up under somebody's arm, with his head hanging down? No more does Pussy. But Pussy cannot speak. She cannot complain—all she can do is to use the pins in her toes.

"When Freddy holds Pussy right-end up, strokes her gently, and speaks lovingly to, her the little sharp pins in her paws go away—clear in, where nobody can see them, and Pussy begins to sing a low, little purring song, to show how happy she is! So, Freddy dear," says mamma, "there is a right way and a wrong way to handle everything. If you hold Pussy gently, stroke her softly, and treat her kindly, you never will be troubled by the ten little pins in her ten toes; but if you trouble and worry and tease Pussy, she will scratch."

Little Fred's lesson is a lesson also to us older ones.

These helpless little dumb ones, who form part of our family, have some rights that we are bound to see maintained.

We have sometimes wondered to see a helpless kitten or puppy given up to be tortured in a nursery, without even an attempt to explain to the children the pain they are inflicting, and the duties they owe to the helpless. Thus, what might form the most beautiful trait in the child's character is changed to a deformity. Instead of learning from the kitten a generous consideration for weakness and helplessness, the little one receives in the nursery the lesson of brutal tyranny.

No parent ought to allow a child the possession of any living creature with whose comfort and welfare they do not charge themselves. Children are not naturally cruel; they are only ignorant and inconsiderate. They have no conception of the pain they often inflict, even by their loving caresses. A boy, too, has in him a sort of wild, uncultured love of domination and sense of power, which are no sins, but may be made the foundations of great virtue, if he be early taught that his strength and power of control are given him for the protection of weakness, and not for the oppression of it. A boy can use the same faculties in defending and helping poor animals that he can in oppressing them; and the pets of the nursery are valuable for teaching that very lesson.

" . . . Oh! it is excellent
To have a giant's strength; but tyrannous
To use it like a giant."

LITTLE BLACK JIM.

By A. M. K.

Jim was a poor, little colored boy, who had no father, and whose mother worked very hard in the kitchen of a lady, for food and clothes for herself and her little son.

Now Jim could have very few of the little treasures which so delight the hearts of boys and girls, whether their skin be white or black. So when the nice, soft, white snow fell, and covered the bare, dead earth from sight, and every little boy in M——was wild with delight, and in such eager haste to reach the hill with his sled, poor Jim could only hide his cold, bare hands in his pockets, and watch the sports of the more fortunate children.

Whenever a little boy's sled broke down, or any accident occurred, a shout for Jim always brought him to the spot, and any aid Jim could give was cheerfully and freely given.

But as I watched their sport from my window, I was sure that there was ever a longing, wistful look in Jim's dark eye as he righted up some crippled sled, and saw its little owner joyously rush down the hill again. I used to wonder why these little boys did not lend a sled to Jim now and then, so that he might look glad and happy with the rest; but the time was always so very short, the school-bell would ring so soon, and every little boy so eager to get just as many rides as he could.

Poor Jim seemed quite forgotten, only when help was needed, and then I never knew Jim refuse.

"Well, did poor Jim go through the winter without any fun?" I hear some impatient, little reader ask. No, I am glad to say that there was joy, even for little Jim, before the winter was over. It so happened that old Santa Claus came that way in his yearly round of making good boys and girls happy, and what should he bring Jim but the very prettiest sled seen on the hill that winter. The little boys all seemed very glad to see Jim with his new sled. And then I thought, as I looked from my window, surely these little boys are not selfish after all, only so eager for their own sport as to forget the less fortunate children around them.

I wish you could have heard the boys shout and hurrah, and spat their hands as Jim went down the hill on his own sled, the happiest boy in the whole village.

JOHNNIE'S WISH.

"O dear, I wish, and I wish, and I wish!"
Said Johnnie one day, putting on a long face;
"I wish I could be at the head of my class,
And beat everybody in school at a race!"

Ah, Johnnie, you've hit it; we all wish just so,
We grown up children: and make a wry face
If some gets past us. But don't you know
Somebody must lose in the life-long race?

And, Johnnie, what if poor Bennie should fall,
Who is lame, you know, in both race and class,
When he tried so hard: don't you thing it would grieve
If he had to stand back, and let you pass?

Ah! Johnnie, 'tis well to be eager and brave,
But don't be selfish, my dear little man;
You'll find many a Bennie along through life,
And, my boy, you must help them all you can.

—*Selected.*

HOPE without patience would be life kindling into over intensity, and burning itself out in fruitless longings. Patience without hope would be the decay of life's flame for want of nourishment,—till it would sink into the quietude of death. Whenever hope rises into impatience, it is the will of God that quiet waiting should lay its hand upon it, and bid it "rest in the Lord, and wait patiently for Him, and not fret," for there is purpose in His delay, and occupation meanwhile for us. When patient waiting, on its side, becomes indifferent or torpid, it is not less the will of God that hope should come and wake it up, as the cry did the slumbering virgins, "Behold the bridegroom cometh, go ye forth to meet Him."—*Rev. John Kerr.*

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DEWDROPS OF THE LAW OF KINDNESS. NO. 8.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

BIRD FRIENDS, AND HOW TO MAKE THEM.

There is no man so rich in this world as he who has the most true friends. And it is the heart of a man, or the love that lives and breathes in it, that makes them all, from the good God on his great white throne, to the small birds that sing and chirp in the tree tops and boughs. All the way down from God to them, love in the heart, voice and eye, has power to make a man all the friends he likes or needs to have. And the least of these are a part of man's best wealth. He may make friends of the wild, free birds that will be a joy to him. He may do this with no cage, and their songs will be more sweet and dear to him when they are free to go and come when they please.

I once saw a man at his home who was rich in his love for birds, and in their love for him. He lived in the midst of a deep grove, full of all kinds of trees. He had no wife nor child in his home. She was dead and they were gone. He was an old man with gray beard, blue and kind eyes, and a voice the birds loved. And this was the way he made them all his friends. While he was at work on his nice walks in the grove, the birds came close to him to pick up worms in the fresh earth he dug up. At first they kept a rod or two from him; but they soon found he was a kind man and would not hurt them, but liked to have them near him. They knew this by his kind eye and voice, which tell what is in the heart. So day by day their faith in his love grew in them. They came close to his rake. They would hop on top of it to be first at the worm. They would turn up their eyes into his when he spoke to them, as if they said, "He is a kind man; he loves us; we need not fear him."

All the birds of the grove were soon his fast friends, and sang their best songs to him. They were on the watch for him when he rose with the sun. They would fly down from the green tree tops to greet him with their chirp. When he had no more work to do with his rake and hoe on his walks, or when there were no more worms to dig up for them, he took out crusts of bread with him, and dropt the crumbs on the ground. Down they would dart on his head and feet to catch them as they fell from his hand. He had a call for them which would bring them to him when he wished. He showed me how they loved him. He put a crust of bread in his mouth with one end of it out of his lips. Down they came like bees at a flower, and flew off with it crumb by crumb. When they thought he slept too long, some of them would fly in and sit on his bed-post and call him up with their chirp. They went with him to church, and while he said his prayers and sung his hymns in it, they sat on their green seats in the trees, and said and sang theirs to the same good God, who cares for them, as he does for us.

Thus the love and trust of birds were a joy to him all his life long; and such love and trust no boy or girl can fail to win with the same kind heart, voice and eye that he had.

ONE OF LOVE'S VICTORIES.

Mr. Stuart Robeson relates the following incident: A few summers ago he had occasion to enter a street car in Philadelphia, which, among other passengers, held an elderly, surly-looking gentleman, whose head rested on a stout stick, and a young and pretty lady, accompanied by a little four-year-old girl, who was skipping playfully about the car:

The little girl looked so bright and lively, and pretty, as she held in her hand a bunch of loosely arranged flowers, that the eyes of every passenger followed her, as she gambolled from one end of the car to the other, with the single exception of the surly-looking gentleman, whose head still rested on the stout stick.

All at once, the little creature stopped, looked timidly toward him, then, as if half afraid of the liberty she was taking, picked a rosebud from the flower bunch, ran to his side, and with some difficulty, placed it in an uninviting button-hole of the coat worn by the surly-looking gentleman, whose head still rested on the stout stick. The movement roused him, when he lifted his head, took in the situation at a glance, bent his eyes on the little darling, who ran back to her mother, and —never thanked her!

Said Mr. Robeson, in telling the story, "To some the man's conduct may have appeared heartless and unfeeling; but I watched him closely, and, though he scarcely changed his position, his eyes never left the girl until, the car stopping a few paces off, he alighted, and as he did so, I discovered that they were filled with tears. The car moved on, but until it was lost to view, he stood looking toward us."

THE ANGEL OF PATIENCE.

Beside the toilsome way
Lonely and dark, by fruits and flowers unblest,
Which my worn feet tread sadly, day by day,
Longing in vain for rest,

An angel softly walks,
With pale, sweet face and eyes cast meekly down,
The while, from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne rests on her face—
So pure, so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quickly the angel's bright lips part,
Whispering softly, "Wait."

"Patience," she meekly saith,
"The Father's mercies never come too late;
Gird thee with patient strength and trusting faith,
And firm endurance—wait!"

Angel, behold I wait!
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

—*Selected.*

A CHURCH-BELL weighing twenty-five tons is in process of manufacture for the Cathedral of Cologne. It is to be made out of twenty huge field-pieces captured by the Germans from the French in the late war. So in the form of a monster church-bell the munitions of war are to be converted into a deep-toned herald of the gospel of peace. This seems a little like beating swords into plowshares, though it may not carry much of that spirit with it.

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BEQUESTS TO THE PEACE CAUSE.

We respectfully call the attention of persons of means to the propriety and duty of remembering the Cause of Peace in their wills. It is as unwise as it is selfish to leave all our property to our children or other relations, for the habit of depending upon inherited wealth is generally ruinous. It is much better to give children a good intellectual and moral education, and let them understand that they are to rely for support for position, and for property upon their own exertions. This being the case we believe that no better disposition can be made of property than to give it for the prevention of war, for this custom not only inflicts inexpressible evils on the human race, but interferes with all forms of Christian and philanthropic effort.

It is a noble charity to relieve the poor, reform the vicious, and provide for a crowd of sufferers, from pestilence, fire or famine, but a fraction of the money requisite for such purposes, would be likely in the Cause of Peace to save hundreds of thousands from poverty, disease, and death.

Now, friend of humanity, in what other way can you better promote the welfare of your fellow men, than by providing in your will that at least a portion of your property shall be used for promoting the Cause of Peace. And whatever you do in this way should be done soon, for no one has a certain lease of life, and to-morrow it may be too late to act.

THE FOLLOWING IS THE PROPER FORM OF BEQUEST TO THE CAUSE OF PEACE.—I give and bequeath to the American Peace Society, incorporated by the Legislature of Massachusetts in 1848, the sum of dollars, for the purposes of said Society, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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REV. AND DEAR SIR:

As a minister of the Prince of Peace, you are deeply interested in "every good work," and especially *that* undertaken by the American Peace Society, which is "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for securing universal and permanent peace." We therefore take the liberty to ask your co-operation with this Society in its efforts to educate the masses in peace principles, with a view to creating a strong public sentiment for peace, which will make international wars impossible, and at the same time, do more than anything else to prevent rebellions, and insure domestic tranquillity.

The special object of this appeal is to call your attention to the following method of rendering very effective assistance, namely, by placing *peace literature* in the families and Sabbath Schools under your charge, or within the bounds of your field of labor.

Of the books published by the Society, the following are both valuable and suitably bound for this purpose: "Peace Principles Safe and Right;" "Peace Manual;" "Right Way;" "A Premium Work," and "Kiss For a Blow," all of which will be furnished for Sabbath School libraries at two-thirds of the retail prices.

But still more attractive, and perhaps in some respects preferable, are *The Advocate of Peace* and *The Angel of Peace*, monthly papers for the family and Sabbath Schools, and adapted to old and young; illustrated and made up of short, fresh articles in prose and poetry from able pens, all breathing the spirit of meekness, gentleness, and love, and especially calculated to promote harmony in the family, neighborhood, church, and between the nations.

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Who can conceive of the amount of waste and woe and death attending a single war!! To prevent all this is a work in which all Christians, especially, should haste to participate, in which those angels who sang to the enraptured shepherds in heavenly strains, the birth song of the Prince of Peace *do take* a lively interest, and over which, when accomplished, all heaven rejoices.

Please invite the *Angel of Peace* to your Sabbath Schools, as others are doing, and thus co-operate with the good and true, not only in making peace, but in raising up a host of peace-makers who shall be the conservators of the peace of the world, when you are gone to your everlasting rest, and the generations to come shall rise up and call you blessed."

Accompanying this, find a specimen number, and if for any reason you cannot act, please place it in the hand of a Superintendent, or other person, who will. Orders sent to my address, as above, will be promptly attended to.

When it can be done, it is best to send funds in a draft, or order on Post Office.

In behalf of Executive Committee,

JAMES B. MILES,
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1861	6,536,924	76,051	788,782	443,010	7,836,768
1862	5,433,058	92,855	2,066,733	1,325,521	8,919,168
1863	4,409,336	407,611	4,370,262	842,053	10,029,265
1864	5,103,604	724,387	4,915,921	1,055,502	11,799,414
1865	7,348,622	782,307	7,348,622	1,512,499	14,112,350
1866	10,697,309	937,712	5,003,109	1,601,167	17,639,297
1867	15,176,946	937,835	5,003,109	1,545,563	22,662,452
1868	21,458,357	951,807	5,003,109	1,912,022	29,325,295
1869	27,310,882	953,717	5,073,109	1,864,875	35,211,584
1870	33,999,422	945,382	4,773,109	2,664,504	42,382,418

NOTE.—The Assets of **THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK** are the exclusive property of its Policy-holders, accumulated as a Reserve for the ultimate payment of Policy claims. The Company's investments are limited by its charter, and so far have earned a rate of interest averaging seven per cent compounded per annum All over the amount required by law to be held as a Re-insurance, or Reserve Fund, is annually submitted to the assured.

THE OLDEST POLICY IN FORCE IN THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

1843. POLICY NO. 3.—HEZRON A. JOHNSON, Broker, 66 Broadway, New York Amount $5,000, Life Plan; Date, Feoruary 21, 1843; Age, twenty-five; Annual Premium, $102, paid in full every year.

Date of Dividends.	Amount of Premiums Paid.	DIVIDENDS. Cash Value.	Per Cent.	Ins. Value.	Per Cent	Policy and Additions.
Feb. 1, 1848,	$510 00	$105 50	20	$274 30	52	$5,274 30
Adjustment,	.....	58 02	11	149 71	29	5,424 01
Feb. 1, 1853,	510 00	170 00	33⅓	392 61	77	5,816 62
" 1858,	510 00	204 00	40	428 53	84	6,245 15
Adjustment,	.....	95 63	19	259 85	51	6,505 00
Feb. 1, 1863,	510 00	577 25	109	1,394 32	274	7,899 32
" 1866,	306 00	396 50	129	826 92	270	8,726 24
" 1867,	102 00	124 81	122	273 80	268	9,000 01
" 1868,	102 00	132 33	130	283 32	277	9,283 35
" 1869,	102 00	118 47	116	259 23	245	9,542 58
Jan. 1, 1870,	102 00	202 73	198	413 56	405	9,947 14
" 1871,	102 00	111 90	110	222 83	218	10,169 97
Total, ...	2,856 00	2,297 14	80	5,169 77	181	10,169 97
Average per annum,.....		82 04	80	184 64	181	For 28 yrs.
Average per annum,.....		144 33	141	295 57	291	" last 3 "

1843—Insurance over Premiums paid, $4,898.00. 1871—Insurance over Premiums paid, $7,313.97.

1871.—Insurance at the end of twenty-eight years, $10,169.97 Premiums paid at seven per cent compound interest, $8,827.44 Insurance over seven per cent compound interest, $1,342.53.

The above is a correct statement of Policy No. 3, in the Mutual Life Insurance Company of New York, taken from the records of the Company and is published with the consent of the owner.

AMOS D. SMITH, 3d,

GENERAL AGENT FOR

Rhode Island, Providence, R. I., and Massachusetts.

(Except Boston) BOSTON, MASS.

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THE ADVOCATE OF PEACE.

ON EARTH PEACE....NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES. BOSTON, NOVEMBER, 1872. No. 47

CAN INDIANS BE CIVILIZED AND CHRISTIANIZED?

We are indebted to the Hon. Columbus Delano, Secretary of the interior, for the following interesting communication:

The following extract from a private letter of Judge T. C. Jones, of Ohio, giving a brief account of a recent visit to the Chippewa Indians residing upon the "White Earth" reservation, in the northwestern part of Minnesota, will doubtless be read with gratification by all who take an interest in the moral, social, and material condition of the Indian, and in the success of the wise and just policy of President Grant.

The Chippewas referred to are known as the Mississippi bands, numbering by the census taken of them in 1871, 2.139 souls, aud are a part of the great nation whose name they bear. By treaty concluded with the United States 19th March, 1867, this band ceded to the United States their lands in the State of Minnesota, excepting therefrom two tracts designated severally as the "White Earth" and the "Leech Lake" reservations. The Government, in consideration of this extensive cession, stipulated to do many beneficial things for the Chippewas upon the reservation first named, this being the more suitable of the more suitable of the two for farming purposes. The United States have agreed from time to time to erect school-houses, mills, and dwellings, as the same shall be required; to furnish instruction in letters and in industry; to purchase horses, cattle, and agricultural implements as the Indians shall show the disposition and ability to use them to advantage; and finally to cause the reservation to be surveyed and allotments of land to be made to such Indians as shall cultivate the soil. Prior to the treaty these Indians were living at different points all over the vast extent of country claimed by them, and from various hindering causes had made but little improvement in any direction. As soon after the ratification of their treaty as practicable, the work of removing to their new homes commenced and is still in progress, several hundred having removed the present summer.

The uniform testimony borne by numerous witnesses to the thrift and industry of those now upon the reservation is sufficient to establish in any candid mind the conviction that with proper advantages and facilities afforded, and under the fostering care of the Government, aided by personal philanthropic efforts, the problem of the civilization and moral culture of the red man can be successfully wrought out.

The writer of this letter, a lawyer of high repute, of large business experience, and of earnest Christian character, was, during the past season, appointed a commissioner on the part of the Government to investigate and determine the rights of certain parties, holders of what is known as Chippewa half-breed scrip. His duties having brought him to the White Earth reservation, he gives his impressions of the work there being carried on in a letter written without thought of publication. It is believed, however, that the testimony of so good a witness ought not to be lost.

In a score of other places the same efforts at the civilization and Christianizing of the Indian race are being conducted under the direction at once of the Government and of the churches of the land, with more of present success at some points, and with less at others, but with the same end in view, by similar agencies so far as available and applicable, and with one common promise of blessing in due time to all:

MINNEAPOLIS, August 28, 1872.

MY DEAR SIR: We have just returned from White Earth, where, with Bishop Haven, of the Methodist Church, President Fairchild, of Oberlin, and two other clergymen, we spent three or four days. On Sunday we saw the Indians at church, the preacher, Mr. Johnson, a full-blood Chippewa, officiating, with a selected Episcopal service and a sermon, all in Chippewa. We were called upon to say a few words to these wards of the nation. I never was more interested—was, in fact, so overwhelmed with gratitude to God for the great work he was doing through the President and your Department for these poor children of the wilderness that I could scarcely speak. To see their respectful attention, to hear them repeating the prayers they had memorized to our common Father, was enough to soften the heart and convince the judgment of the most hardened opponent of your policy. Bishop Haven, before we got to White Earth, although a supporter of this policy, had great doubts of its success but he came away, as we all did, full of hope and, I may add, gratitude to God and to the President and those whom he has selected to aid him in this work for the great things that are being done.

Besides the most satisfactory evidence of moral improvement, we saw on every hand evidence of progress in their physical condition. Many were living in comfortable hewed log-houses with pine shingle roofs; others were aiding in the construction of houses; and nearly all had vegetables under cultivation, which seemed to be fairly tended. The crops first planted had been destroyed by grasshoppers, and corn and potatoes planted for a second crop the last of June and first of July, and will make a fair yield.

We were at the Government steam saw-mill, where we were pleased to see full-blooded Indians working as diligently and skilfully as white men.

I would have given anything if Mrs. Delano, Mr. and Mrs. Ames and yourself, could have been with us. The judgment of the whole party was that President Grant and those in authority with him were entitled to more credit for the glorious work they are doing for the Indians than it was possible for auy one to conceive who had not witnessed its practical operation.

* * * * * * * * * *

Your sincere friend, T. C. JONES.

REV. DR. RUFUS ANDERSON'S HISTORY OF MISSIONS.—The Congregational Publishing Society have issued in two handsome volumes Rev. Dr. Anderson's History of the Missions of the American Board to the Oriental Churches.

To give the name of the author of this work is equivalent to pages of commendation. By all people, who are interested in the sublimest movement in our world's history, the progress of that kingdom which is "righteousness and *peace* and joy in the Holy Ghost," it will be esteemed a book of rare value. How could the venerable and distinguished author more nobly crown his great life than by the preparation of these valuable histories of Missions.

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THE BARBARISM OF THE NATIONS.

BY REV. G. C. VINCENT, D.D., BROOKVILLE, PA.

The experience of six thousand years should be worth something. That policy which is conducive to prosperity, peace and honor, should continue and prevail. That course of conduct which has entailed misery and ruin should be discarded.

The destruction of life and property by war has not promoted the happiness and prosperity of the human race, yet it has held a field wide enough, and occupied it long enough to make full proof of its claims.

Fair fields of promise laid waste testify against war. The bleaching bones of a thousand battle-fields, testify against it. The profusion of widows' and orphans' tears, and broken hearts concealed under habiliments of mourning demand that the pageantry be stripped from this Moloch, and its hatefulness exposed.

War is, this day, a legitimate institution. It is recognized and provided for by the "laws of nations." Every separate nation claims the right of declaring war, and provides in detail for its prosecution. It is as legitimate as trial by jury, voting by ballot, or legislating by majorities, among all civilized nations. This right we do now, in the audience of all to whom these presents may come, call in question.

The visible manifestation of the curse put upon Cain in consequence of shedding his brother's blood has not availed to prevent the recurrence of his crime. The world has seldom been at peace. From generation to generation the work of slaughter goes on, yet the profusion of blood with which the earth has been deluged, has not given peace to the nations. Contrarywise, a thirst for blood is increased in proportion to the freedom with which it has been shed. By a well ascertained law of action and reaction it perpetuates itself, verifying the words of the Saviour, "They that take the sword shall perish with the sword."

In a state of nature, where there is no political organism, every individual does what is right in his own eyes; he judges of his own grievances, also of the manner and measure of redress, he is the sole arbiter. But this state of society we call barbarism. Be it so; it is not merely descriptive of tribes in the interior of Africa, as related to each other, but of *all civilized nations.*

Each one judges of its own grievances, and if in the redress of them, any one sees proper to declare war there is no power on earth to prevent its occurrence. The nations are barbarians in relation to each other. We are now moving against this relic of barbarism, determined to banish it from the world. In the name of humanity, and in the name of the pure and peaceful religion of Jesus Christ, we have a right to demand it.

It has been sagely remarked by those "at ease in Zion," that certain evils would work out their own remedy, but if it were true of war, it is time to expect a change.

This theory we brand with falsehood, as witnessed by the history of all moral reforms.

The exulting shout of the victor is the degradation and dishonor of the vanquished. Wounded pride becomes vindictive, and vindictive feelings become more imperious and insatiate by their gratification. Such are "the spirits of princes," and such is the history of the world.

One nation is raised up to chastise another, but sets about it with so much relish, and prosecutes it with such manifest good-will, as to contract deepest guilt in the fulfilment of its mission. The galled and grieved spirit of the party vanquished exclaims oracularly, "Blessed shall he be, who thee rewards, as thou to us hast done." So the cup passes from Jerusalem to Babylon, from Babylon to Persia, and from Persia to Macedonia, till the great movement culminates in the sudden demise of the universal conqueror. Intoxicated with pride, with glory, and with wine, "died Alexander as a fool dieth."

If the experience of the centuries is worth anything, the world ought now to be prepared to part with this excess of folly and crime. In every properly organized society brute force has yielded to the supremacy of reason and law. Men in private life who resort to force as an arbiter of right between themselves, are subject to arrest, to fine and imprisonment. We are laboring to bring the exercise of peace among the nations, under the domain of *reason* and *law*: "to establish peace on earth, and good-will among men," in order that the nation which shall so trample on the principles of Christianity, and so outrage the claims of our common humanity as to declare war, shall be shunned and hated, and scorned, as is now the murderous bully who butchers his neighbor in the street.

PEACE ON EARTH.

BY W. B. WRIGHT, BOSTON.

We live in an age of improvement, on every hand we behold prosperity, industry and progress. There is to-day but little war among the nations. Let us hope that this peace which mankind now enjoys, will be a lasting one.

The two foremost nations of the earth have chosen to settle their differences in a peaceful and satisfactory manner. Let us hope that the example set at Geneva by England and the United States will be followed by the other nations of Europe.

If the nations which love military glory, and the leaders who gloat in bloody victory, would pause and do as the civilization of this late day demands, who can estimate the extent of the benefits which must follow from such a doing? Mankind would be made more brotherly, more happy, more contented, and better prepared to enter heaven.

Behold the prosperous country in the time of peace! The people are busy in the pursuits of daily life. Busy in the gathering together of the fruits of their labors, and providing for their children. Many occupied in the search of knowledge through science and discovery, and all moving forward to a better condition, and doing their portion of the work of civilization.

Let us glance at the same people in time of war. The enemy, perhaps, have invaded and overrun the country, burned the towns, killed many of the inhabitants, and destroyed the collections and harvests of years of peaceful accumulation.

Every family is broken up and scattered. The tenderest ties of kindred are snapped asunder in the great confusion. The wildest acts of barbarity are committed, there is nothing but fire, famine, and bloodshed all around. The nation and people plunged into debt, and groaning under an oppressive taxation.

We need no further evidence that these are true statements. The world has experienced the painful truth that war is the most appalling calamity that ever afflicted mankind.

Now what can we do, how can we prevent all this murder and destruction? I would answer, let every one who loves his country, family and humanity, become an apostle of peace. Let every man and woman set himself and herself directly in opposition to every war measure and principle. The increase of the army or navy should be always opposed.

In the absence of the soldiers and cannon and swords, men will be more easily taught to love each other, and to work for the common all.

Let us, therefore, every one, lend our influence to cry down the war-cry, and to bring about that time so ardently longed for, when "nation shall not lift up sword against nation, neither shall they learn war any more."

TWO ANGELS.

BY REV. FRANCIS WOOD, IOWA.

I would like to place before your view two angels. One, beautiful as the flowers of Paradise; the other, dark and dismal as the bottomless pit. The one is the angel of peace; the other is the demon of war.

But oh! where shall I find contrasted colors suitable for the exhibition? The rainbow in its seven-fold splendor is not beautiful enough for the garments of the one, nor the gloom of midnight dark enough to cover the deformity of the other!

See them standing now before you! One is the daughter of heaven; the other is the offspring of hell!

Listen to that captivating and mellifluous voice. It says to the turbulent passions of our race, "Peace, be still. Peace be multiplied unto you. Peace on earth. My peace I give unto you,—abundance of peace as long as the sun and moon shall endure." Blessed Spirit!

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But what says the ferocious angel of war? "Blood, sulphur, smoke, devastation, havoc and death! Let slip the dogs of war, and send vengeance and desolation, famine, pestilence, and poverty through the earth!" It says, "Burn those buildings, cut down those trees, poison those wells, sink those ships, scatter those families, destroy those bridges, demolish those splendid triumphs of art and peaceful industry. Throw bomb-shells and chain-shot into the crowded streets. Send 'Greek fire' among them! Make a wilderness of the cultivated land, and a pool of blood of the beautiful river; and MURDER, without pity, both small and great! Spare neither age, nor rank, nor character, nor sex! Hew them down with fury, and turn the green earth into one vast and gory aceldama!"

To which of these spirits will you listen? * * * * Oh thou execrable and accursed demon of war, begone! Retire to the prison house of hell from whence thou didst escape! The Prince of Peace shall be my acknowledged leader, and the Angel of Peace my guide.

HASTE, AN ENEMY TO REFORM.

BY L. H. PILLSBURY, ESQ., KANSAS.

"Without haste, without rest,
Bind this motto to thy breast."

"Hurry" is a favorite word with us Americans and to be in *haste* is apparently our normal condition. It is presumed, by the writer, from some little attention paid the matter, that a larger portion of our private correspondence, and indeed not a little of that which is presented to the public, is subscribed, "Yours, in haste, &c."

This prominent national trait is the most serious obstacle encountered by the advocates of Reform. The ministers of religion have long ago ceased to be surprised at finding that men, most rational upon other matters, claim to have no time for the consideration of topics so far transcending in importance all else that may demand their attention.

The advocates of the temperance cause and of the labor reform, matters of such vital importance to mankind, are ever finding the public mind preoccupied and to the exclusion of topics of such vast import.

In my advocacy of the "Peace Reform," while I can by no means say that my experience is wholly at variance with the above, yet I make mention of it rather as a caution than as a complaint. Indeed, my surprise has been unbounded at finding so many intelligent persons who, with great fairness and judicial candor, weighing the arguments for the abolition of war, estimating the value of its realization, and computing its chances of failure in this over-busy world, have then taken final and favorable action upon it—arraying themselves among the advocates of that Reform in the full triumph of which all else that is valuable to man or well pleasing to God may find full scope and a fair field. Yet, even upon this question the plea "too hurried," "no time," is frequently put in by men learned enough and wise enough to understand with Red Jacket "they have *all* the time there is."

In conversation with a clergyman, I one day pressed upon him the duty of inculcating the Peace Doctrines; his reply was that he "had not time to think of it." "But," continued I, "you must admit that it is one of the fundamental doctrines of the Bible." "To tell the truth," said he, "I have not time for even these." Whether the sheep of so hurried a shepherd will be enabled to feed peacefully in "green pastures and beside still waters," or find themselves "as sheep having no shepherd" starving upon the dark mountain, may be left to conjecture.

In conclusion, no man has *a right* to say "I have no time to solve the deep problems of life—no time to make careful weight in the scales of eternal justice, that I may 'render to Cæsar the things that be Cæsar's and to God the things that be God's.'"

PEACE.

BY GEORGE W. HOSS, A. M.,
President State Normal School, Emporia, Kansas.

As I sit in my room this quiet afternoon, in this far-off West, there is a sense of peace in all nature about me. There is a smile of peace on the soft blue sky, and a breath of peace in the gentle prairie breeze, and a dreamy peacefulness in the hazy belt that girdles the distant horizon. As these gentle influences float in upon the heart, the ejaculation spontaneously arises; "O, sweet Peace, why not reign forever!"

Whereas, Christianity is the only true source of peace, whether personal or national, it has occurred to me to look into the Bible to ascertain how many times the word peace occurs. I find it and its derivatives fully two hundred times. The following are some of the beautiful sentiments or doctrines of peace there proclaimed:

"I (the Lord) will make with them a covenant of peace."

"The Lord will bless his people with peace."

"The mountains shall bring peace to the people."

"Mercy and truth are met together; righteousness and peace have kissed each other." (These last two passages are beautifully figurative, yet encouraging and impressive.)

"Have peace one with another."

"Endeavoring to keep the unity of the spirit in the bonds of peace."

"As much as lieth in you live peaceably with all men."

Says the Saviour, "Peace I leave with you, my peace I give unto you."

When prophecy proclaimed the coming Saviour it gave him as one of his crowning titles, the royal name *Prince of Peace*. Says the prophet, his name shall be called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Regarding this as a rhetorical climax, the crowning attribute in the character of the Saviour is peace. Surely his life and teachings give this attribute great prominence. He was pre-eminently the teacher of peace, and through his spirit and teaching is to be ushered in the promised reign of peace.

With even these few passages before us, it would seem that no Christian should hesitate to adopt the doctrine of peace. I suppose that one of the sweetest fruits of Christianity is peace, and I suppose one of the sweetest joys of heaven is peace. An *unpeaceful* heaven would not be the heaven described in the Bible, nor the heaven which the weary soul longs for. Rest and peace are essential and cardinal qualities in the Christian's heaven. They should be coveted qualities in his earth, *i. e.* in the earth in which he dwells. If I may be allowed to fix a measure for my brother, I would say, so earnestly ought he to covet this peace, that he will advocate it and labor for it.

I close with the hope that all Christians will, ere long, in the spirit of the Master, unite in the advocacy and promotion of peace. May the time soon come when we can say, "Peace on earth, good will to men." As for me, I am for peace.

May the Lord prosper you and the cause, and your excellent paper. I read your paper with great interest. Other papers remain on my table unread, but yours never. My heart is with you and the cause of peace.

Fraternally yours, GEO. W. HOSS.

A NAPOLEONIC IDEA.—During the captivity of Napoleon at St. Helena, Capt. Basil Hall of the British Navy, stopped there upon his return from the Loo Choo Islands. The great peace disturber of Europe entered into conversation with him regarding the manners and customs of their inhabitants. Capt. H. informed him that they were a very simple people, and had but few wants. For instance they had no foreign, and but very little internal commerce; therefore they had no money in circulation. They had no courts of justice, therefore they had no lawyers. Moreover they had no wars, therefore they had no army or navy. "*No wars!*" said Napoleon, "NO WARS!"

Every day you are growing older, and you will often have an opportunity to show to others what is called *humanity*. Perhaps this is a hard word for some of you; but I will tell you what it is. If you ever see or hear of any one suffering from sickness or want, do not run away from him but do all that you can for him. That is acting with *humanity*. True humanity means a kind heart followed by kind actions.

It is not enough that we swallow truth; we must feed upon it, as insects do upon the leaf, till the whole heart be colored by its qualities, and shows its food in every fibre.—*Coleridge.*

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THE ADVOCATE OF PEACE.

BOSTON, NOVEMBER, 1872.

SHALL THE GREAT OPPORTUNITY BE LOST?

To the friends of God and man is now offered an opportunity to advance human welfare of such large and rich promise as does not occur once in a hundred, or even a thousand years. One of our most eminent thinkers truly says, "There is a certain rythmical movement attendant on the exertion of physical force. When force is at its greatest tension the vibration is apparent to the sense. Something analagous appears in the exertion of spiritual power, pulsating in waves through the life of humanity. Even revelation has its epochs. The progress of Christian civilization is by epochs memorable in history."

Now, one of these epochs, memorable in history, is marked by the recent victory of peace at Geneva. The lustre of that one triumph outshines the combined glories of all war's victories. It may be presumed the great significance of this unique transaction is not yet fully appreciated.

After centuries of war and bloodshed, this is the first instance in which two powerful nations each sensitively alive to its interests, its rights and its honor, have voluntarily referred the decision of their complicated and embittered differences to law and reason, rather than violence and force.

Judge Williams, one of the High Commissioners, eloquently said, "We have read and heard much of the 'pomp and circumstance of glorious war,' but in all history there is not a spectacle more sublime than two great nations not afraid of each other, or of any power upon earth, submitting themselves with questions of international right and duty to the arbitrament of three or five individuals, and pledging to each other their national faith and honor to abide by that decision, whatever it may be."

This event marks a new and glorious epoch in the history of nations.

It inaugurates a "new departure." Humilating in the extreme is the fact!—A fearful reproach to nations called for the Prince of Peace is the fact, but it is a fact, that down to the epoch signalized by this transaction *duelling* in its most exaggerated and atrocious form, the old *pagan* "law of battle," and revenge and brute force, prevailed between nations. Heretofore the relations of nations have been determined by reference to the teachings of *barbarism*. In this instance the precepts of *Christianity* have been applied to them.

Let September 14, 1872, be forever commemorated. Let it be denoted in the calendar as a *golden* day; for on that day the disputes and differences of two leading nations, nations in all their history not averse to the old way of violence and blood, nations, "almost equally powerful, high-spirited, and inflamed with passion" were decided by an appeal to reason, and the *golden* rule. To the God of peace be praise!

And now comes the question, what improvement is to be made of this grand victory of peace? At an hour when the Treaty seemed likely to fail, an editorial in one of our leading secular journals used this language, "It is a matter of regret to all who desire the moral progress of society, that the especial moral guides of the community, the clergy, the religious press, and the churches, and the church bodies of this country, have so little felt the seriousness of a failure in this great effort at Geneva."

If our churches and our religious community had any profound conception of what Christianity means when applied to the relations of nations they would see that the failure of this attempt at arbitration, and between two such nations is more disastrous to the real interests of morality and religion than all the scepticism or superstition of the day over which they make such bitter lament."

Now that the great effort at Geneva has succeeded we must think no one will have occasion to regret that the moral guides of the community do not appreciate this grand triumph of Christian civilization, and are not determined to follow it up, and secure from it all the wide reaching and blessed results it is fitted to yield. True, indeed, we cannot measure its blessedness as an amicable and honorable settlement of our differences with Great Britain, but we are to regard it as an example whose influence is to be invaluable for all coming times, and upon all nations.

That it may prove such, let all the friends of human progress pray and labor. This is the most important step that has ever been taken in the direction of bringing the conflicts of opinion between nations to the adjudication of a tribunal of reason instead of to the bloody arbitrament of arms. It is the nearest approach the world has seen to a consummation devoutly wished for, and believed to be possible by eminent publicists, statesmen, and philanthropists for many generations, we mean the establishment of a Court or Congress of nations by which the disputes between nations can be adjusted. And it must be a matter of profound satisfaction to all who love God and their race, to know that measures are now being prosecuted vigorously for the attainment of this great object.

Already a "Call" for an International Peace Congress has been prepared, and it has been signed by a large number of the most eminent publicists and statesmen of our country, among whom are Presidents Woolsey and Hopkins, Judge Washburn of Cambridge, Hon. Reverdy Johnson, David Dudley Field, Esq.

The "Call" is as follows:—

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries, in an

INTERNATIONAL PEACE CONGRESS,

for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword.

The American Peace Society, which in conjunction with British Peace Societies, has contributed largely to the sublime triumph of arbitration at Geneva, is now engaged in an effort to carry this great measure—a Congress of Nations—into effect. It believes this to be the golden opportunity offered in the providence of the God of nations to accomplish a work whose effect upon the exaltation and happiness of the race is beyond estimate.

Still more. We have reason to know the movement is one which receives the hearty approval of all to whose knowledge it is brought. There is a deep and general conviction that the time has fully come for the principles of Christianity and reason to be applied to the relations of nations.

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There is a "grand uprising" for putting down the hideous custom of duelling between nations; a custom as much more atrocious than duelling between individuals as the interests of nations are greater than those of individuals.

This is a stupendous enterprise indeed. But this is an age of stupendous enterprises. Great things for God and man are undertaken and achieved. All agree this is an enterprise which *ought* to be accomplished, and which God bids us accomplish. Then it *can* be accomplished.

We believe the American Peace Society is to be commended for undertaking this great scheme for the honor of God, and the good of man. Shall it not have the sympathy and co-operation and prayers of all people?

What greater glory can our nation desire than that of being the nation to propose and carry into effect such a measure!

The ordinary income of the American Peace Society, it need not be said, does not suffice for carrying out this great undertaking. It therefore makes its appeal to all who may be disposed to lend a helping hand.

Will not each Christian Church and each Sabbath School in the course of a few weeks, send a contribution to the Treasurer of the American Peace Society, 36 Bromfield Street, Boston, as a *thank offering* for the great triumph of Peace at Geneva, and to aid in this noble enterprise? Let every church and Sabbath School, and every individual respond to this appeal, and they shall know how blessed it is to have come floating down from heaven, and sweetly sounding in their ears the words, "Blessed are the peacemakers for they shall be called the children of God."

THE PARLIAMENT OF NATIONS.

Just as we go to press we have received the following report of a most interesting paper contributed to the British Association for the promotion of social science, by his Excellency, Don Arturo de Marcoartu, Ex-Deputy to the Spanish Cortes. It will be seen this distinguished gentleman fully endorses the great movement of which we speak in the article that precedes this. We believe the best sentiment of all Christendom is in favor of this noble enterprise. We give a report of the paper referred to.

"Three years are about to expire since the late Lord Clarendon congratulated himself on the then serene aspect which seemed to prevail over the affairs of the Continent of Europe. I was unable, however, to place implicit faith in the generous aspirations of the British Secretary of State, and bethinking myself, in a pacific sense, of the maxim, 'Si vis pacem para bellum,' was one of the first I believe to urge upon the National Association for the Promotion of Social Science the necessity of promoting the creation of a parliament of nations and an international tribunal, which might have the effect of rescuing the future of civilized people from the barbarous era of wars. I entertained at the same time a misgiving that unless the immoral policy of certain governments underwent a radical change the present century might some day merit the designation of that of wars and poverty; because the persistent antagonism and perpetual alarm kept up by the armed nations had the result of withdrawing men from the production of wealth, to hurry them to death and robbing the treasures of civilization, to deliver them up to desolation.

"I could not fail to observe the constant anticipations of war prevailing between the different races, and foresaw at the same time that a menace was overhanging the actual relations of the necessitious and well-to-do classes of society. These fears were in part fatally realized in the following year by the war which broke out between France and Germany, and subsequently, the progress of the International furnishes daily more and more emphatic symptoms of an approaching contest which will rend asunder the basis upon which modern society rests. The propensity for war is in an inverse ratio to the morality and intelligence of a people, and in direct relationship with their isolation and evil inclinations. The propensity for peace is sustained and fortified by the sympathies of race, by culture, by liberty, and by the free exchange of international ideas and interests. Amongst the many examples of this fact which modern history presents to our notice, there is assuredly none more eloquent or more important than the Geneva Arbitration, which, in my opinion, is one of the events which will most tend to exalt the reputation of the Anglo-Saxon race in future times, and which may, as regards its influence upon the peace of the world, be as important as the Magna Charta was with regard to the liberties of Britain.

"It was impossible that Great Britain and the United States, so closely united by ties of blood and language, both in the full exercise of their liberties, public opinion on both shores of the Atlantic constituting the real sovereignty, and bound together by such great common interests, should have consented to solve their differences by the irrational arbitrament of arms. From the Peace of Westphalia up to the present time, in the space of a little more than two centuries, upwards of one thousand two hundred treaties of peace have been entered into, resulting for the most part from preceding wars; but not a single international tribunal has yet been established, nor is there any valid recognition of a Magna Charta to serve as a code, which shall be binding upon all nations.

"It is of great importance to have done with that diplomacy of empirical international treaties, on information not always based on proper rights, and self-contradictory in many cases, even when they are not antagonistic. Hence it seems to me that if we would avoid future wars, the creation of a tribunal for arbitration would not be sufficient; it is necessary in the first place to establish the basis of the law of nations which such a tribunal would have to observe, and likewise to bind closer those regards and interchanges which tend to interest nations so warmly in the maintenance of peace. And as this is a matter too complicated to be discussed in a few short hours, and it would be requisite upon an international question to hear the opinions of others, I have the honor to propose:

"1st. That it is lamentable, and, in the case of nations ruled by a representative system, contrary to the science of such system, to leave to heads of States, and not to peoples, the power of dictating war amongst the latter.

"2d. That a committee should be named, which, placing itself in communication with the friends of peace in other countries, may prepare the formation of a Free International Parliament in the ensuing year.

"3d. That until the opening of such a Parliament competition shall be opened for awarding a premium to the best project for the constitution of an International Parliament and a Tribunal of Nations, which may realize the desires of civilized peoples in behalf of peace and progress.

"4th. That it is desired to promote in all countries amongst the governments and the governed, by the press, by meetings, by the chambers of commerce, peace leagues, associations of working-men, and representative chambers, the definitive constitution of an International Parliament and Tribunal of Nations. The object of the Parliament will be to bind closer the relations between the nations, and to draw up a code thereof. The mission of the Tribunal of Nations shall be to solve such differences as may arise between the same.

If it be desired to make war against war it is necessary that a parliament of nations should facilitate the relations between nations by seeking to promote the abolition of all the duties of transit, all custom duties, all differential flag duties; reforming the postal, telegraphic, and transport services; generalizing an equal system of weights, moneys, and measures; abolishing piracy, slavery; pursuing a criminal in whatever country he may take refuge; making every man a fellow-citizen of every people, and making every country his home.

"In the first third of this century steam said to the earth, 'There are no more mountains;' and people separated by mountain ranges have become mingled. In the second third electricity said to the waters, 'There are no more oceans,' and the hemispheres have joined. Let reason speak to man, and say, in the final third of the century, 'There are no more wars.'"

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Rev. Hugh Stowell Brown, President.

Liverpool, September 1, 1872.

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3.—Will the prosperity, happiness and safety of this country be increased by the establishment of Army Centres.

4.—Assuming the necessity of a standing Army, should such Army be employed in industrial occupation?

5.—Do the "Autumn Manœuvres" tend to ensure our national security?

6.—Seeing that we live in a Christian country and profess belief in Bible promises, are we justified in placing implicit trust in the assurance, Prov. xvi, 7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him," and in applying it nationally?

7.—Does the Treaty of Washington (respecting the "Alabama" difficulty), as now proceeding in the Geneva Conference, hold out substantial promise of taking rank as a precedent, of such dominance, as to prevent future wars?

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9.—Do the Lessons of History point to national Permanence erected on Military Achievement?

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Sydney Smith describes, as only Sydney Smith could, the consequences of being too fond of "*glory*." And by "glory," says the *Nation* rightly, he meant *war* with all the attendant and consequent evils from which a nation cannot be exempt no matter how righteous its cause, and adds, the passage describes most accurately the present condition of our country.

"We can inform Jonathan what are the inevitable consequences of being too fond of glory—TAXES upon every article which enters into the mouth, or covers the back, or is placed under the foot; taxes upon everything which it is pleasant to see, hear, feel, smell, taste; taxes upon warmth, light, and locomotion; taxes on every thing on earth and the waters under the earth; on every thing that comes from abroad or is grown at home; taxes on the raw material; taxes on every fresh value that is added to it by the industry of man; taxes on the sauce which pampers man's appetite, and the drug that restores him to health; on the ermine which decorates the judge, and the rope which hangs the criminal; on the poor man's salt, and the rich man's spice; on the brass nails of the coffin, and the ribbons of the bride; at bed or board—couchant or levant, we must pay. The schoolboy whips his taxed top; the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road; and the dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon that has paid fifteen per cent., flings himself back upon his chintz bed, which has paid twenty-two per-cent., and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Beside the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to prosperity on taxed marble, and he is then gathered to his fathers, to be taxed no more."

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It would be folly, even here, to deny that we have felt, or thought we felt, grievances from England; but to-night we only recall them to dismiss them from our memories forever. For the glad lightning has told us that the perils which threatened the treaty have passed away, "and the star of Peace returns,"—peace founded in right, and destined, as we hope, to be perpetual.

It is a happy hour for joining in honors to the Queen and the President, now when, at last, the great treaty is secure. The noble earl who was at the head of the English commissioners has received the title of marquis. What honor shall we give to our commissioners? Their title was bestowed long ago, and not on them alone, but on every statesman who has counselled harmony, on him especially, our President, who has restrained the passions of the people, and guided them in the ways of peace. And this is the title: "Blessed are the peacemakers, for they shall be called the children of God." If the President were here, perhaps, he would ask you to join in some such sentiment as this: The friendship between England and America. May it endure as long as either nation admires the genius of Shakespeare, or the virtues of Washington.

THE RIGHT VIEW.—Right Hon. Mr. Forster, in an address to his constituents at Bradford, said that the object of the Geneva Tribunal was not merely to preserve peace, but to preserve friendship between England and America. Such friendship did not exist before the settlement of the Alabama claims. The state of feeling was such that it might at any moment have caused war. Forbearance on both sides was necessary to bring the dispute to a settlement through a slow process of negotiations. By forbearance alone England got rid of the indirect claims. In conclusion he said, "The decision at Geneva not only gives America £3,000,000, but gives her peace, and gives both countries new international rules of the highest value, besides establishing a precedent that cannot fail to be beneficial to all nations."

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THE ETHICS OF PEACE.

BY A. B. HAYWARD, ESQ.,

[Hon. Secretary Liverpool Peace Society.]

NO. 5.—POLITICAL ASPECT.

That war favors despotism, few, or none, will be inclined to doubt; nor will any undertake to controvert the statement that a despotic form of government is point blank opposed to national progression and freedom.

Under the action of a Constitutional Government it would be simply an impossibility to coerce the self-asserting German into the machine-made-article which at the word of command massed itself to be shot down in the Franco-Prussian war, and by a necessity which follows it as its own shadow.

Wars will be of constant recurrence under any despotism. Nor is the reason of this far to seek. An ambitious and arbitrary Monarch has little to fear, but much to expect from a war or wars, while a self-governed nation reflects and remembers that war means disturbance of trade, increase of taxation, bloodshed, agony and death.

The political aspect of our theme, therefore, in its most comprehensive sense, embracing home, colonial and foreign government, shall occupy our attention in this article. There are indeed those who assert that the cultivation of the various industries which tend to enrich a nation inevitably tend also to effeminate that nation; and further, that a free and progressive government which secures by its action unabated prosperity is by no means an unmitigated good, inasmuch as its people become so immersed in the pursuit of national gain as to overlook the cultivation of physical and mental heroics, and not only by this means stamp out the sense of the grand and manly from the national mind, but also are found ignoble in the hour of danger, vacillating in council, and cowardly when the moment for action arrives; and to crown all, we are told that our noble effort at arbitration in lieu of war is but history repeating itself, and in a more modern form, is just over again the Goths and Vandals storming the Roman gates, and bribed away by money gifts only to return with greater importunity, and increased ferocity for more!

Let us then examine these statements, for though their conclusions are utterly false, they are spiced so very palatably that they are apt to carry away the unwary.

If the true rendering of these allegations is, that by the cultivation of the arts of industry and peace the nations learn to be less warlike, less revengeful and less quarrelsome, the impeachment is grandly true; but if it means any decadence in real national greatness, we are prepared to prove the very reverse.

In what then does true national glory consist?

As we glance along the centuries we see the blaze of war, and hear the roar of gathering hosts hastening to battle, but in vain do we look for proof of national permanence erected on military achievement; like the crackling of thorns under a pot, there is speedily left only blackness and ruin. And it may be noticed that the truly great among warriors [men unfortunately carried away by the warlike furor of their times] showed that their matchless vigor and prowess belonged after all to higher inspirations than war and carnage, and if their lot had been cast in happier times would have been manifested in deeds of moral heroism, as may be illustrated in the ages gone, by our Edward, the Black Prince, speaking from his quiet tomb in Canterbury Cathedral,—to quote Dean Stanley —"To unite in our lives the two qualities expressed in his motto '*Hoch Muth*,' and '*Ich dieu*.' Very high spirit, and reverent service is to be not only a true gentleman, but a true Christian," while in modern times, "Havelock" and "Hedley Vicars" felt, and the latter said, that the profession of arms could never have been theirs had they been Christians prior to that choice.

The true greatness of a nation then is its moral heroism, and no national emasculation can ever overtake a people who wisely eschew the warpath, and cultivate the arts of peace. On the contrary, such a people, by their stalwart industries, are ever renewing their youth; are firm in their decisions, and bold in their assertion of right; while in the meantime they are creating and consolidating an influence of such political power as to sway the cabinets of surrounding States, and to reduce by comparison, the armaments of a continent to the feather's weight in the balance.

As to the crude fancy that there is any possible connection between the noble thought of arbitration, and the effeminate bribery of the old worn-out Roman, such an idea, argues the absence of all thought on the subject; the former being an honorable recognition of right, needing adjudication, the latter an abject fear that the very men they had by their military folly whilom crushed, had too well learned to deal them back their blows, which indeed with a will they did, till the final blow was struck at length.

"Which broke the fate's decree,
And earth then wanted her fourth Monarchy."

Briefly, as to Colonial Government, it is gratifying to know that the desire for independence, which is the right of all peoples, has worked and is working admirably, to enable these offshoots from older countries to steer clear of the manifold complications involved in upholding dynasties, and consolidating sovereignties, and with great truth it may be said of the older nations that their children are teaching them a more excellent way. And finally, with regard to foreign policy, the old diplomatic pitfalls are rapidly being filled up, and the mountains of difficulty, needlessly reared by the complicated action of men, who have little care for the people, are being levelled; the crooked are being thus made straight, and the rough places plain by the rising tide of national sense. By the same action also, we find men of real worth sent to the front, who, as in the case of the model Treaty of Washington, repudiate war, and lessons are thus given to the world as to how international differences are for the future to be composed.

Till their full and final establishment in the faith of these principles, we shall labor on, and ever loyal to truth, progress and peace, notwithstanding present unpopularity, we cheerily advance, saying meantime with Hudibras,

"For loyalty is still the same,
Whether it win or lose the game.
True as the dial to the sun
Although it be not shined upon."

THE SOCIETY OF FRIENDS AND WAR.

BY DAVID IRISH, NEW YORK.

Believing many readers of *The Advocate of Peace* who have but little acquaintance with the religious Society of Friends, or their prominent doctrines, would be interested and benefited by a perusal of the following extract from their discipline on war, I hereby offer it for publication.

"Consonant with the precepts and doctrines of the gospel, which breathes peace on earth, and good-will to men, we have found it to be our indespensable duty to bear a faithful testimony against war. It is, therefore, affectionately enjoined on the members of our Society, to demean themselves on all occasions, in a Christian and peaceable manner, demonstrating to the world that they are uniform in profession and practice.

Friends are earnestly advised not to unite with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war underwriting on armed vessels, or being concerned in any company where such insurance is made, or shipping, or ordering goods shipped in armed vessels. But should members of our Society be so unmindful of our Christian testimony against war as to bear arms, or actively comply with military requisitions, be concerned in warlike preparations, offensive or defensive, by sea or land, pay a fine, penalty, or tax in lieu of personal service,—deal in prize goods, directly or indirectly, or be concerned in promoting the publication of writings which tend to excite the spirit of war, advice should be speedily given them; and after being tenderly treated with, in order to bring them to a sense of their error in departing from this distinguishing testimony of the society, unless they give satisfaction to the monthly meeting, they are to be disowned."

Christendom paid last year for the support of its war system, two thousand millions of dollars. Christians, all who profess and call themselves by the name, paid for missions in the same time, five millions of dollars. More for Christ and less for war.—*Congregationalist.*

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Briefly, as to Colonial Government, it is gratifying to know that the desire for independence, which is the right of all peoples, has worked and is working admirably, to enable these offshoots from older countries to steer clear of the manifold complications involved in upholding dynasties, and consolidating sovereignties, and with great truth it may be said of the older nations that their children are teaching them a more excellent way. And finally, with regard to foreign policy, the old diplomatic pitfalls are rapidly being filled up, and the mountains of difficulty, needlessly reared by the complicated action of men, who have little care for the people, are being levelled; the crooked are being thus made straight, and the rough places plain by the rising tide of national sense. By the same action also, we find men of real worth sent to the front, who, as in the case of the model Treaty of Washington, repudiate war, and lessons are thus given to the world as to how international differences are for the future to be composed.

Till their full and final establishment in the faith of these principles, we shall labor on, and ever loyal to truth, progress and peace, notwithstanding present unpopularity, we cheerily advance, saying meantime with Hudibras,

"For loyalty is still the same,
Whether it win or lose the game.
True as the dial to the sun
Although it be not shined upon."

THE SOCIETY OF FRIENDS AND WAR.

BY DAVID IRISH, NEW YORK.

Believing many readers of *The Advocate of Peace* who have but little acquaintance with the religious Society of Friends, or their prominent doctrines, would be interested and benefited by a perusal of the following extract from their discipline on war, I hereby offer it for publication.

"Consonant with the precepts and doctrines of the gospel, which breathes peace on earth, and good-will to men, we have found it to be our indespensable duty to bear a faithful testimony against war. It is, therefore, affectionately enjoined on the members of our Society, to demean themselves on all occasions, in a Christian and peaceable manner, demonstrating to the world that they are uniform in profession and practice.

Friends are earnestly advised not to unite with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war underwriting on armed vessels, or being concerned in any company where such insurance is made, or shipping, or ordering goods shipped in armed vessels. But should members of our Society be so unmindful of our Christian testimony against war as to bear arms, or actively comply with military requisitions, be concerned in warlike preparations, offensive or defensive, by sea or land, pay a fine, penalty, or tax in lieu of personal service,—deal in prize goods, directly or indirectly, or be concerned in promoting the publication of writings which tend to excite the spirit of war, advice should be speedily given them; and after being tenderly treated with, in order to bring them to a sense of their error in departing from this distinguishing testimony of the society, unless they give satisfaction to the monthly meeting, they are to be disowned."

Christendom paid last year for the support of its war system, two thousand millions of dollars. Christians, all who profess and call themselves by the name, paid for missions in the same time, five millions of dollars. More for Christ and less for war.—*Congregationalist.*

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THE REFORMER.

BY J. G. WHITTIER.

All grim and soiled and brown with tan,
I saw a Strong One, in his wrath,
Smiting the godless shrines of man
Along his path.

* * * * *

'Twas but the ruin of the bad,—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

* * * * *

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone.—

These wait their doom, from the greater law
Which makes the past time severe to-day;
And fresher life the world shall draw
From their decay.

O backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

Idly as thou, in the old day
Thou mournest, did thy sire repine;
So, in his time, thy child grown gray
Shall sigh for thine.

But life shall on and upward go;
Th' eternal step of progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart!—the Waster builds again,—
A charmed life old Goodness hath;
The tares may perish,—but the grain
Is nor for death.

God works in all things; all obey
His first propulsion from the night:
Wake thou and watch!—the world is gay
With morning light!

MAN'S GREAT MISSION.

BY J. B. ARNOLD, ESQ., INDIANA.

Over eighteen hundred years ago the Creator delivered to fallen man His divine sermon of *peace* in the life and teachings of His dear Son. And ever since it has had very many zealous followers and advocates. Yet, owing to the weakness and depravity of human nature, comparatively little has been accomplished towards the final result, the ushering in of the promised millennium. Still, how cheering it is that as history demonstrates, some progress has been made, and like the wake in the ocean is continually, though it be ever so slowly, widening and enlarging its borders, and that man shall at some future day joyously realize the divine promise in its fullest extent. And how ennobling to humanity is the fact that regenerated man is the instrument through whom God works to accomplish this glorious result! Yes, since the ascension of our Saviour, to man, aided by the Holy Spirit, is assigned the divine mission of spreading the gospel of peace and preparing the world for that holy season when our Saviour shall reign supreme. And upon man, through God's providence, depends in a measure the time of this refreshing season. God rules by love alone, and until man be persuaded to yield willing obedience to that power, His throne cannot be here. What a responsibility this casts upon man, and how it behooves him to use every means whithin his power to further the teachings of the gospel, whereby the approaching millennium is hastened. While the world is making great progress in the arts and sciences, it is gratifying that it is also increasing and perfecting its methods for the advancement of true religion. Through Sabbath Schools, religious periodicals and serial writings, with other recent methods, precious lessons have been imparted to very many who probably never would have been reached through the pulpit alone. Yet still more is required.

May the *Peace Advocate* continue a valuable auxiliary to the great scheme for human advancement, and through its columns be propounded many valuable precepts for man's guidance to that holy state where peace shall reign forevermore.

TEMPERANCE AMONG THE INDIANS.—Hon. E. S. Tobey of Boston, in an address before the Massachusetts Total Abstinence Society, in reference to the Indians, said:

"It is true of all our aborigines that until the whites placed the cup to their lips they were perfectly temperate; and to-day the foremost warrior chief of the Indian nation, Red Cloud, is a temperance man, and he employs all his energies to keep whiskey from his tribe. It may not be known that the Indian Cherokee nation were the first to pass a prohibitory law in this land, and it continues to this day; but such is the fact. A few months since a council was held between representatives of our government and some prominent Indians. The President of the United States was there, and members of Congress; and the design was, to get some pledge from the Indians. While the representative of the government was speaking he noticed that the Indian who was to reply was busy picking up a number of sticks; when his turn came to speak, he threw down the sticks upon the platform, and said, 'Sir, the number of these sticks represents the number of my people that have been killed by the whites' drink. Why does not the great father keep it away from us?' It is whiskey that leads to the troubles we have with the Indians. And the humane policy of the President of the United States has been to keep it from them."

EXTRAORDINARY EFFECTS OF KINDNESS.—A servant of the Rev. Rowland Hill very lately died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote: "Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth, when I assert that for a considerable number of years past he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; and yet this very man, this virtuous and pious man, was once a robber on the highway. More than thirty years ago, he stopped me on the high-road, and demanded my money. Not at all intimidated, I argued with him. I asked what could induce him to pursue so iniquitous a course of life. 'I have been a coachman, sir,' said he, 'but am now out of place, and not being able to get a character, can obtain no employment, and am therefore obliged to resort to this means of gaining subsistence.' I desired him to call upon me; he promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented; and ever since that period he has served me faithfully, and not me only, but he has faithfully served his God. And instead of having finished his life in a public ignominious manner, with a depraved and hardened mind, as he probably would soon have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect."

OF all the evils to public liberty war is, perhaps, the most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debts and taxes. And armies, and debts, and taxes are the known instruments for bringing the many under the dominion of the few.—*Madison.*

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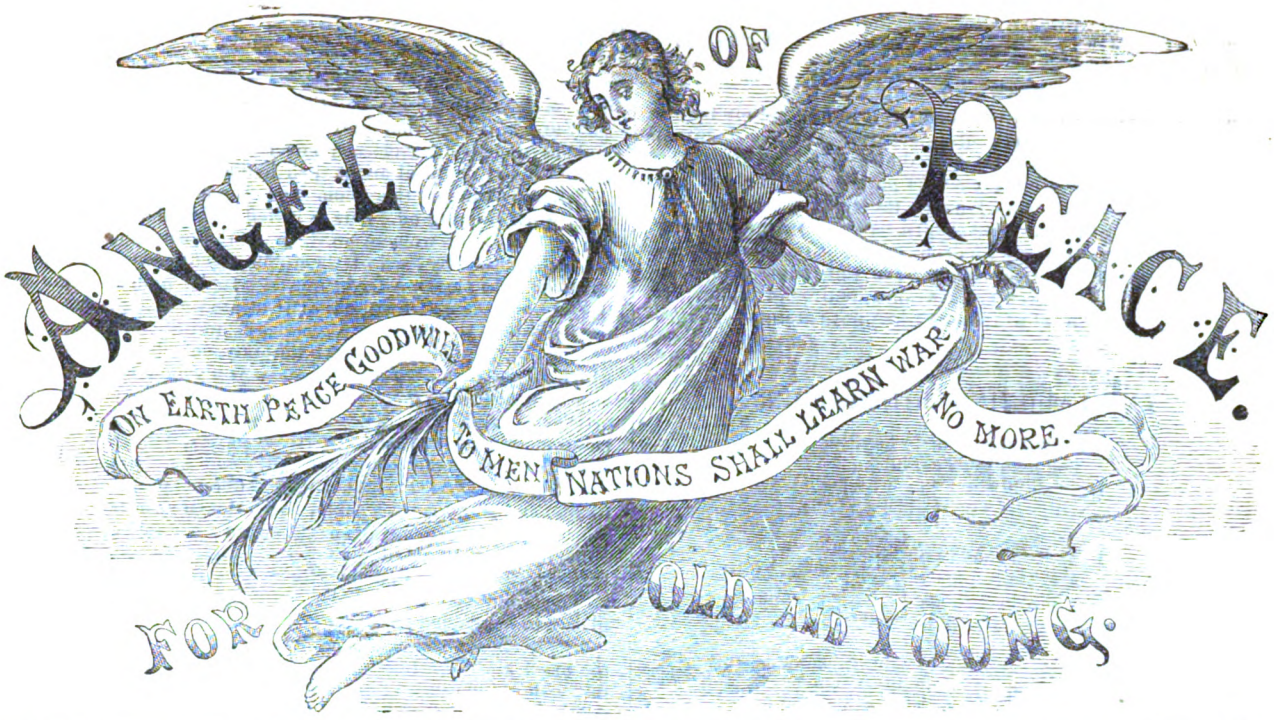

VOL. I. BOSTON, NOVEMBER, 1872. No. 12.

PUT UP THE SWORD.

BY JOHN G. WHITTIER.

"Put up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it;
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of Peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird:
"Hate hath no harm for love," so ran the song;
"And peace unweaponed conquers every wrong!"

LOVE WINS LOVE.

"Mother, the birds all love father," said a little boy of five summers, as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"O, yes! I love him, and you love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought. "Mother," at last he said, "all creatures love father. My dog is almost as glad to see him as he is to see me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all around the meadow, and the other day I saw her licking his hand just as a dog would. What can be the reason, mother?"

"Think, Charlie; try and find out a reason yourself."

"I think it is because father loves them, mother. You know he will often get up to give pussy something to eat; and he pulls carrots for the cow, and pats her, and talks to her; and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as they do father."

"Do as your father does, Charlie, and they will. Love all things and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."

A SPEECH FOR A BOY.

I go against tobacco because it goes against me. I eschew it; I tell you why. 1. I do not like the taste of it. It tastes worse than the bitterest medicine ever put to my lips. It is such sickening stuff. 2. I don't like the looks of it. In the words of another, when I see the tobacco I pity the mouth that chews it, and when I see the mouth which chews it I pity the tobacco. It has not a taking color. It is of a dirty dirt color. 3. I don't like the effects of its use. It makes the teeth yellow and brown, when they should be white; it makes the breath sour and offensive, when it should be sweet; it injures the voice, so that those who chew cannot sing and speak to advantage. The voice breaks, and the chorister croaks like a raven,

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when he should sing like a bobolink; the orator merely barks, and a tobacco bark is very disagreeable. 4. The habit of chewing is a filthy habit. Look at the carpets, the stairways, the sitting-rooms, where the chewers gather together and roll the quid like a sweet morsel under the tongue. Every boy that chews ought to wear a hat shaped like a spittoon, and wear it as such wherever he goes; indeed, he ought to wear it when he sleeps; such a night-cap might save the pillow case from stains. 5. I fear tobacco creates an appetite for liquor. It lights a fire in the throat which water may not put out.—*Youth's Temperance Banner.*

THE LAUGHING PHILOSOPHER.

I know a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan;
But how he laughed! Do you suppose
He ever struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks,
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

He's plump and round—he once was slim,
I have not told you half;
I soon expect to hear of him
Exploding in a laugh!

—*Independent.*

LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 4.

Dear young Friends:—The last time I wrote to you I was enjoying the sweet air of one of our English villages; now I am at home again, in our big town of Birmingham, with its work and smoke, and multitudes of men and women. In my last letter I told you about the green fields and the fields of corn, the children and the happy creatures;—all the produce of God's hand;—now I must write about the work that is carried on by the dwellers in these numberless houses that surround us. There are a great many kinds of business here, but we are principally famed for our manufactories; there is one great place where glass is made, and it is very interesting to go over it and see how the manufacture is carried on; then there is another manufactory for silver articles, another for paper goods and another for making pins; these and many others are to be found in the town, and their produce is carried in ships to Europe, Asia, America, Australia and Africa. Perhaps this very night some of you may lie down on bedsteads made at one of these Birmingham manufactories, or your fathers may keep their money and valuable goods in a safe that came from the same place. I will tell you about this house. There is a large room with between fifty and a hundred men and boys in it, all hard at work; some cutting iron, some bending it, others melting it, some making the long rods, others the little joints, but all busy at work. At one end of the room there is the counting house where the master sits at his books and at the same time looks out at the men and boys in the large room. Then there are other rooms; one where the "black girls" spend their time. These are not like the negroes, naturally colored, but their work is of such a dirty nature, painting the bedsteads and safes with their first covering, that they get all over paint themselves and look as though their clothes never would come clean and as though it was doubtful about their hands.

Passing through this room you come to another, where nicer work is going on. This is called "Transferring."—Here are a number of women, working at the ornamental parts of the bedsteads. By each of them you would see a great many strips of thin paper, with bright patterns of gold and flowers, traced upon them; these are fixed with some kind of size, upon the iron, then the paper is rubbed off and the bright pattern left behind. It is very remarkable to see the quick way in which this is done. In another room you would see some men at a still higher branch of the work. They have the best articles to finish, and instead of the "transferring" they are painting with their brushes pretty designs on the iron. From this you might come to another room and here you would see, crowded one against another, the different parts of the bedsteads, and standing at a table, half a dozen women, busy with their fingers, wrapping all the separate parts in brown paper. From morning till evening they find enough to do, simply to wrap up the articles that the others have made. Then last of all you would see the wooden cases in which the goods are placed to be carried away.

I have chosen this manufactory to tell you of, because it is the one I know most about; yet it is but one out of the many, just a single instance of the kind of work Birmingham men are engaged in.

In the beginning of my letter, I wrote about the fields and the animals being the produce of God's hand; but we see also His handiwork mixed in all of ours. What a wise and good plan it is that has made us all to work for the good of one another and for our own profit at the same time. By God's plan we are taught to be unselfish and our own gain is found while doing something useful to others. Do you know the story of the man in the snow?

A man was one night walking in the snow, and nearly perished with cold, when he came upon another man who was insensible from it. He knelt down and rubbed this poor man's hands until life and heat returned to them, when having rescued his fellow-traveller he found fresh warmth had come to himself; the exertion of rubbing the poor man's hands had warmed his own.

We see the reverse of this sometimes. When one man goes to law with another, how often he loses money; and when one country is fighting against another, how much loss of life and property to both is the result.

Let us, dear children, all try to lead useful, peaceful lives, and in so doing we shall find our own best gain.

I am, your English Friend, PHILIPPA.

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can love or serve, but all may please,—
Oh, let the gentle spirit learn from hence
A small unkindness is a great offence!
Large bounties to bestow we wish in vain,
But all may shun the guilt of giving pain."

In an old copy of a newspaper is the following incident. It occurred during one of our frontier wars when Indians burnt the settlers' houses, and tomahawked men, women and children. A party of warriors entered a settlement, firing the houses, and scalping the people. A family where religion reigned, was, by the head of it, called into a room, who after briefly pointing out their danger, (for no time was to be lost) exhorted them to look to God who alone could save them from savage fury, and then began fervently to address the throne of grace in their behalf. While thus employed the leader of the band athirst for blood approached the house and entered the first door with his associates. He made a halt when he heard the good man at his devotions:— "hush!" said he to his companions; "God lives here!" And they all departed immediately, leaving the man and his family to rejoice abundantly in their delivering God!

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EVIL SPEAKING.

BY O. F. C.

My Dear Young Friends:—Will you sign the pledge to refrain from all "Evil Speaking"?

To keep it you must post a guard on the *imagination* to prevent evil thinking. Secondly, guard your feelings, that you do not exhibit bitter looks, ridicule, or scorn. Thirdly, have a strong force guarding the mouth, that the tongue may not be the instrument of death. All who aspire for fame that is undying, come *now* and sign this pledge, and induce your companions to sign.

Each one work with a will to procure one, or more to enlist, and thus raise a grand army of peacemakers to destroy the mischief maker.

MISCHIEF MAKER KILLS PEACE.

ACROSTIC.

My dear young friends, now go with me
In truth's most noble way;
Strike deep, with force, love's greatest foe,
Calumny let us slay.
Hush, those who utter bitter words,
Insults, and slanderous tales;
Each, like a poison viper stings
Friends dearest oft assails.
Make your neighbor's cause your own,
And let them feel your love;
Kindness will win the heart of stone,
Ever true this law does prove.
Rush on ye brave, this mountain break,
Knock every stone away;
Invite each heroine to aid,
Let justice bear the sway.
Lag not, but call for volunteers,
Sound, loyal, fearless, brave;
Press boldly on, with courage strong
Each one your ensign wave,
And make no terms with this base foe,
Cease not, but him subdue;
Each one can gain a laurel fair,
Immortal, royal, new.

A GOOD FIGHT.

It is a sad thing to see a *man* contending for a livelihood under disadvantages; but to see a delicate *woman*, with helpless little ones at her back, fighting the giants of poverty and sorrow, is more affecting. It was a humble home; and passers-by knew not that within those four walls were displays of courage more admirable than that of Hannibal crossing the Alps, or in the Pass of Thermopylæ, or at Balaklava, where "into the jaws of death rode the six hundred." These heroes had the whole world to cheer them on; but there were none to applaud the struggle in that humble home. She fought for bread, for clothing, for fire, for shelter, with aching head, and weak side, and exhausted strength, through the long night, by the brook Jabbok. Could it be that none would give her help? Had God forgotten to be gracious? No! contending soul. The midnight air is full of wings coming to the rescue. She hears it now, in the sough of the night wind, in the ripple of the brook Jabbok—the promise made so long ago, ringing down the sky: "Thy fatherless children I will preserve them alive; and let thy widows trust in me." Some one said to a very poor woman: "How is it that in such distress you keep cheerful?" She said: "I do it by what I call 'cross-prayers'. When I had my rent to pay and nothing to pay it with, and bread to buy, and nothing to buy it with, I used to sit down and cry. But now I do not get discouraged. If I go along the street, when I come to a corner of the street, I say: 'The Lord help me.' I then go on until I come to another crossing of the street, and again I say: 'The Lord help me.' And so I utter a prayer at every crossing; and since I have got into the habit of saying these 'cross-prayers,' I have been able to keep up my courage.—*Talmadge.*

The man who can be nothing but serious, or nothing but merry, is but half a man.—*Leigh Hunt.*

LITTLE ANNIE.

BY MRS. H. GREENE BUTTS.

Some time ago I read a touching story about a little girl who was very sick with a burning fever. She asked her brother Harry, who was playing in the room, to get her some cold water. The busy little boy did not heed his sister's call at once, but kept steadily at work upon a trap he was trying to make. After waiting a few moments little Annie said again,

"Please Harry, get me some water?"

"In a minute, Annie," said the boy impatiently.

Annie's feverished cheeks were pressed again to the pillow, and Harry's hands went on as busily as ever with the trap he was making, and he at length entirely forgot the request.

"Please get it now, Harry," he at last heard, and scattering knife, triggers and string in his haste, he was soon holding a cup to the crimson lips; but she turned her head languidly from it.

"Not this, please, but some fresh and cold from the well," she said.

"Oh, don't be so particular, Annie, this is fresh, and I'm so busy, I can't go now. Won't this do?"

She no longer refused, but quietly took the cup which he offered, and it was the last, *last* time she ever called upon her brother for an act of kindness. Before another day had passed she stood by the river of life, and drank of its cool waters never to thirst again; and of all who wept over that little casket, as it lay upon the table before the pulpit there were none who shed more bitter tears than that little boy, who could not forget that he had refused the last request of his dear little sister.

"Oh! mother," he would say, "if I had only brought that water for her I could bear it; but now she has gone where I can never, never wait on her again."

Think of little Harry and Annie, children, when you are tempted to quarrel, to be selfish or unkind; for do you know that if one of your number should die, the rest would remember every act of unkindness, every bitter word which had fallen from your lips? Then it would be too late to recall it: too late to ask forgiveness. The memory of pleasant words and kindly acts are like sunbeams across our path, and more precious to the heart than gold when those we have loved are gone from our sight, and we see their dear faces and loving smiles no more. "Little children, love one another."

Hopedale, Sept., 1872.

BEAUTIFUL DEATHS.

A girl thirteen years old was dying. Lifting her eyes toward the ceiling, she said softly: "Lift me higher!" Her parents raised her up with pillows, but she faintly said, "No, not that; but there!" again looking earnestly toward heaven, whither her happy soul flew a few moments later. On her gravestone these words are now carved:

"Jane B., age 13, lifted higher."

A beautiful idea of dying, was it not? Lifted higher!

Another little girl, gasping for her last mortal breath, said: "Father, take me." Her father, who sat dissolved in tears by her bedside, lifted her into his lap. She smiled, thanked him, and said, "I spoke to my heavenly Father," and died.

The Rope.—Two young, ragged boys, whose names were Guy and Jack, found an old rope lying in the road, over the possession of which they disputed long and loud. Guy snatched one end and Jack the other, and both pulled with all their force to get it. Suddenly the rope broke, and both fell backward down into the mud, presenting a pitiable appearance.

A passer-by said to them, at this very moment, "Behold what happens to quarrellers! For the most worthless trifle they become angry at each other; and what then results? They cover themselves with ridicule and shame before the eyes of every body, just as you now stand before me covered with mud and dirt."

"Study to keep the peace; for discord always brings evil in its train."

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ANECDOTE OF A GOOD MAN.

BY JOHN HEMMENWAY.

In the month of February, 1865, I spent a few days in the beautiful town of F. on the Kennebec River.

A very good man, J. N., a dear friend of mine, now in heaven, who, though it was in the time of our melancholy civil war, was full of love and peace, possessing none of the spirit of war, which can be said of very few Christians in *war times*, related to me the following story, which interested me intensely, and paid me well for the trouble and expense of my journey of more than fifty miles in a sleigh along roads very badly drifted. It was as follows:

"As soon as I was married and settled in the neighborhood, and for years afterwards when I had a family of little children, my near neighbor, J. T. would frequently call into my house. As he softly opened the door he would sometimes say, as he kindly looked in upon us,

"Let love through all your actions run,
And all your words be mild."

The good man has been dead many years. He died in the year 1826. His memory is still fragrant. "The righteous shall be in everlasting remembrance."

He was a Methodist, and professed to have experienced the blessing of "perfect love" to God and man, which fact none of his neighbors and townsmen ever questioned.

Dear readers of *The Angel af Peace*, how the story I have given appears to you I know not; but as I call up the scene of dear, good J. T., standing in the door of his pious neighbor's house, looking in upon the family, with countenance eloquent with heavenly love, and with a holy and affectionate smile, and hand stretched forth, saying in tones of voice "as sweet as angels use,"

"Let love through all your actions run,
And all your words be mild."

It glows with a precious and wondrous beauty exceeding my powers of description, and infinitely transcending all the most gifted actor or actress ever portrayed before the eyes of vast, entranced audiences of the vain and the vile.

The scene so lovely is a picture of peace and love, twin sisters. War and hate, twin demons, must stand abashed in the view of their contrast, and confess their horrible deformity.

BRIGHTON, ME., August, 1872.

"IDA."

BY M. D. B.

Sweet flower! blooming but to die,—
Angels, can you tell us why
Ye were sent to pluck the flow'r
Just at life's sweet open'ng hour?

Had'st thou not a host above
Of seraphs, chanting Jesus' love?
Could'st thou not have spar'd the flow'r
Blooming 'mid an earthly bow'r?

"No" methinks the seraphs say,
"We did note the child at play,—"
"Jesus lov'd me," that she knew,
And the angels lov'd her too.

So the Father, knowing best,
Call'd his little one to rest;
"Such the kingdom of my grace;
"Such are they who see my face."

Sad for human hearts to bear;
But who will doubt the Father's care?
Who from Jesus' crown would take
One gem, sparkling for his sake?

Sav'd those little feet to tread,
'Mid the living, o'er the dead,—
Flaxen hair and sunny brow,
Clothed with radiant glory now.

Did she not see those gates ajar
When she whisper'd, "Oh, mamma"?
Could but that little voice have told
Of seraphs bright, and streets of gold?

Farewell, Ida! all is well,
None but thou thy joys may tell.
We but wait that angel band
To bear us to the spirit land.

THE measure of civilization in a people is to be found in its just appreciation of the wrongfulness of war.—*Helps*.

PUBLICATIONS OF THE AM. PEACE SOCIETY.

THE ANGEL OF PEACE, four pages monthly.

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Letters in relation to publications, donations, agencies, etc., from the Eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield St., Boston.

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THE ADVOCATE OF PEACE.

On Earth Peace, . . . Nation shall not lift up Sword against Nation, neither shall they learn War any more.

ESTABLISHED JUNE, 1837. | BOSTON, DECEMBER, 1872. | NEW SERIES. VOL. III. NO. 48.

THE ADVOCATE OF PEACE.

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36 *Bromfield St., Boston, Mass.*

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Julia Ward Howe, *Boston, Mass.*

SPECIAL APPEAL OF THE EXECUTIVE COMMITTEE.

THE PEACE SOCIETY AND THE FIRE.

Our readers will readily understand why this number of the *Advocate* is delayed, and does not contain the usual number of pages. Among the sufferers by the great fire that has desolated one of the richest portions of our city, is the American Peace Society. We are devoutly grateful that the Wesleyan Building, in which are our rooms, and which was in great danger at one stage of the fire, was preserved. But the establishment of our printer, J. E. Farwell, Esq., in which were many of our stereotype plates, was consumed with all its contents. In several other ways our Society suffers severely, and by this great catastrophe has been deprived of funds to quite a large amount, which we expected to have received ere this, and which we are *in pressing need of* for the prosecution of the ordinary operations of the Society; but this loss is *especially grievous* to us now, as we are greatly enlarging our work, and are engaged in efforts for convening at an early day an International Peace Parliament or Congress, for the purpose of improving the golden opportunity furnished by the Geneva Arbitration, and other Providential circumstances. In view of these facts the Executive Committee earnestly appeal to the friends of peace in all parts of the country, to rally for the help of the Society in this exigency. Let all who are indebted for the *Advocate* promptly remit. Let all who have the ability to assist th Christian and philanthropic cause, rightly considered second to no benevolent enterprise of this century, have also the *disposition* to help it forward. A failure for the lack of pecuniary means of the great work which we are now called upon to accomplish, would be most deplorable. Let all the friends of God and humanity weigh the *especial claims of this cause* at the present time, and make a prompt and generous response to this appeal.

In behalf of the Executive Committee,

JAMES B. MILES,
Corresponding Secretary and Assistant Treasurer.

TO THE FRIENDS OF PEACE IN THE WEST.

Having been appointed by the American Peace Society a General Agent for the Western Department, a place made vacant by the resignation of Rev. Amasa Lord of Chicago, I desire to say to the friends of the peace cause in the Western States that I have temporarily fixed the head-quarters of the Western Department at Manhattan, Kansas.

The impulse given to the peace cause by the great "victory" at Geneva, together with the prospect of convening at an early day an International Peace Congress of eminent jurists, statesmen and philanthropists, is causing the East to come forward with alacrity to aid this *greatest progressive movement o the age.* Shall the West remain indifferent spectators?

Never was there before so auspicious a moment to strike an effective blow for God and humanity, and whoever lends his aid in this glorious work shall be entitled, not only to the blessing pronounced upon the peacemakers, but to the admiration and gratitude of his fellow-men.

Lecturers and ministers are wanted to preach and to teach the doctrines of peace, and with voice and pen enlighten the public mind, and unfold the nature and scope of the proposed movement; also there is urgent need of agents in every State and County to circulate the books and other publications of the Society, extend the circulation of the *Advocate of Peace*, and obtain donations to carry forward the great enterprise.

All friends of the cause in the West are invited to correspond freely with us regarding the progress of the work, and the measures to be inaugurated for its promotion.

Persons willing to enter the service of the Society can ascertain the terms by addressing the undersigned to whom all money due the Society in the West, all unpaid subscriptions for the *Advocate of Peace*, and all donations designedf or the Society's use should be directed,

LEONARD H. PILLSBURY,
General Western Agent American Peace Society,
Manhattan, Kan.

George W. Hoss, A. M., President State Normal School, Kansas, writes:

"May the Lord prosper you and your cause, and your excellent paper. I read your paper with great interest, other papers remain on my table unread, but yours never. My [illegible] is with you and the cause of peace."

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A THANK OFFERING.

Office Am. Peace Society, 36 Bromfield St.,
Boston, Oct. 10, 1872.

Rev. and Dear Sir:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbritration furnishes an opportune o casion for bringing the leading minds of all nations together in an International Congress. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians *of all denominations*, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, *as a thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President.*
ALPHEUS CROSBY, *Chairman Ex. Com.*
DAVID PATTEN, *Treasurer.*
JAMES B. MILES, *Cor. Secretary.*

Please notice the appended endorsement and commendation.

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.
JULIUS CONVERSE, Governor of Vermont.
SETH PADELFORD, Governor of Rhode Island.
ISRAEL WASHBURNE, JR., Ex-Gov. of Maine.
L. A. WILMOT, Governor of New Brunswick.
JOHN T. HOFFMAN, Governor of New York.
JOHN W. GEARY, Governor of Pennsylvania.
E. F. NOYES, Governor of Ohio.
C. C. CARPENTER, Governor of Iowa.
P. H. LESLIE, Governor of Kentucky.
HARRISON REED, Governor of Florida.

THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an International Code, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.
Mark Hopkins, D. D., LL. D., Williams College.
Emory Washburn, LL. D., Cambridge, Mass.
Hon. Reverdy Johnson, Baltimore, Md.
David Dudley Field, LL. D., New York.
Hon. Gerrit Smith, Peterboro', New York.
Hon. Peter Cooper, New York.
George H. Stuart, Esq., Philadelphia.
Howard Malcom, D. D., LL. D., Philadelphia.
Hon. F. R. Brunot, Chairman Indian Commission, Pittsburg, Pa.
Hon. Elihu Burritt, New Britain, Ct.
Hon. Edward S. Tobey, Boston, Mass.
Amasa Walker, LL. D., No. Brookfield, Mass.
George F. Gregory, Mayor of Fredericton, N. B.
Hon. Wm. E. Dodge, New York.
Hon. G. Washington Warren, Pres. Bunker Hill Mt. Association.
Hon. John J. Fraser, Provincial Secretary, N. B.
C. H. B. Fisher, Esq., Fredericton, N. B.
T. H. Rand, Chief Superintendent Education, N. B.
A. F. Randolf, Esq., Fredericton, N. B.
J. B. Morrow, Esq., Halifax, N. S.
John S. Maclean, Esq., Halifax, N. S.
D. Henry Starr, Esq., Halifax, N. S.
M. H. Richey, Ex-Mayor, Halifax, N. S.
Geo. H. Starr, Esq., Halifax, N. S.
Jay Cooke, Esq., Philadelphia.
John G. Whittier, Amesbury, Mass.
Hon. Charles T. Russell, Cambridge, Mass.
Samuel Willets, New York.
Joseph N. Dugdale, Iowa.
Rev. Henry Ward Beecher, Brooklyn, N. Y.

Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D. LL. D., Cambridge, Mass.
Hon. Charles Sumner, LL. D., Boston, Mass.
A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.
Hon. Wm. A. Buckingham, Ex-Gov. of Conn.
Luke Hitchcock, D. D., Cincinnati, Ohio.
Leonard Bacon, D. D., New Haven, Conn.
Gardiner Spring, D. D., New York.
Stephen H. Tyng, D. D., " "
Howard Malcom, D. D., LL. D., Philadelphia.
Bishop Thomas A. Morris, Springfield, Ohio.
Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College.
E. O. Haven, D. D., Evanston, Ill.
Hon. David Turner, Crown Point, Ind.
J. M. Gregory, LL. D., Champaign, Ill.
R. M. Hatfield, D. D., Chicago, Ill.
John V. Farwell, Chicago, Ill.
Hon. Wm. R. Marshall, Ex-Gov. of Minn.
Hon. James Harlan, U. S. Senator, Iowa.
Rev. P. Akers, D. D., Jacksonville, Ill.
Rev. Noah Porter, D. D., LL. D., Pres. Yale College.
Rev. Prof. Samuel Harriss, D. D., LL. D., Yale Theological Seminary.

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THE ADVOCATE OF PEACE.

BOSTON, DECEMBER, 1872.

CHRISTMAS SALUTATIONS.

We greet our readers, one and all, with a hearty *Merry Christmas*. The most joyous festival of all the Christian year is again at hand. Again, as at the birth of the Prince of Peace, the Celestial choirs seem to make music on the air, repeating the glad song, "On Earth Peace." Again is renewed the glorious promise of the coming of a time by Prophet bards foretold,

> "When peace shall over all the earth
> Her final splendors fling,
> And the whole world send back the song
> Which now the angels sing."

Do some despairingly ask, What avails this promise of a bright and happy era of peace? Do some say, The application to the Babe of Bethlehem of the title Prince of Peace is a misnomer? Naught but empty sound were the words chanted in sweetness and majesty by the Angelic host over the cradle of Jesus. His advent, the introduction of Christianity into our world has, by no means fulfilled its great promise, the large expectations that have been cherished in regard to it. These things are said.

And, in proof of them, are cited such facts as follow: Christian nations are the most notorious fighters on the earth. Their standing armies have increased in a single century from less than half a million of men to more than six millions. Their contributions for war and for the propagation of the gospel among the heathen are in the ratio of *five hundred to one*. Appalling facts indeed! But, what do they prove? Not that He whose birthday is soon to be celebrated by a large portion of the Christian World was not the Prince of Peace; not that Christianity is not the gospel of Peace, and is not mighty enough to rid the world of the gigantic curse and evil of war. Oh, no! Not this at all. Rather do they show the necessity of the application of Christianity to this chief bane of our race. Christianity is a gospel of peace. It is a gospel of power. It is the most puissant of forces. It can save the individual. It can save society. It can abolish war. Still more, it is the only power that can remove from the world this fearful scourge. Why then, in all these nineteen hundred years, has it not rid the world of war? It is even because it has not been faithfully applied to war. Christian nations in their treatment of each other have disregarded Christianity, and have practised the old savage method of attempting to settle their differences by a resort to arms. Wind, running water, steam, electricity, are mighty forces. In how many ways they can subserve the interests of man. But, these forces to be useful, must be applied. Even so with Christianity. If it is to cure the evils of society, it must be applied to them.

Now, to apply Christianity to this stupendous evil of war is the grand endeavor of the American Peace Society. In some quarters, misconception and misstatement respecting this Society and its object abound. Principles are attributed to it which it does not advocate. Let it be understood everywhere and always, that this Society embodies the noblest principles of Christianity. It draws its life, its strength, and its inspiration directly from the glorious gospel of the Prince of Peace. It believes in the Fatherhood of God, and in the Brotherhood of man. One of the prime articles of its creed is, "God has made of one blood all nations of men for to dwell on all the face of the earth." It regards all nations of men of whatever race, or clime, or color, as constituting one great family. And its endeavor is so to elevate and fashion public opinion, so to influence rulers and governments, that the members of this great family of nations shall treat each other in accordance with the Golden Rule.

Such being its purpose and object the Society commends itself to the most humane, the wisest and the best people, of all religious denominations, and of all political parties. It has the approval of every enlightened and reasonable mind. Says Dr. Chalmers, "The fruit of the united labors of the friends of peace would be one of the finest collections of Christian eloquence, and of enlightened morals, and of sound political philosophy that was ever presented to the world. I could not fasten on another cause more fitted to call forth such a variety of talent, and to rally around it so many of the generous and accomplished sons of humanity, and to give each of them a devotedness and a power far beyond whatever could be sent into the hearts of enthusiasts by the mere impulse of literary ambition." And a man now living, a man not less filled with love for God and man, than was Dr. Chalmers, the veteran missionary to the Sandwich Islands, the Rev. Titus Coan recently wrote us:

"Your work is one which will increase in magnitude and importance in the estimation of coming ages. As God lives and marshals the stars, and wheels the constellations, and measures eternal cycles, He will yet arouse his people to a more united, wise and continuous effort to secure 'Peace on earth, and good will to men.'" Must it not be so? Can the church of the living God of Peace, rest until from the family of nations shall have been removed that evil whose enormity Lord Brougham did not exaggerate when he said, "I abominate war as unchristian. I hold it to be the greatest of human crimes. I deem it to include all others, violence, blood, rapine, fraud; everything that can defame the character, alter the nature, and debase the name of man."

Let us rejoice in the manifest and increasing evidences, that God is arousing his people to more energetic and definite effort to secure "Peace on earth."

We direct the attention of our readers to the long array of distinguished names appended to the "Call for an International Peace Congress," and to the especial Appeal which the Peace Society makes to pastors and churches, which we print upon the cover. Please observe, this list comprises gentlemen of the highest standing from all parts of our country. Such an endorsement and commendation may well inspire the friends of peace with courage and faith. Indeed, we are warranted in the assertion, that it is the conviction of the great American Nation, that the time has come for well-considered and definite action upon measures for substituting reason and justice for the barbarism of war.

Moreover the proposition for an International Congress, such as is indicated, is regarded with hearty approval, not merely in this country, but also by leading minds in other nations.

The sentiment of this nation in regard to the proposed Congress is well expressed by many of the ablest religious journals

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in our country The *Christian Intelligencer* of New York in a recent editorial says:

"With all our hearts do we second this humane and Christian movement. The nations of the earth need to feel the pressure of opinion, and especially to follow the example set at Geneva.

"Every Christian and every philanthropist must say amen to any such international effort to promote 'peace on earth.'"

The *Christian Union*, edited by Henry Ward Beecher, thus speaks:

"The example of the Geneva arbitration exempts this proposal from all appearance of visionary scheming. The American Peace Society is now engaged in efforts to carry into effect this great measure. The Gospel is destined, as all believe, to bring to an end the miseries of war, and to deliver the nations from the waste and corruption of standing armies. Ought not the churches to aid the Peace Society in its efforts to secure such a glorious result? Ought not the American churches to take the lead in it?"

The subject of international peace and arbitration formed one of the chief topics for consideration at the Social Science Congress recently held at Plymouth, England. Several very able papers were read, all of which recognized the triumph of Christian civilization in the Geneva Arbitration, and urged the prosecution of measures similar to those initiated here, for securing the best results from this great precedent.

In our next number we hope to have room for full reports of these most interesting papers.

Let then, ministers and Christians of all names, conscientiously consider this appeal. Ask yourselves, Friends, what is your duty, or rather your great privilege respecting it Will not the churches of the Prince of Peace be sure to take their place in the fore-front of this glorious battle against war? Will not all the friends of God and man in all lands, rally, and together join, in noble, persistent effort to hasten the coming of the day when the blessed promise of the Christmas anthem shall have its fullfilment, and it may be said,

> No longer from its brazen portals
> The blast of war's great organ shakes the skies,
> But beautiful as songs of the immortals
> The holy melodies of Love arise.

A KIND WORD WITH OUR SUBSCRIBERS.

As this number of our paper is the last of the year 1872, a word with our readers is demanded.

We are most grateful for the many proofs we have received that our efforts to improve the *Advocate* are appreciated.

We might fill this entire paper with commendatory extracts from letters and periodicals and assurances that its contents are enjoyed. It is gratifying to find that its circulation, without any especial effort to obtain subscribers, is steadily increasing. But our motto is still *Excelsior*. It is our fixed purpose to make the *Advocate* the coming year a great improvement upon the past year. Eminent writers in different countries are to enrich its columns with original contributions.

It will contain full information of the progress of the great movements which the friends of Peace are vigorously prosecuting, and will endeavor to prove itself more than ever worthy of the character that has been given to it—*A fresh, live, enterprising Magazine.*

To succeed in our endeavors, we must have the co-operation of our subscribers. *Please renew promptly, pay arrears if any, and forward subscriptions in advance.* Also, let each reader feel authorized to obtain subscribers. Any person who shall send us the names of three paying subscribers shall receive his own paper without charge.

Every clergyman and superintendent whose church or Sabbath school shall contribute to the funds of the Peace Society, shall receive the *Advocate* gratuitously.

THE PEACE CAMPAIGN.

Growing enthusiasm in the endeavors of the friends of international peace to effect the substitution of arbitration for war in adjusting national differences, is everywhere manifest.

Indeed, we may call this the great philanthropic movement of the present age. Meetings under the auspices of the American Peace Society are held weekly in prominent localities. They are very largely attended, and are of great interest.

THE CAUSE OF PEACE IN THE PROVINCES.

In September last our agent, Rev. B. A. Chase, was commissioned to visit the Provinces of New Brunswick and Nova Scotia, and address the people in behalf of the cause of peace. It seemed an auspicious hour in view of the successful issue of the Geneva Arbitration, and Mr. Chase met everywhere a cordial reception, and hearty co-operation in his work. Public meetings were held in St. John, Halifax and Fredericton, in each of which prominent gentlemen of the clerical, legal and educational professions ably supplemented the labors of our agent.

LIVELY INTEREST IN THE GREAT CAUSE.

Many of the distinguished gentlemen who have signed the "Call" for an International Peace Congress in authorizing the use of their names, have added warm expressions of interest of which the following extracts from the letters of Hon. Israel Washburn of Maine and Governor Noyes of Ohio are specimens. Mr. Washburn says:

"To be enabled to cast a might of influence in behalf of a cause so Christian and so humane is a privilege."

Governor Noyes writes "I heartily approve of all measures which have a tendency to promote or continue peace among all the nations of the earth. And this seems to be a fitting time for action regarding it. The grand success of the Geneva Arbitration is certainly encouraging."

NORFOLK ASSOCIATION.

At a meeting of the Norfolk Association of Congregational Ministers in this city, Oct. 31st, Rev. James B. Miles, secretary of the Peace Society, made a brief statement of operations and plans of the Society, whereupon, after a vote of thanks to Mr. Miles for his address, the following minute was unanimously adopted:

We, the members of the Norfolk Association of Congregational clergymen, having listened to a statement of the Rev. James B. Miles, Secretary of the American Peace Society, in reference to measures for securing the best results from the late Treaty of Washington, and learning that he is soon to go abroad in prosecution of these measures, do hereby express our hearty approval of his mission, and most cordially commend him and the great cause of peace to the prayers and sympathies of the friends of God and man in all lands.

The members of the association also expressed a purpose to preach upon the subject of peace upon the approaching Thanksgiving day.

Rev. H. W. Beecher on Thanksgiving day preached a very able and eloquent discourse from Isa. xi: 3, 4. in which he spoke nobly for peace, and heartily endorsed and advocated the proposed International Peace Congress.

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VOL. I. BOSTON, DECEMBER, 1872. No. 12.

SWORD AND PLOW.

There once was a count, so I've heard it said—
  Who felt that his end drew near;
And he called his sons before his bed
  To part them his goods and gear.

He called for his plow, he called for his sword,
  That gallant, good and brave;
They brought him both at their father's word,
  And thus he his blessings gave:

"My first-born son, my pride and might,
  Do thou my sword retain:
My castle on the lordly height,
  And all my broad domain.

"On thee, my well-loved younger boy,
  My plow I here bestow,
A peaceful life shalt thou enjoy,
  In the quiet vale below."

Contented sank the sire to rest,
  Now all was given away;
The sons held true his last behest,
  E'en on their dying day.

"Now tell us what 'came of the steel of flame,
  Of the castle and its knight!
And tell us what 'came of the vale so tame,
  And the humble peasant wight?"

O ask not of me what the end may be!
  Ask of the country round!
The castle is dust, the sword is rust,
  The height is but desert ground.

But the vale spreads wide in the golden pride
  Of the Autumn sunlight now;
It teems and it ripens far and wide,
  And the honor abides with the plow.

There is a Japanese proverb which says, "The chief glory of the sword consists in its resting quietly in its sheath."

THE ANGEL OF PEACE.

This little paper is now one year old. Its success has exceeded expectation. It is hailed with delight by an increasing number of boys and girls. But we desire to obey the request that came to us a short time since from the Rev. Titus Coan, of the Sandwich Islands, "*Write peace and love on your Angel's golden wings, and send him forth into all the churches and Sabbath schools of the land. Send him over the broad continents; over the towering mountains; and over the billowy ocean.*" This we must do. And while we are to make the paper better and more entertaining the coming year, *to make it, in short, the children's favorite paper*, we have reduced the price. See terms on last page; also, liberal premiums are offered to those who obtain subscribers.

P. S. We will send for gratuitous distribution copies of the *Angel*, a fresh and beautiful paper, at the rate of 50 cents a hundred.

THE EDITOR TO THE CHILDREN.

Dear Young Friends: I have room for only a few words to you. When this paper reaches you, you will be in the delightful anticipation of Christmas festivitives, or perhaps in their full enjoyment. I would like very much to take each one of you by the hand, look into your bright, happy faces, and with my voice, wish you a merry Christmas, and hear your sweet voices repeating the same gladsome words. But as this is not possible, I ask *The Angel of Peace* to act as my messenger, and on wings of love to fly to each one of you and tell you that your friend, the editor, thinks of you with the liveliest interest, and hopes your Christmas will be the happiest and merriest. He hopes Santa Claus will not forget one of you, but will favor you all with many and nice presents. By the way, in your merry-making, I hope you will think about what Christmas means. It is the birthday of the Lord Jesus Christ.

Let me ask you to read anew the charming story in the

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Bible, "how he was born in Bethlehem, and how the angels sang, and how the shepherds were watching in the fields, and saw the angels and heard them sing that sweet song. 'Glory to God in the highest, and on earth peace, and good will toward men;' and how the infant Jesus was laid in a manger, and the wise men came from the east to worship him and bring him presents." I do not know of any story so beautiful as this. You have read it many, many times. But it always seems fresh and new, especially so at every return of Christmas. If you would have a real joyous, happy Christmas, your young hearts must be full of the spirit of Him for whom Christmas was named. The children that enjoy the happiest Christmas are not always those who receive the costliest presents, but those who have in their hearts the most love and good will. Ask God to fill your hearts full of love and of the spirit of the Prince of Peace, and then I am sure you will have a very happy Christmas.

THE SOLDIER'S MOTHERLESS DAUGHTER.

Let me kiss you, father, kiss you,
I am very tired of play;
I shall have no one to love me,
When my father goes away;
For my little prayer at even,
At your knee is always said;
And I dream of you till morning,
On my little trundle-bed.

Must I be a soldier's daughter?
Does that mean I must not cry,
When I know that you are going,
When I kiss you this good-bye?
When you ride into the battle,
With the foremost of your men,
Will you think of little Minnie?
Will you want to see her then?

O! my mother is in heaven,
Where the gates have pearly bars;
And I sometimes think I see her,
In the fairest of the stars:
For I know she is an angel,
And, dear father, don't you cry
If I go with her to heaven,
When I kiss you this good-bye.

A LITTLE GIRL'S ANSWER.

The king of Prussia, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Then taking an orange from a plate, he asked, "To what kingdom does this belong?"

"The vegetable kingdom, sire," said a little girl.

The king took a gold coin from his pocket, and holding it up asked, "And to what kingdom does this belong?"

"To the mineral kingdom," said the little girl.

"And to what kingdom do I belong, then?" asked the king.

The little girl colored deeply, for she did not like to say "the animal kingdom," as he thought she would, lest his majesty should be offended. Just then it flashed into her mind that "God made man in His own image," and looking up with a brightening eye, she said, "To God's kingdom, sire."

The king was deeply moved. A tear stood in his eye. He placed his hand on the child's head, and said most devoutly, "God grant that I may be accounted worthy of that kingdom." Thus did the words of a child move the heart of a king. Little children, learn from this that even your words may do both good and harm. A pert word from a child may wound the heart of a mother; a loving one may make it glad. My little children, let your words be kind, true and right.

A HERO.

"If I were a general," said Freddie, laying down his history, "I should be happy."

"Are you not happy now?" asked Aunt Margaret.

"Oh, yes; but I long to be a hero. *It is* something to be a hero; don't you think so?"

"Yes," said Aunt Margaret; "I admire a hero. Shall I tell you how you may become one *now* — a *boy* hero! which, I think, is far more noble than becoming a general."

"Yes," said Freddie eagerly, "do tell me."

"By being master of yourself. Do not give way to angry wicked feelings. The Bible says, 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' Think of this, and when tempted to do wrong fight for the right, and you will be a hero greater than a general."

THE DIFFERENCE.—"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another who had been Willie's companion.

"Freddy, were you not gone for the water longer than was necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant,—he looked frankly up in his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?

NO TIME FOR SWEARING.—"Catch me using a profane word in the presence of ladies," said a talkative stripling, with a shade of down on his upper lip. "There's a time for all things."

No sir, there isn't a time for all things. No law, human or divine, ever set apart a time for swearing. A profane expression is a sin and an abomination, utter it when and where you will. As for ladies, yes, I'll grant you it is well to be and act our best in their presence. We cannot be too true, too pure, too honorable, if we want to stand upright before a good woman or a good girl—yes, while I'm about it, I'll add, or before a little mite of a girl-baby with her soul fresh from heaven. I know only of one other before whom we ought to be just as particular, if not more so. When he is not around, my boys, you can safely do just about as you please. But when you're in his presence—and, to my thinking, we're all there, or thereabouts pretty much all the time—have a care! Don't offend the deepest love, the whitest purity, the grandest honor of all. —*Uncle Tim, in Hearth and Home.*

CHIVALRY.—Well it is that the "age of chivalry" is gone, for it was an age of brute force, sanctioned by an institution as silly as it was revengeful, bloody and barbarous. How justly the late accomplished Christian scholar, Dr. Arnold, speaks of it: "I confess that if I were called upon to name what spirit of evil predominately deserved the name of Antichrist, I should name the spirit of chivalry—the more detestable for the very guise of 'archangel ruined,' which has made it so seductive to the most generous spirits, but to me so hateful, because it is in direct opposition to the impartial justice of the gospel and its comprehensive feeling of equal brotherhood, and because it so fostered a sense of *honor* rather than a sense of DUTY.'"

Some men are called sagacious, merely on account of their avarice: whereas a child can clench its fist the moment it is born.—*Shenstone.*

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LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 5.

Dear Young Friends: Yesterday was "Hospital Sunday" Birmingham. I will tell you about it, but first I must give u a little description of our town and hospitals.

Often country people go up to London, and fancy because eir native village is of great importance to them, that it must known by all the Londoners, and are disappointed to find it s been scarcely thought of.

Now, perhaps, I am rather like these simple folks, and imagine cause we are very busy here, and our manufactures are sent over the world, that therefore every one must know about ; but in case this is a mistake, I will try to give you a bird's-eye view" of Birmingham, and if by chance you ready know everything about us, you must kindly put this ter down to *English humility*.

Birmingham is a big town, with hundreds and thousands of ople in it; there are not many grand old English families re, but for the most part we are manufacturers, tradespeople d mechanics with the necessary number of ministers, lawyers d doctors. It may interest you to know that "your English end" is belonging to the last profession, not a doctor her-lf, but a surgeon's daughter and sister, and a quiet old maid. Long rows of streets, with little houses on each side, com-se the greater part of the town, with here and there a manu-ctory, and far too often a public house. Churches and chapels e numerous, and besides the houses of God, are the Hospitals. There are crowds of poor people here, whom it is the ty and privilege of the rich to care for, and with the many ac-lents that occur combined with the ordinary ailments that all e subject to, a great part of our loving help is needed for the k and suffering.

For this work the Hospitals are built. In the middle of the wn is the "General Hospital," a large building with num-rs of wards, in which are beds, side by side, nearly all filled th patients. There are wards for men, and wards for women d children, wards for the sick, the burned, those who have en hurt in accidents, and those in fever or small-pox; all sep-ate, that no class of diseases may injure patients suffering m other classes.

To this Hospital when an accident occurs, the sufferers are ken at once, and skilfully treated. One day some months o, a terrible explosion took place at a manufactory, and within hour or so, fifty people were laid on beds in this great house mercy, and because they were over-crowded, in one week a w ward was erected.

Passing from this Hospital we come to the Eye Hospital, here another set of surgeons and nurses take care of those o are blinded for a time by accident or disease; and these do in their power to heal their patients. Again, we come to other hospital, for sick children; a beautiful house this is, with le white beds, occupied by the poor children. Pretty pictures on the walls, toys and picture books are scattered about, ge bottles of "goodies" stand on the tables, and kind nurses d doctors are constantly tending the little ones.

There is also a play-room for those who are getting well, th a beautiful rocking-horse in it and other toys. Still further, wards the country, stands the "Queen's Hospital" and this ust like the "General," only not so large. These are the ncipal hospitals, but there are many more as well as these.

Now that I have told you about the Hospitals, it is time for to tell you of "Hospital Sunday."

Every year, one Sunday in October, a grand collection is de all over the towns—in all the churches and chapels, the vs' Synagogue and even from house to house. One year s for the "General," another year for the "Queen's" and third year for the smaller Hospitals.

Yesterday it was for the Queen's Hospital and happily we fine weather. It was a day of united action, and we were ned into one great brotherhood.

The Church of England, the Dissenters, the Roman Catholics the Jews, all working together for one object. I do not w yet, exactly, how much was contributed, but from what been already announced in the papers, we may reckon it st have been nearly £4,000. In one church they gathered wards of £350, in another £226 and in the Jews' Synagogue £130; so you will see how willing our people were to give to the Hospital.

It is a thought to make one very happy that, in spite of all the selfishness and self seeking amongst us, there is yet a great bond of sympathy and brotherly love. We love one another here in our own town, and I believe also that our sympathy extends, not only to our fellow-countrymen, but to those dwelling in other parts of the world; and God helping us, you and I and all of us who are for "Peace on earth, good will to men" will do what we can to increase this mutual help and sympathy, until the nations of this world are joined together in one universal brotherhood, dwelling in the perpetual sunshine of our God and His Son, Jesus Christ our Lord.

Your English Friend, Philippa.

SNOW CRYSTALS.

BY REV. PHEBE A. HANAFORD.

Annie's mother believed in "God that made the world," as the apostle once described our Heavenly Father, and she loved God. This love led her to enjoy studying the Bible. It also led her to study with great pleasure the works of God, and she taught her little Annie to see God in his works.

One snowy day in winter, the little girl was quite unhappy. She came home from school crying bitterly because Susan Crowley had been very cross and unkind to her. She had quarrelled with her for a mere trifle, and finally struck her, and pushed her down in the snow. Poor Annie was in great trouble, and ran at once to her mother, who took her in her arms and sought to comfort her.

Pointing to the fast falling snow, she tried to draw away her thoughts from her own troubles to the beauty of the snow flakes coming down with feathery lightness. Annie looked carelessly at first, but soon became interested, as her mother took a piece of black velvet, and, opening the window, held it out till it was sprinkled with snow. Then she showed Annie what beautiful snow-crystals, of various starlike forms, were upon the velvet. Annie looked and admired God's beautiful snow, and forgot her troubles. Then her mother told her how the snow was a benefit to the farmers, making their land more fruitful, and protecting the tender shoots from the cold. She also told her of the little girls and boys in the cities who sweep the street crossings, and how glad they are when the lovely snow crystals fall, because then they have work which will enable them to earn a few pennies.

"Do they look at the snow crystals, mamma?" asked Annie.

"I fear they have no one to tell them," said the mother, "how full of beauty God makes even the snow when it first falls. A great many people think it looks beautiful when is seems like a pretty white carpet everywhere, and when it hangs on the branches of the trees, and is piled upon the fences, and in great, queer-looking drifts, but very few have noticed the pretty crystals as they fall."

Then her mother got a nice book and showed Annie some pictures of snow crystals, and they put the velvet out and got some new crystals on it, (for the others had melted very soon) and Annie forgot cross Susan till her mother said, "Now, my dear, when Susan troubles you again let me know, and I will try to show you some of God's beautiful works, and you will forget it all, and be sorry that in your trouble you wished to return evil for evil."

"Yes, mother, and I'll try to get Susan to listen to me while I show her the snow crystals."

"Do so, Annie, and thus while God's word tells you to return good for evil, God's works will help you to do it."

It was not long before Annie had an opportunity to try this. She was brave enough that very afternoon when school time came to watch for Susan, and rush out with the velvet in her hand, exclaiming, "Susan, I want to show you something."

Susan's mind was taken away from the thought of their dispute as she looked on the lovely crystals, and the two little girls finally went off pleasantly to school. Annie's mother thinking that she had given her child a talisman which would bring a calm to her spirit whenever she would use it.

"Great peace have they that love God's law," whether discovered in his word or his works. "All thy works praise thee, O Lord!"

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DEWDROPS OF THE LAW OF KINDNESS. NO 9.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

A DOG'S LOVE FOR A CHILD.

I have told you how a kind heart, voice, eye and hand can make friends and bring more love to life and light in the world. In the day time God hangs but one lamp in the sky, which we call the sun; but it is so large and bright that it gives all the light the world needs. But in the night He hangs the same sky brim-full of stars, great and small. They too are suns like the one that makes the day for us. Each has its own world to light, like our sun; but each has a few rays to spare, and it gives them to us in the night, and we love the light they lend us.

Now the heart of a man or child, with God's breath of love in it, will not only shine like a small sun on young and old of the same flesh and blood, but will shine at the same time like a star on beasts and birds that God gives us to help us with their strength, or cheer us with songs, or teach us what is true in love. No thing does this last like a dog. No love stands such a test as his. The man who owns him may beat him near to death, but one kind look, one kind word from that wrong man will heal the sting, or cure the bruise. The dogs runs to him with all its old love and truth in its eyes.

When once at the house of a friend in a green, fair land far from this, a man came in and told this of his great dog.

When it was out on its walks one day, it looked down into the small blue eyes of a child that lay in its crib on wheels near a door. The child smiled at the kind eyes in that black face so near its own, and the dog smiled and wagged his tail, for he knew what the child meant, and the child knew what he meant, though each had no speech in words. From that hour the two were fast friends. Each day that the child was drawn out for air the great black dog was by its side, proud and glad to guard it from harm. He would watch it by the hour from the far side of the street, while the nurse had it in charge.

One day the child fell from a great height, and its brains were dashed out on the paved walk The dog saw it and was the first on the spot, and as deep in grief as if he had a so in him like ours, to think and feel. He felt, in his way, as s as we could feel at such a sight; for his grief was with no hop He knew not that there was a life to come in which th child's face should be seen once more. His grief was so gre that he could not eat. He would go and lie by the hour on th spot where the child died, and if he could have wept our tears he would have kept it wet with them night and day.

The man whose he was came to ask my friend for some pi or some kind of drink that would make him eat and sleep.

Such a friend did that child make in a dog with one swe look of its small, blue eyes. Was not the love of such a do worth that look! Who says *no?*

A POEM OF LETTERS.

Here is something that will no doubt amuse some of ou young readers. It was written by an Englishman who was for of writing strange things. Read it through and then say wh there is singular about it:

An Austrian army, awfully arrayed,
Boldly by battery besieged Belgrade.
Cossack commanders, cannonading come,
Dealing destruction's devastating doom.
Every endeavor engineers essay,
For fame, for fortune fighting furious fray!
Generals 'gainst generals grapple, great and good!
How honors heaven heroic hardihood!
Infuriate, indiscriminate in ill,
Kindred kill kinsmen, kinsmen kindred kill.
Labor low levels longest, loftiest lines;
Men march 'mid mounds, 'mid moles, 'mid murd'rous mine
Now noxious, noisy numbers, noting naught
Of outward obstacles, opposing ought;
Poor patriots, partly purchased, partly pressed,
Quite quaking, quickly "Quarter! Quarter!" quest.
Reason returns, religious right redounds;
Suwarrow stops such sanguinary sounds.
Truce to thee, Turkey! Triumph to thy train,
Unwise, unjust, unmerciful Ukraine!
Vanish vain victory! vanish victory vain!
Why wish we warfare? Wherefore welcome were
Xerxes, Ximenas, Xanthus, Xavier?
Yield, yield ye youths! ye yeomen, yield your yell!
Zeus's, Zarpater's, Zoroaster's zeal,
Attracting all, arms against acts appeal!

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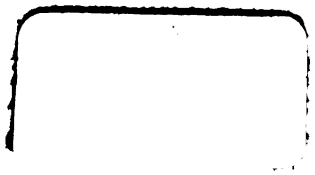

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